
TSEFET'S PERICOPE #83

קִדְשִׁים

“Q’doshim”

“Holy (Separated)”

“Santos (Separados)”

Vayiqra (Lev.) 19:1-22

Ashlamatah: Yeshayahu 4:3 – 5:5, 16

Psalm 83:1-19

N.C.: 2 Peter 1:12-15

BESB

Therefore, I will not neglect reminding you about these (Lights of Messiah) though knowing^a and being firmly fixed in them you have arrived at the truth. ¹³ but I go before [lead] the righteous^b while^c in this tent,^d (Sukkah) stirring you to consciences [trying to jog your memory], ¹⁴ since knowing^e that soon [I will be] laying aside this tent (Sukkah) even as the master Yeshua haMashiach informed^f me. ¹⁵ And I will also be diligent for you to always hold in your memory these (Lights of Messiah) [so that] after my exodus^g (you remember them).

Greek

¹² Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκων περὶ τούτων καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ ¹³ δίκαιον δὲ ἡγοῦμαι ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι διεγείρειν ὑμᾶς ἐν ὑπομνήσει ¹⁴ εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι ¹⁵ σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι

^a εἰδότας an obsolete form of the present tense, the place of which is supplied by ὄραω. This word bears a connection to two families. One is to “see” and the other is to “know.” Its connection in certain places makes us realize that the conversation is one which contains spiritual material. On some occasions that material is Sod. However, it can also be used of those who do not have any understanding (knowledge) of the spiritual value of the Torah.

Philo’s uses it as follows... Som 1:191 PHE consider, however, what comes afterwards. The sacred word enjoins some persons what they ought to do by positive command, like a king; to others it suggests what will be for their advantage, as a preceptor does to his pupils; to others again, it is like a counselor suggesting the wisest plans; and in this way too, it is of great advantage to those who do not of themselves know what is expedient; to others it is like a friend, in a mild and persuasive manner, bringing forward many secret things which no uninitiated person may lawfully hear.

^b Hebrew קִדְשִׁים, “observant of ἡ δίκη, *righteous, observing divine and human laws; one who is such as he ought to be.*

Philo uses as Holy... Mos 2:108 PHE But if the man who offers the sacrifice be **holy** (δίκαιος) and just, (βέβαιος) then the sacrifice remains firm, even if the flesh of the victim be consumed, or rather, I might say, even if no victim be offered up at all; for what can be a real and true sacrifice but the piety of a soul which loves God? The gratitude of which is blessed with immortality, and without being recorded in writing is engraved on a pillar in the mind of God, being made equally everlasting with the sun, and moon, and the universal world.

^c Is 26:20

^d Hakham Tsefet uses figurative speech indicative of the Ohel haMoed **not** the Mishkan. It is also possibly indicative of the Sukkah as a temporary dwelling and habitation.

^e Second use of εἰδὼς see “a” above

^f ἐδηλωθην; (δηλος); the Septuagint for וְיָדַעַת and sometimes for הָיָה

^g ἔξοδος literally “exodus”. This is a very interesting thought. Hakham Tsefet uses “Exodus.”

DELITZSCH HEBREW TRANSLATIONⁱ

¹²על-כן לא אֶחָדֵל לְהַזְכִּירְכֶם עַל-אֵלֶּה בְּכָל-עֵת אֶף-כִּי יִדְעַתֶּם אֶת-אֲמַתְנֹנוּ זֹו וְהִתְכוּוֹנְנֶתֶם בָּהּ: ¹³וְנִכּוֹן
בְּעֵינַי לְהַזְכִּיר וּלְהַעִיר אֶתְכֶם כָּל-יְמֵי הַיּוֹתֵי בְּמִשְׁכַּן הַזֶּה: ¹⁴מִדְּעַתִּי כִּי מֵהָר יֵעַתֵּק מִשְׁכַּנִּי וְכֵן גָּלָה-לִּי
אֲדַיְנֵנו יְשׁוּעַ הַמְּשִׁיחַ: ¹⁵וְאֶשְׁקֵד לְהִיּוֹת לְכֶם תָּמִיד זְכוּרֹן הַדְּבָרִים הָאֵלֶּה גַם-אֲחֲרַי פְּטִירְתִּי:

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INTRODUCTION

After a solid year of working directly with His Eminence Rabbi Dr Yoseph ben Haggai and His Honor Rosh Pakid Hillel ben David I am overwhelmingly convinced that the Bible CANNOT be read without associating it with the Triennial Torah Reading Cycle. This is especially true when reading the Nazarene Codicil.

