

# TSEFET'S PERICOPE #89<sup>C</sup>

Hakham's & Dr. Adon Eliyahu's Rendition

Greek

<sup>11</sup> All these things being in the process of dissolution, what country<sup>a</sup> (*people*) must you belong to<sup>b</sup> and what sort of acts of piety (*should*) (*your*) holy conduct (*produce*) <sup>12</sup> (*while*) waiting for the "Day of G-d," (Elohim the Judge) by whom the heavens and elements will dissolve with great heat. <sup>13</sup> But looking for new heavens and earth according to His declaration (prophecy)<sup>c</sup> in which righteousness /generosity dwells. <sup>14</sup> Therefore, beloved look forward (*to*) these (*things*) endeavoring (*to be*) found spotless, without blame in peace. (Heb. Shalom) <sup>15</sup> And the LORD delays His wrath<sup>d</sup> having dominion over deliverance as our beloved brother Hakham Shaul has given his wisdom in (his) writings for us. <sup>16</sup> And as in all (*his*) letters, telling in them (*things*) concerning (*things*) difficult to understand [from P'shat/literal perspective]. (*For*) those who are unlearned [not schooled in Remez, hermeneutics] (*they*) pervert (*the truth of*) the rest of the Scriptures to their own destruction.

<sup>11</sup> τούτων οὖν πάντων λυομένων ποταπούς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις <sup>12</sup> προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας δι ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται <sup>13</sup> καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν ἐν οἷς δικαιοσύνη κατοικεῖ <sup>14</sup> Διό ἀγαπητοὶ ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῶ εὐρεθῆναι ἐν εἰρήνῃ <sup>15</sup> καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγγείσθε καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῶ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν <sup>16</sup> ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων ἐν οἷς ἐστὶν δυσνόητά τινα ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν

<sup>a</sup> G4217 ποταπός *potapos*

**Thayer Definition:**

1) **from what country, nation or tribe**

2) of what sort or quality (what manner of)

2a) of persons

2b) of things

Liddel Scott ποδαπός

ποδα.: πός, ἢ, ὄν, **from what country?** Lat. *cujas?* generally, *whence?* **where born?** Hdt., Trag.; τίς καὶ π.; Plat. **2.** generally, *of what sort?* ποδαπός; οἶος μὴ δάκνειν. . ., *of what sort?* one that will not bite, Dem. (As in ἀλλοδαπός, ἡμεδαπός, ὑμεδαπός, τηλεδαπός, -δαπος is a termin. of uncertain origin.)

[VGNT] ποταπός [pg 530]

ποταπός.

This Hellenistic form of the classical ποδαπός, "**of what country?**" (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413<sup>155</sup> (Roman period) ποταπὰ περιπατεῖς; "**where are you walking from?**"

<sup>b</sup> See Lexicons for the vast number of ways this word is used and translated. ὑπάρχειν seems to suggest a point of origin, "**belonging to**" ect.

<sup>c</sup> Yeshayahu 65:17-19

<sup>d</sup> TDNT 4:376

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 DELITZSCH HEBREW TRANSLATION<sup>i</sup>


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וְעַתָּה אִם־כָּל־אֱלֹהִים יְמוּגוּ מִה־מָּאֵד עָלֵיכֶם לְהַתְּהַלֵּךְ בְּקִדּוּשָׁה וּבְחִסְדוֹת: <sup>12</sup> וּלְחַכּוֹת לְיוֹם־יְהוָה  
 שְׂיָבֵא וְלִהְיִישׁ אֹתוֹ אֲשֶׁר בּוֹ הַשָּׁמַיִם יְמוּגוּ בְּאֵשׁ וְהִסְדוֹת יִבְעֵרוּ וְנִמְסוּ: <sup>13</sup> וְאִנְחָנוּ כְּפִי הַבְּטָחְתּוֹ  
 מִחַפָּיִם לְשָׁמַיִם חֲדָשִׁים וּלְאָרֶץ חֲדָשָׁה אֲשֶׁר־צָדַק יֵלֵן בָּם: <sup>14</sup> עַל־כֵּן חֲבִיבֵי הַמַּחְפָּיִם לְאֱלֹהִים שְׂקִדוֹ  
 לְהַמְצִיא לְפָנָיו בְּשָׁלוֹם נְקִיִּים וְזָכִים מִפְּשָׁע: <sup>15</sup> וְאֶת־אֲרֶךְ רוּחַ אֲדִינִנוּ תַחֲשִׁבוּ לְתַשׁוּעָה כְּאֲשֶׁר גָּם־אֶחָיו  
 הָאֱהוּב פּוֹלוֹס כָּתַב אֵלֵיכֶם כְּפִי הַחֲכָמָה הַנְּתוּנָה לוֹ: <sup>16</sup> וְכֵן בְּכָל־אֲגוּרוֹתָיו בְּדַבְרוֹ־שֵׁם עַל־אֱלֹהִים וּבָהֵן יֵשׁ  
 דְּבָרִים קָשִׁים מִהֲבִין וְהַבְּעָרִים וְהַפְתָּאִים יִהְפְּכוּ אֹתָם כְּאֲשֶׁר גָּם־יַעֲשׂוּ בִּיתֵר הַסְּפָרִים לְאֲבָדוֹן נַפְשָׁם:

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 INTRODUCTION
 

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I am certain that scholars will take issue with my translation's pointing out all my flaws. However, I believe that the work of putting back the Hebraic content is a vital project. I trust once we have accomplished discovery of the true Hebrew text we will be able to better translate the Nazarene Codicil. However, I learned a vital lesson in the work of translation that I believe some translators have lost. That concept is the "Fear of Heaven." I do not try to translate simply to bring out what I believe the text is saying. The translation for this week took about 12 hours. Therefore, I do not take the translation lightly. Consequently, every word of the translation is verified with a bit of lexical research.

Secondly, if a translation is removed from its contextual placeholder it is not a translation at all. Here my meaning is simple. When translators remove the segment of text from its contextual surroundings it no longer has the intended meaning of the author. To isolate Hakham Tsefet from appropriate Torah Readings (Torah Seder and associated readings) is not only butchery, it is heresy.

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 CONTEXT
 

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Vayikra 26:3 If you follow My statutes and observe My commandments and perform them, <sup>4</sup> I will give your rains in their time, the Land will yield its produce, and the tree of the field will give forth its fruit. <sup>5</sup> Your threshing will last until the vintage, and the vintage will last until the sowing; you will eat your food to satiety, and you will live in security in your land.

I have cited only the opening of Vayikra for this week's relation to Hakham Tsefet. The entire section should be read in order to understand the exact context of what Hakham Tsefet is saying. Furthermore, if we skip past the question of country, which we will address shortly, we will see that Hakham Tsefet speaks of "piety." The question confronting us is WHY? In short, the answer is found in the opening verses of the Torah Seder, which demands holiness and piety, by conformity of the statutes and mitzvot.

**"All these things being in the process of dissolution, what country (people) must you belong to"**

We have just passed the fast of Tebet. This fast speaks loudly echoing in our ears. ([See my discussion as to its importance](#))

Zechariah 8:18 And the word of the Lord of Hosts came to me, saying: <sup>19</sup> So said the Lord of Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the **fast of the tenth** [month] shall be for the house of Judah for joy and happiness and for happy holidays-but love truth and peace. <sup>20</sup> So said the Lord of Hosts: [There will] yet [be a time] that peoples and the inhabitants of many cities shall come. <sup>21</sup> And the inhabitants of one shall go to another, saying, "Let us go to pray before the Lord and to entreat the Lord of Hosts. I, too, will go." <sup>22</sup> And many peoples and powerful nations shall come to entreat the Lord of Hosts in Jerusalem, and to pray before the Lord. <sup>23</sup> So said the Lord of Hosts: In those days, when ten men of all the languages of the nations shall **take hold, take hold** of the skirt of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."

I have altered the text to read as it would from Hebrew. The fast of the tenth month will become a rejoicing. When will this happen?

Here we have a text that directly refers to the Fast of Tebet. Hakham Tsefet is PERFECTLY aware of this fact and writes accordingly.

Zechariah tells us that this will happen when "Ten men" from the nations take hold take hold of the skirt (kanaph – i.e. tzitzit) of the Jewish man (Royal Ish – Hakham) **saying we will walk as you walk**. This means that we will walk in ALL the mitzvot in the exact same manners as the Jewish Hakhamim have taught. I realize that there is room for a great deal of commentary here. I want to draw your attention to two things.

First, the phrase take hold is repeated twice. The Chazal teach us that HaShem does not waste words in the Tanach. This being the case, why is the phrase repeated? According to what I have been told the repetition is because there will be two occurrences of the Gentile embracing the tzitzit of the Hakhamim. The first occurrence of this has already taken place during the time and days of Hakham Tsefet. I believe that we are on the fringe (pun intended) of the second occurrence. The Jewish souls HaShem has placed within Gentile bodies are beginning to find their way home.

