
TSEFET'S PERICOPE #85

אָמַר

“Emor”

“Speak”

“Habla”

Vayiqra (Lev.) 21:1 – 22:16

Ashlamatah: Ezekiel 44:25 – 45:2, 15

Psalm 85:1-14

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

BESB	Greek
<p>2Pe 2:1 But false (lying - deceitful) prophets came among the people and there shall be false teachers among you who shall introduce (secretly) destructive heretical (freewill) teachings, (from the outside – lead astray - introduce surreptitiously) disowning their Master who purchased them bringing upon themselves swift destruction. ² Yet many will follow them (becoming disciples of their heresy) out into utter destruction because the truth will be blasphemed. ³ And in greedy desire and dissimulate [disguised] speech sell you out;</p>	<p>Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι ἐπάγοντες ἑαυτοῖς ταχινήν ἀπώλειαν ² καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται ³ καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται οἷς</p>

DELITZSCH HEBREW TRANSLATION

וְגַם־נְבִיאֵי שֶׁקֶר הָיוּ בְּעַם כְּאֲשֶׁר יְהִיוּ מִזְרֵי שֶׁקֶר גַּם־בְּכֶם אֲשֶׁר יִכְנִסוּ כְּתוֹת מְשַׁחֲתוֹת וַיִּכְחָשׁוּ בְּמַשָּׁל אֲשֶׁר קָנְסוּ וַיְבִיאוּ עַל־נַפְשָׁם כְּלִיזֶן פְּתָאִים: ² וְרַבִּים יִלְכוּ אַחֲרַי תוֹעֲבוֹתְכֶם וּבַעֲבוּרְכֶם יוֹתֵן דְרֹךְ הָאֱמֶת לְגִדּוּפִים: ³ וּבְדַבְרֵי בְדוּי יַעֲשׂוּ אֶתְכֶם לְמַסְחָר לְהֵם לְמַעַן בְּצַעַע

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INTRODUCTION

As usual, I am amazed with Hakham Tsefet his ability to connect with each of the readings this week is beyond apprehension. The language of this entire chapter (of Hakham Tsefet 2) reflects the ideas initiated here in the opening terminology. Conversely, Hakham Tsefet draws his information and inspiration directly from the Torah Seder this week. This causes me to reiterate my statements about interpreting and elucidating on Nazarene Codicil materials. It is an absolute MUST when interpreting the Nazarene Codicil that one follows the Triennial reading Schedule! How would one interpret this set of passages without the Torah Seder? In all reality, it is IMPOSSIBLE! I say this in absolute astonishment of Hakham Tsefet's ability to derive such powerful thoughts from the Torah Seder and associated readings.

BUT FALSE (LYING - DECEITFUL) PROPHETS CAME AMONG THE PEOPLE AND THERE SHALL BE FALSE TEACHERS AMONG YOU

Hakham Tsefet, as noted by His Eminence Rabbi Dr. Yoseph ben Haggai, his motivation from the Torah Seder.

*1. And the Lord said to Moses: Speak to the kohanim, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person **among his people***

*4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] **among his people.***

As we shall see, I believe that, these words motivate the thoughts and comments that we read from this week's Nazarene Codicil. These words from a verbal match when viewed in Greek. However, the verbal match is one of synonyms in verse Vayikra 21:1. Nevertheless, verse 4 of Vayikra 21 makes a perfect verbal match to Hakham Tsefet's first sentence.

Lev 21:4 LXX	2Pe 2:1 STE
ἐν τῷ λαῷ in the people	ἐν τῷ λαῷ in the people
Tehillim 85:3 LXX	Ezekiel 44:19 LXX
τῷ λαῷ	πρὸς τὸν λαὸν
Tehillim 85:7	Ezekiel 44:23
ὁ λαός	τὸν λαόν
Tehillim 85:9 ^a	
τὸν λαόν	

I should also note that all of the readings associated with the Torah Seder reinforce the thoughts of Hakham Tsefet along with his message. From time to time, we struggle to see if we are on cue with regard to the triennial reading schedule. This week's reading tells us that we are right on target with the Torah Seder and Nazarene sederim. The continuity is overwhelmingly convincing.