Here we must ask the infamous question of what it in the Torah reading caused Hakham Tsefet to pen the words of this pericope.

RASHI: P'SHAT COMMENTATOR

Some time ago I was listening to a Rabbis discuss varied Torah commentaries. This Rabbi opened my eyes to the fact that Rashi devoted his commentary to P'shat, or the simple interpretation of the text.

Rashi does not flippantly make his commentaries. He follows 10 strict rules that are also related to the Hermeneutic practices of the Rishonim. I am certain that Rashi did not invent these rules. Therefore, I would deduce that Hakham Tsefet knew of these basic rules and applied hermeneutic rules to the text, like Rashi and derived his commentary from those rules.

Case in point this week are two rules possibly four:

The first being “**Word Meanings**” and applicable sub-headings.^h

According to Dr. Jay Hendel,ⁱ Rashi followed the following basic rules of word meanings in the development of his commentary on Torah.

- (1) Translating an idiom, a group of words whose collective meaning transcends the meaning of its individual component words,
- (2) Explaining the nuances and commonality of synonyms-homographs,
- (3) Describing the usages of connective words like *also, because, if-then, when,*
- (4) Indicating how grammatical conjugation can change word meaning
- (5) Changing word meaning using the figures of speech common to all languages such as *irony* and *oxymorons*.

The Truth

By looking at these principles as they relate to this Torah Seder we are also given a possible insight as to how Hakham Tsefet was able to derive knowledge for his commentaries. I would be hard pressed to believe that Hakham Tsefet was the dawdling thug that he has presented as by many scholars and theologians. Consequently, it seems very evident when one studies hermeneutics and hermeneutic principles that Hakham Tsefet was a halachic genius replete with understanding of the full scope of the Mesorah. Furthermore, it seems evident to any writers who give a little consideration to his writings that these are rules that are common to many writing practices, especially those of scholastic and scholarly writings.

This particular rule is of special interest in this Torah Seder and Pericope of Hakham Tsefet. Hakham Tsefet and Rashi both find placed in the Torah Readings to make their commentaries illuminate the **Truth** of the Torah. This “truth” word is of special interest when we discover that the Greek word for truth is ἀληθεια (*al-ay'-thi-a*) with some very interesting Hebrew parallels. The first parallel is אור (ore) with the basic meaning of “light.” However, there is an interesting word that connects with the Torah Seder. That word is “fire.”^j The following is a dictionary trace of the lexical information concerning the Hebrew word “Ore.”

Origin from 215; flame; hence (in the plural) the East (as being the region of light):--fire, light. See also 224. #H215 #H224

Therefore, I would suggest that the word “Ore” along with a couple of other words that we will discuss later were things that sparked Hakham Tsefet’s imagination (touched his heart and fired his imagination).

^h See Leviticus 19:15 where in this Torah Seder Rashi makes a play on the synonyms of abomination from verse 7.

ⁱ <http://www.rashiyomi.com/>

^j Vayikra 19:6

Other relative synonyms would be Day, (v6) and morning v13. This is not to exclude any other possibilities that I have missed.

The Tent and Remembrance

Hakham Tsefet uses the Greek word σκηνώματι *skenomati* and σκηνώματός *skenomatos* to describe his body as a temporary dwelling. The Hebrew synonyms for this word are H168 *ohel* H4543 *mishkanot*, H4908 *mishkan*, H5520 *sokh* H5521 *sukkah*. The two most logical synonyms are *sukkah* and *ohel* both of which are used in the Torah Seder, Psalm and Ashalmatah. Was Hakham Tsefet a lunatic or was he a genius? Perhaps I could be reading some things into Hakham Tsefet and His commentary that are merely phantoms. But the Greek word ὑπομνήσει *upomnesei* is paralleled by the Hebrew word *tehillah* a word for Psalms or praise where those of this august body have noted the bolded text of His Eminence in His text of Tehillim noting the fact that here we have PERFECT verbal match between Hakham Tsefet and Tehillim. Could Hakham Tsefet been telling his audience to look in Tehillim 83:6? Certainly, I am reading into the text what I want it to say. Or, Hakham Tsefet is FAR MORE complicated than we have imagined and dreamed.

I would like to also suggest that I object to Delitzsch use of “Mishkan.” While “Mishkan” is certainly a synonym and possibility for the Greek words σκηνώματι *skenomati* and σκηνώματός *skenomatos*. However, we must also follow thematic rules which demonstrate that the Greek word mentioned MUST be translated either Ohel or Sukkah. The Hebrew word Sukkah is present in almost everyone’s mind as the temporary shelter we build during the festival of Sukkot. What we lack is a thorough understanding of the word “ohel.” Note the following dictionary trace from the Strong’s Concordance.

H168 לָהֵא

Meaning: 1) tent 1a) nomad's tent, and thus symbolic of wilderness life, transience 1b) dwelling, home, habitation 1c) the sacred tent of Jehovah (the tabernacle)

Consequently, we can see the temporality of the ohel is synonymous with the Sukkah. What many readers lack with regards to understanding of the Mishkan is that when it arrived in Eretz Yisrael is that it became a permanent building.

Zevachim 14:6 They came to Shiloh. The high places were prohibited. There was no roofbeam there, but below was a house of stone, and hangings above it, and it was ‘the resting place’ [Dt. 12:9]. Most Holy Things were eaten within the veils, Lesser Holy Things and second tithe [were eaten] in any place within sight [of Shiloh].

Therefore the temporality of the Mishkan does not fit Hakham Tsefet’s speech. Likewise, the Beit haMikdash was present in Hakham Tsefet’s time. It would have been more logical for him to use language synonyms with the Beit haMikdash if he was in reference to the Mishkan or Temple.

The Leader

I am certain that there are those who will object to my translation of verse 13 where I render the Greek to read as follows.

v¹³ but I go before [lead] the righteous^k while^l in this tent,^m (Sukkah) stirring you to consciences [trying to jog your memory],

I noticed two words that are word plays and synonyms with the Torah Seder and Hebrew language.

“I go before” (LEAD).

Vayikra 19:21. He shall bring his guilt **offering** אֵילִם to the Lord, to the entrance of the Tent of Meeting, a guilt offering ram.

The offering of this verse is the Hebrew word אֵילִם with a plethora of meanings synonyms.

The word can be indicative of a body. Hakham Tsefet can here be suggesting that his body is an offering to G-d as well as the thought that he is sent to lead the congregation while he is in his temporary dwelling (Sukkah.) Our Hebrew word further suggests a man of nobility (*ish*).

I have made mention of only a couple of words that are easily spotted and explained. I am certain that there are more that once an exhaustive study is done will be revealed. This is the mechanism that I believe both Rashi and Hakham used with respect to words. And, again I submit that this is only a superficial portion of the study that needs to be done on this material.

The Righteous

Here my departure from the normal (traditional) translation of “doing the right thing” may be alarming to some. However, in noting the usages by Philo we see that there is an indication that this word is used in a variety of ways. The thought here is manifold. Hakham Tsefet is going before in his death as well as being a leader of the “Righteous” while he is still in his Sukkah. Because the current Torah Seder is “Kodeshim” I believe the text actually demand “righteous,” or righteousness” as a synonym rather than just “doing the right thing.” Nevertheless, both thoughts are agreeable. However, I would argue for the translation as follows.

¹³ but I go before [lead] the right or rightly.

The translation suffers when weighed against the Torah Seder.