^a This is a very special connection, which we will discuss later.

We shall also look at the way that the additional reading of Tehillim and the Ashlamatah perfectly match, explicate and elucidate the materials of Hakham Tsefet.

The analogy played out in the Torah Seder is that of the people within a people. The Kohanim were Israelites. However, the people referred to in the Torah Seder are the Kohanim among the Kohanim, a people within a specific people. This fact will be vital to our understanding of Hakham Tsefet's lexis.

False prophets and False Teachers

Lexical interpretations of these words are truly instructive. They relate the true temperament of the pseudo-prophets and pseudo-teachers. These counterfeits are **disguised** as Hakham Rabbi Dr Yoseph ben Haggai has illuminated in His emendations' to my translation of 2 Pe 2:3. A New Reader's Lexicon of the Greek New Testament^b renders the pseudo-prophet a false/bogus prophet and the pseudo-teacher a false/bogus teacher, quack teacher. This definition seems supra scholarly. Again, Hakham Tsefet, taking his cue from the Torah Seder looks at these "quack-teachers and prophets" telling us that they will be found among the people. Here it is hard to distinguish the wolves from the sheep when they "bah" like sheep. Dressed like everyone else, the wolves fit in so nicely. But! If it don't smell like a sheep and it don't talk like a sheep it aint a sheep! The prophet Ezekiel addresses the ravaging wolves as follows - "*Her princes within her are like wolves tearing the prey, by shedding blood and destroying lives in order to get dishonest gain.*"^c Ezekiel has hit the nail directly on the head. These "quacks," use dissimulate (excuse my use of a lexical word which I will elaborate on later) words to tear their prey to shreds rather than gnashing glaring teeth. Nevertheless, the destruction is equally perceptible and effective.

So what is it that makes these false prophets and teachers "quacks"? And, how did Hakham Tsefet derive these ideas from the Torah Seder and selected readings?

When the so-called leaders run amuck, the sheep will not stand a chance. When there is no restraint, government to restrain the pseudo-leaders, the sheep will never stand a chance. During Hakham Tsefet's day, the Priesthood was a sham. This is common knowledge and we shall not elaborate further here. Notwithstanding, Hakham Tsefet is being somewhat predictive in his inference. He looks forward knowing that the wolves will infiltrate the sheep. This is all a result of the lack of commitment to the genuine hermeneutical methods laid down by the Chazal.

2Pe 1:16 For we did not rest on self-taught (self-invented) wisdom and stories (myths) when we made known to you the [dynamic] power [of the ten lights/virtues] and arrival of our Master Yeshua the Messiah having been eye witness of this man's (royal Ish) magnificence.

²⁰ Knowing (from intimate connection) this first, ALL Prophecy from Scripture is not from one's own (private) interpretation. ²¹ Prophecy did not come by the will of man but by the Ruach HaQodesh which holy men brought forth the Word of G-d.

^b A New Reader's Lexicon of the Greek New Testament, Michael H. Burer and Jeffery E. Miller, Kregel Academic & Professional Publications, 2008, pg 459

^c Eze 22:27

Even the layperson can discern the truth. I will qualify my statement with the fact that ALL Talmidim need a Master, Hakham. And, if they are in a state of independent rebellion they are subject to the words of ravenous wolves and “quack” teachers. When a talmid insists on being a “lone ranger” his defense is gone. How will the novice stand against the “quack”?

WHO SHALL INTRODUCE (SECRETLY) DESTRUCTIVE HERETICAL (FREEWILL) TEACHINGS, (FROM THE OUTSIDE – LEAD ASTRAY - INTRODUCE SURREPTITIOUSLY)

The mechanism by which these “quack” operate is so subtle that they inject their venom stealthily. They will not openly depose true Hakhamim. Their words are insidious. We have come so far in this line of heresy that only a select few ask the question of how we got here in the first place.