The second being grammar and applicable rules. (specifically 19:6 & 5)

- (1) The rules governing conjugation of individual words, Biblical roots,
 - (2) The rules governing collections of words, clauses, sentences
-

^k Hebrew צַדִּיק, "observant of הִ דִּיקָה, *righteous, observing divine and human laws; one who is such as he ought to be.* Philo uses as Holy... Mos 2:108 PHE But if the man who offers the sacrifice be **holy** (δικαιος) and just, (βέβαιος) then the sacrifice remains firm, even if the flesh of the victim be consumed, or rather, I might say, even if no victim be offered up at all; for what can be a real and true sacrifice but the piety of a soul which loves God? The gratitude of which is blessed with immortality, and without being recorded in writing is engraved on a pillar in the mind of God, being made equally everlasting with the sun, and moon, and the universal world.

^l Is 26:20

^m Hakham Tsefet uses figurative speech indicative of the Ohel haMoed **not** the Mishkan. It is also possibly indicative of the Sukkah as a temporary dwelling and habitation.

(3) Miscellaneous grammatical, or form-meaning, rules.

Rashi works out a complex problem in Vayikra 6 and 5. The problem is that of intention. He demonstrates that Vayikra 19:6 and 5 demonstrate the appropriate intent for offering an offering to G-d.

Knowing

Hakham Tsefet uses a very peculiar word this week. His Eminence has mentioned how that there are synonymous words that can be indicative of aspects of the Sefirot in our previous class. This is most important when we look at the word *ειδότης ediotas*. I have footnoted information above that I will discuss here.

ειδότης an obsolete form of the present tense, the place of which is supplied by *οράω*. This word bears a connection to two families. One is to “see” and the other is to “know.” Its connection in certain places makes us realize that the conversation is one which contains spiritual material. On some occasions that material is Sod. In our present case the reference is to sod materials. However, it can also be used of those who do not have any understanding (knowledge) of the spiritual value of the Torah.

Philo’s uses it as follows... Som 1:191 PHE consider, however, what comes afterwards. The sacred word enjoins some persons what they ought to do by positive command, like a king; to others it suggests what will be for their advantage, as a preceptor does to his pupils; to others again, it is like a counselor suggesting the wisest plans; and in this way too, it is of great advantage to those who do not of themselves know what is expedient; to others it is like a friend, in a mild and persuasive manner, bringing forward many secret things which no uninitiated person may lawfully hear.

Hakham Tsefet uses this word twice in his present pericope. He uses the word in the first place to establish how we must grammatically interpret the second. The first interpretation is in reference to Sod materials. This leaves us to deduce that the second use must also be used in a similar manner. Consequently Hakham Tsefet “**knows**” he will soon be making his exodus by means of some Sod interpretation of materials revealed to him by our Master.

I would further suggest that Hakham Tsefet understood how the word “exodus” departure, is used contextual and grammatically. Consequently, we should follow suit. The connotations of the Greek word “exodus” imply the idea of being bound and unable to escape by personal means. Perhaps this is how Hakham Tsefet conveyed particular truth of his being bound to Messiah. Therefore, the idea of exodus is not always one of negativity.

The third possible rule is “Alignment.” (Lev 19:5 where Lev 19:5 is weighed against Lev 1:4)

- (1) 2 cases of the same incident or law
- (2) Emphasis on the nuances of a case
- (3) Use of broad vs literal usage of words

Rashi works this principle out in verse 5 of chapter 19 where he contrasts Vayikra 1:4 against Vayikra 19:5. Again the idea of intent is fully developed. The intent “good will” of the offerer is weighed against the “good will” produced by the offering offered for him in Vayikra 1:4.

Arrived at the Truth

Again I believe our Pericope of Hakham Tsefet make a similar play of thought in our present pericope. Where could it be hiding?

Hakham Tsefet speaks of those who have arrived at the truth. This is an action that demonstrates active involvement in the understanding and application of the “knowledge” of the lights of Messiah.” However, life has a way of making us forget certain truths that we learn. Hakham Tsefet tells his audience that he will not allow this to happen. Using language reminiscent of the High Holidays he tells that he will “**Awaken**” his audience causing them to “remember” what is forgotten. Like Rashi’s comments on the Torah and active is weighed against a passive thought.

Fourth possible rule is “contradiction” as seen in Lev 19:13.

Here there seems to be a halachic disagreement. Rashi, following the Hermeneutic of the Rishonim deduces and comments on the resolution.

- (1) Resolution using two aspects of the same event
- (2) Resolution using two stages of the same process
- (3) Resolution using broad-literal interpretation.

Vayikra 19:13 is weighed against D’varim 24:14-15. Rashi draws the conclusion in his commentary just as the Rishonim have with regards to seeming halachic conflicts.

until morning The verse is speaking about a worker hired for a day, whose departure [from his work] is at sunset. Therefore, the time for him to collect his wages is the entire night [and the employer has till dawn to pay him]. But elsewhere, Scripture says, “[You shall give him his wage on his day and not let the sun set over it,” (Deut. 24:15) [which seems to contradict our verse. However, that verse] is speaking about a worker hired for the night, the completion of whose work is at the break of dawn. Therefore, the time for him to collect his wages is the entire day because the Torah gave the employer time, namely, an עֶשְׂרִים [a twelve-hour period] to seek money [to pay his workers].-[B.M. 110b]

Jogging the Memory

While this may be a bit of a long-shot, I see here that Hakham Tsefet balances between two stages of the same process. One being his jogging the memory, and then the holding the individual to remember. This seems to all be contrasted with the idea of knowing.

The Fifth possible rule used by both Hakham Tsefet and Rashi is “Style.”

1. **Example:** Every solo example stated by the Bible must be broadly generalized;
2. **Theme-Detail:** A general principle followed by an example is interpreted restrictively--- the general theme statement only applies in the case of the example;
3. **Theme-Detail-Theme:** A Theme-Detail-Theme unit is interpreted as a paragraph. Consequently the details of the paragraph are generalized so that they are seen as illustrative of the theme.

Rashi follow this “Style” commenting on Vayikra 19:14.

(Theme) --- 14 You shall not curse a deaf person [From this verse] I know only that [one may not curse] a deaf person. But from where do I know that this [prohibition] includes [cursing] any person [even if he is not deaf]? Therefore, Scripture says, "You shall not curse...among your people." But if this is so [that this law is not exclusive to deaf people], why does it say here, "a deaf person?" (Exod. 22:27). [The answer is that] just as a deaf person is special insofar as he is alive, likewise, [one is prohibited from cursing] anyone who is alive. This excludes [cursing] a dead person, for he is not alive.-[Torath Kohanim 19:35]

(Detail) --- You shall not place a stumbling block before a blind person Before a person who is "blind" regarding a matter, you shall not give advice that is improper for him. [For instance,] do not say to someone, "Sell your field and buy a donkey [with the proceeds], "while [in truth,] you plan to cheat him since you yourself will take it from him [by lending him money and taking the donkey as collateral. He will not be able to take the field because a previous creditor has a lien on it.] -[Torath Kohanim 19:34]

(Theme) --- and you shall fear your God [Why is this mentioned here?] Because this matter [of misadvising someone] is not discernible by people, whether this person had good or evil intentions, and he can avoid [being recriminated by his victim afterwards] by saying, "I meant well!" Therefore, concerning this, it says, "and you shall fear your God," Who knows your thoughts! Likewise, concerning anything known to the one who does it, but to which no one else is privy, Scripture says, "and you shall fear your God."- [Torath Kohanim 19:34]

Theme - Detail - Theme

This rule is able to take a general rule and elaborate on it to explain its broader meanings. This basic idea has been applied by Hakham Tsefet for the last two weeks. (the previous week, Pericope #82 and this week, pericope #83) by elaboration on the general truths which can be taught and derived from the "lights of Messiah."

Theme --- Therefore, I will not neglect reminding you about these (Lights of Messiah) though knowing and being firmly fixed in them you have arrived at the truth.