I have bracketed in the word “freewill.” The Greek word αἴρεσις *airesis* is filled with ambivalence. However, for all the complexity associated with translating the word αἴρεσις in simplicity αἴρεσις means to make a choice and freewill. This all seems good on the surface. However, there is NO CHOICE. I realize that my remarks are bold. Consequently, the point being made here is that we are not at liberty (in possession of freewill) to make changes that suit our interpretations. These “quack” teachers tell us either what the masses want to hear or whatever will earn them the most money. Truth? Well, that is subjective they say. I realize that discretion is golden. Still, many who stand in the pulpit are repeating the lies inherited by our father in full knowledge of truth.^d What does this make of these men but “quacks?” If it walks like a duck and quacks like a duck it is a “quack” (duck)!

DISOWNING THEIR MASTER WHO PURCHASED THEM

Hakham Tsefet says it so succinctly, “disowning their Master who purchased them.” This is never a consideration for the “Truthful.” This is a blatant affront to G-d.

The language here is inconceivable. How could we ever “disown the Master”? Yet it happens every day. The imagery is that of Pesach. The “Master of the whole world” in a redemptive act unparalleled in history purchased us. Yet, we insist on disowning Him. What might we ask will be the result?

BRINGING UPON THEMSELVES SWIFT DESTRUCTION.

While we look to heaven saying “why.” We should be looking at see and ourselves how we have disowned the Master. Again, I realize that these words may seem strong to some. However, I send a beckoning cry to my brothers saying I know what you are feeling and the path of commitment outweighs the superficiality of all the pseudo-comfort offered by “quacks.”

^d Jer 16:19 O L-RD, my strength and my stronghold, And my refuge in the day of distress, To You the nations will come From the ends of the earth and say, "Our fathers have inherited nothing but falsehood, Futility and things of no profit."

**YET MANY WILL FOLLOW THEM (BECOMING DISCIPLES OF THEIR HERESY)
OUT INTO UTTER DESTRUCTION BECAUSE THE TRUTH WILL BE BLASPHEMED.**

The “truth” is blasphemed. This language shows further contempt for G-d. It includes slander, (lying) and all associated thoughts. I was overwhelmed when I read the words of the Liddell, Scott Lexicon.

“Speak lightly or amiss of sacred things”

How could we ever take the things of G-d “lightly”? How could we speak “amiss of sacred things”?

The destruction described here is because the audience has become a “disciple” of heresy.

Hakham Tsefet weaves his web like a master.

*Tehillim 85:9. **I shall hear what God will speak when He speaks peace to His people and to His pious men, and they will not return to folly.** ¹⁰ Truly, His salvation is near those who fear Him, so that His glory dwell in our land. ¹¹ Kindness and **truth** have met; righteousness and peace have kissed. ¹² **Truth** will sprout from the earth, and righteousness will look down from heaven.*

*Targum Tehillim 85:9 I will hear what God, the LORD, will say; for He will speak peace to His people and to His pious ones, and they will **not return to heathenism.***

I believe that the two thoughts go hand in hand. He (G-d) speaks peace to his pious men. The “freewill” mentioned above now can be explained. The disowning of the Master” comes in the idea of believing we do not have to listen to these “Pious men.” The west has adopted an “I did it my way” mentality. Freedom! Freedom from what? The heretic says from the Torah! The Torah teacher says from sin and death! We live in a generation that wants to (have) cast off the just requirements of the Torah. ^e We have cast off the Torah to compromise personal impulses.

What can we look forward to? “Utter destruction!” TRUTH will keep us from returning to heathenism. Otherwise, we have, as a dog (heathen) returned to its vomit. Hakham Tsefet will tell us more of this in a few weeks.

I find it fascinating to note that TRUTH “sprouts” **תְּצַמַח** (a synonym for Messiah and his Mesorah) from the earth like a growing plant.

While we are on the subject of the heathen, I would like to point out Hakham Tsefet’s own subtly. The place of the Temple is the most sacred of all. It is forbidden to enter except with the appropriate level of sanctity. These ideas taught in this Torah Seder and the previous labeled “Kodeshim.” Hakham Tsefet has encoded a special word this week playing on the fact that the heathen, who has not converted, is NOT permitted entrance to the Temple percents beyond the court of the gentiles.

^e Romans 8:4

καὶ πολλοὶ ἐξακολουθήσουσιν - yet many will follow as we have translated above. The word ἐξακολουθήσουσιν is found in a very special place in the Temple courtyard where the penalty for not “following” ἐξακολουθήσουσιν (observing) the appropriate limit is executed.

*From the inscriptions we may cite the notice on the marble barrier of the Temple at Jerusalem, **threatening death** to any Gentile who was caught penetrating into the inner court—ὄς δ' ἀνληφθῆ, ἑαυτῶι αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον*

Again, I reiterate the idea that many Gentiles believe they have no association to the Torah. The want to be “free from the law.” The “quack” offers freedom. The worst kind of “quack” is the one who likes to play dress up pretending to keep Torah but violating all of its mitzvot for gain.

The sign on the “soreg” (stone lattice fence) surrounding the Temple was no laughing matter. Crossing this barrier was a matter of life and death.

AND IN GREEDY DESIRE AND DISSIMULATE [DISGUISED] SPEECH SELL YOU OUT;

I have opted for the use of “dissimulate” speech because it perfectly describes the subtlety of the “quack.” Their subversive speech is so disguised that the real motive waits like a viper for the one who is not watching. Once you have been snared by their words you are only a way of making money.

The word play of Hakham Tsefet is amazing. Again I would like to play out his thoughts from the Psalm.

- | | |
|---|--|
| 12. Truth will sprout from the earth, and righteousness will look down from heaven. | 12. Truth grew up from the land; and righteousness/ generosity looked out from heaven. |
| 13. God too will give good, and our land will give its produce. | 13. Also the LORD will give what is good; and our land will give its produce. |
| 14. Righteousness will go before him, and He will place it on the way of his steps. | 14. Righteousness/Generosity will walk before him; and he set his steps on a good path. |

What walks before G-d? Hakham Tsefet shows the antithesis of the Tzadik in the “quack.” The “quack” is interested in a dollar. The Tzadik is interested in righteous generosity. To the “quack”, you are something to be sold. To the Tzadik you are something purchased by the Master.

CONCLUSION

Again, I reiterate my fascination with Hakham Tsefet and his ability to tie ALL the materials together so neatly and concisely.

His Eminence strikes a favorite cord when he speaks of the Priesthood of the firstborn. When I think of the Priesthood of the firstborn, I am always reminded of the P'rushim (Pharisees). This week it prompted a couple of thoughts (questions). The Hebrew concept of “P'rushim” is that of separate or separatists. Why would the P'rushim need or want to call themselves separate or separatists? I believe the present Torah Seder gives us a possible answer. They, like the Priesthood tried to establish a measure of sanctity by being cautious whom they interacted. Therefore, they modeled a type of Priesthood in their practice of chaverim. Secondly, why did

the P'rushim feel it requisite to conduct themselves like Kohanim? I think that the answer is found in a bit of context. As noted above, the Priesthood during Yeshua' time was highly corrupt. They, most likely, felt it necessary to conduct themselves in a Priestly manner because of this corruption. And, in conclusion, I believe that they saw and knew that the coming Priesthood would be that of the Order of Melchizedek, the order of the firstborn.

The Kohanim are bound by a strict code of conduct. This code of conduct teaches holiness (Kodesh-separation). Hakham Tsefet is calling upon his audience to become authentically Priestly in their conduct.

Seven Keys to wisdom

Avot 5:7 There are seven traits to a golem, (mentally undeveloped- uncultured) and seven to a sage. (Hakham – a man reared and schooled in the Torah)

(1) A sage does not speak before someone greater than he in wisdom.

Showing respect to a Hakham is the mark of a talmid that is on his way to wisdom.

(2) And he does not interrupt his fellow.