Detail--- ¹³ but I go before [lead] the righteous while in this tent, (Sukkah) stirring you to consciences [trying to jog your memory],

Theme--- ¹⁴ since knowing that soon [I will be] laying aside this tent (Sukkah) even as the master Yeshua haMashiach informed me. ¹⁵ And I will also be diligent to always hold you in memory of these (Lights of Messiah) after my exodus.

CONNECTIONS TO TORAH READINGS

Torah Seder

The Greek words *skematō* and *σκηνώματος skematōs* are paralleled by two Hebrew words. The first being Ohel used in the Torah Seder and Ashlamatah. The other word "Sukkah" is used by the Psalmist.

If the "Lights of Messiah" are placed in their natural order and we align Hakham Tsefet's lights in that order Yesod is *φιλαδελφία philadelphia* (brotherly love) or love for our neighbour. Here we

can see that the idea of loving ones neighbour as self would perfectly align itself with the “truths” that Hakham Tsefet’s audience was to have learned.

Ashlamatah

Hakham Tsefet uses σκηνώματι (*skenomati*) to describe his body as a temporary dwelling place for the soul. The Prophet uses the temporary shelter (Sukkah) as a refuge from heat, stem and rain. This language is reminiscent of Sukkot and a reference to the coming festival of Chanukah.

Tehillim

The Psalmist uses the Hebrew word Ohel for the “tents” of Edom... The Hebrew word “ohel” is a synonym of Sukkah. This is interesting because this week Rashi uses similar grammatical rules to derive Halacha. (see 19:5&6 where two separate rules are applied to the Torah to derive commentary and halacha.)

33 MITZVOT

212	Reverence of father and mother	Vayikra 19:3
213	Not to stray after idol worship	Vayikra 19:4
214	To make NO idol for oneself	Vayikra 19:4
215	The prohibition of eating leftover meat	Vayikra 19:6-8
216	The Mizvot of Peah	Vayikra 19:10
217	Not to reap the end of the field	Vayikra 19:9
218	Leaving the gleanings for the poor	Vayikra 19:10
219	Not to gather grain fallen in harvest	Vayikra 19:9
220	Leaving part of the Vineyard for the poor	Vayikra 19:10
221	Prohibition of reaping absolutely all vineyard	Vayikra 19:10
222	Precept of leaving fallen grapes for poor	Vayikra 19:10
223	Prohibition of gathering fallen grapes	Vayikra 19:10
224	Prohibition of theft (stealing)	Vayikra 19:11
225	Not to deny when something of value belongs to another is in our possession	Vayikra 19:11
226	Not to swear over false denial	Vayikra 19:12
227	Prohibition against swearing falsely	Vayikra 19:12
228	Not to withhold another’s property	Vayikra 19:13
229	Prohibition against robbery	Vayikra 19:13
230	The appropriate payment of laborer	Vayikra 19:13
231	Prohibition against cursing any Jew	Vayikra 19:14
232	Not to make a trusting person stumble	Vayikra 19:14
233	Not to pervert civil judgment	Vayikra 19:15
234	Not to honor an Eminent person at trial	Vayikra 19:15

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235	Righteous judgments	Vayikra 19:15
236	Prohibition against gossip and slander	Vayikra 19:16
237	Not to stand idle when blood is shed	Vayikra 19:16
238	Prohibition against hating brethren	Vayikra 19:17
239	Religious duty to rebuke a fellow-Jew	Vayikra 19:17
240	Prohibition against shaming a Jew	Vayikra 19:17
241	Prohibition against taking revenge	Vayikra 19: 18
242	Prohibition against bearing a grudge	Vayikra 19:18
243	Precept of afflicting a fellow-Jew	Vayikra 19:18
244	Prohibition against mating different species	Vayikra 19:19
245	Not to sow different kinds of seed together	Vayikra 19:19

RELATED MISHNAYOT

Kiddushim	Bava M'tzia
Peah	Shabbat
Peah 1:1	Avodah Zarah
Taanit 3.8	Zevachim
Sanhedrin 7.8	

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.