He waits until his fellow has finished before commenting.

(3) And he is not at a loss for an answer.

He, deliberates before giving an answer or raising an objection.

(4) He asks a relevant question and answers properly.

He asks lucid well thought out questions.

(5) And he addresses each matter in its proper sequence, first, then second.

His mind is logical and well ordered.

(6) And concerning something he has not heard, he says, "I have not heard the answer."

He NEVER says that he heard something from his master trying to impress others with an idea that he himself fabricated.

(7) And he concedes the truth [when the other party demonstrates it].

When someone else has used a greater logic he is ready to concede.

And the opposite of these traits apply to a golem(mentally undeveloped).

The mentally undeveloped are an antithesis to these traits.

Four Types of Talmidim

Avot 5:12 There are four types of disciples:

- (1) quick to grasp, quick to forget—he loses what he gains;
- (2) slow to grasp, slow to forget—what he loses he gains;
- (3) quick to grasp, slow to forget—a sage;
- (4) slow to grasp, quick to forget—a bad lot indeed.

Traits of those who sit at the Feet of the Hakhamim

Avot 5:15 There are four traits among those who sit before the sages:

- a sponge, a funnel, a strainer, and a sifter.
- a sponge—because he sponges everything up;
- a funnel—because he takes in on one side and lets out on the other;
- a strainer—for he lets out the wine and keeps in the lees;
- and a sifter—for he lets out the flour and keeps in the finest flour.

CONNECTIONS TO TORAH READINGS

Torah Seder

I have noted above the overwhelming connections to the Torah and related readings. I will only give summary here.

Hakham Tsefet plays on the idea of a people among a people in his present pericope based on Vayikra 21:1,4. He further plays on all the nuances of a priesthood that is righteous.

Ashlamatah

The Prophet Ezekiel in his materials tells of a righteous Priesthood. In chapter 44:23 Ezekiel speaks of “My People” who are taught by the Priesthood. They are taught the difference between the Holy and the profane and how to DISCERN between pure and impure. The Kohen is also a Judge to judge in matters of ordinances, statutes again “TEACHING” moedim and G-d’s Sabbaths.

Tehillim

I have commented on the Psalmist above. Here I will summarize by saying.

The Psalmist show how that he is committed to TRUTH and righteous generosity. Hakham Tsefet weighs this against the “quacks.” See especially verses 9-12 and the Targum to verse 9 and 12.

MITZVOT

263	Ordinary Kohen should make himself defiled for his close relatives	21:1
264	The Kohen should defile himself and mourn for close relatives	21:3
265	The Kohen as a t'vul Yom	21:6
266	Kohen prohibited from marrying a Zonah	21:7
267	Kohen prohibited from marrying and profane woman	21:7
268	Kohen prohibited from marrying a divorced woman	21:7
269	Precept of sanctification of Aaron's descendants	21:8
270	Kohen Gadol is prohibited from entering the dwelling of the dead	21: 11
271	Kohen Gadol should not make himself ritually unclean over the dead	21:11
272	Kohen Gadol is to marry a virgin	21: 13
273	Kohen Gadol is prohibited from marrying a widow	21:14
274	Kohen Gadol is prohibited from conjugal intimacy with a widow	21:15
275	Defective Kohanim may not serve in the Temple or sanctuary	21:17
276	Kohen with temporary blemish is forbidden to serve	21: 21
277	Kohen with a defect of blemish is not to enter the Temple	21:23
278	Ritually unclean Kohen may not serve	22:2
279	Ritually unclean Kohen is forbidden from eating T'rumah	22: 9
280	All Non-Kohen are forbidden from eating T'rumah	22: 10
281	The temporary or permanent slave of the Kohen is forbidden eating T'rumah	22:10
282	The uncircumcised is forbidden to eat T'rumah	22:4
283	A profaned woman is prohibited from eating hallowed food	22:12
284	Not to eat Tevel	22:15

BS"D (B'Siyata D'Shamaya)
 Aramaic: With the help of Heaven
 Dr. Eliyahu ben Avraham