Secondly, the Prophet states **"Ten men" from the nations take hold take hold of the skirt (kanaph – i.e. tzitzit) of the Jewish man (Royal Ish – Hakham) saying we will walk as you walk.** I have heard a number of lectures on this material. However, everyone avoids the real issue at hand. How can a Gentile walk like a Jew? Today there are more factions in the followers of the Master than "Carter has liver pills." Forgive me for saying so but it is impossible to "dabble" in Judaism. Playing "dress up" is exactly that, **playing!** Hakham Shaul

tells us the he played with toys when he was a boy. When he grew up, he put away childish things. I realize that this text has Remez connotations. However, I believe that the P'shat will suffice here. The Gentile who "takes hold" (Heb. hazak) is only "strengthened" by embracing the whole of the Torah. Consequently, this causes a problem with his being Gentile. One who FULLY embraces the Torah (**walks as a Jew**) is one who has accepted the Yoke of the Torah and the Kingdom. This person is no longer Gentile. His acceptance of the mitzvot, Halacha of the Hakhamim will bring him to conversion. Therefore, he becomes Jewish!

2 Tsefet 3:9 The L-RD does not delay the proclamation as some consider delay, but **ruling<sup>e</sup> patiently**, not wanting to cut off anyone, **but making room for everyone to convert.**<sup>f</sup>

Therefore, "**what country (people) must you belong to**"? I do not think any of this requires a rocket scientist. After all, some of us are not gifted with those skills.

Here I would surmise that belonging to the Jewish people in the time Hakham Tsefet is discussing is vital to ones existence.

### **"What country (people) must you belong to"?**

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I realize this is NOT how this passage is usually translated.

2Pe 3:11 KJV <sup>11</sup> *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

2Pe 3:11 Magiera Peshitta <sup>11</sup> Since therefore all these [things] will be dissolved, how ought you to be in your conduct? [You should be] holy [ones] and with reverence for God,

Here I have cited two versions of this passage as it is usually translated. Notice that both translations actually struggle with the wording.

The following is a dictionary trace from **THREE** Lexicons.

G4217 ποταπός *potapos*

#### **Thayer Definition:**

- 1) **from what country, nation or tribe**
- 2) of what sort or quality (what manner of)

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<sup>e</sup> See LXX Ezekiel 43:7

1) to lead

1a) to go before

1b) to be a leader

1b1) to rule, command

1b2) to have authority over

1b3) a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches

1b4) used of any kind of leader, chief, commander

1b5) the leader in speech, chief, spokesman

2) to consider, deem, account, think

<sup>f</sup> This word is a late Koine Greek expression. Its use in the Apocrypha and Pseudepigrapha meaning to convert or conversion. TDNT: 4:975, 636 While the word does take in the thoughts of "repentance" it seems more appropriate that G-d waits "giving everyone room to convert."

I believe this verse should be weighed against 1Sa 15:29 Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.

- 2a) of persons  
2b) of things

Liddel Scott ποδαπός

ποδαπός, ἢ, ὄν, **from what country?** Lat. cujas? generally, whence? **where born?** Hdt., Trag.; τίς καὶ π.; Plat. **2.** generally, of what sort? ποδαπός; οἷος μὴ δάκνειν. . . , of what sort? one that will not bite, Dem. (As in ἀλλοδαπός, ἡμεδαπός, ὑμεδαπός, τηλεδαπός, -δαπος is a termin. of uncertain origin.)

Vocabulary of the Greek New Testament ποταπός<sup>§</sup>

ποταπός.

This Hellenistic form of the classical ποδαπός, “**of what country?**” (cf. *Proleg.* p. 95), occurs in the Mime fragment, P Oxy III. 413<sup>155</sup> (Roman period) ποταπὰ περιπατεῖς; “**where are you walking from?**”

Even if one wishes to follow the translations that the other versions offer, we are still brought back to the same idea. Look again at the KJV for example.

2Pe 3:11 KJV 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

What is fascinating in this verse is that there is **NO** reference to your “conversation.” Therefore, the King James Version has abused the context and deviated from the Greek.

2Pe 3:11 Magiera Peshitta 11 Since therefore all these [things] will be dissolved, how ought you to be in your conduct? [You should be] holy [ones] and with reverence for God.

ἀναστροφᾶς *anastrophais* means “conduct” NOT conversation. Furthermore, it carries the idea of repentance and conversion as we have seen from verse 9 of the previous pericope. Likewise, we are told to have **HOLY conduct and behavior**. Here I would beg the readers to ask themselves a question. How do we live a HOLY life? The context takes us once again to the words of the Prophet.

**“Take hold take hold of the skirt (kanaph – i.e. tzitzit) of the Jewish man (Royal Ish – Hakham) saying we will walk as you walk.”**

The only way to understand Holiness is to learn it from a Hakham! Once we begin to follow the words of that Hakham, we have folded ourselves within the folds of His Talit. Holy conduct and behavior is the result of living a Torah based life. However, we cannot stop with the simple statement of “a Torah based life.” A Master, i.e. a Hakham, must teach the Torah based life.

## **Waiting for the “Day of G-d,” (Elohim the Judge)**

Here I will not take a great deal of time to elaborate on this phrase. I will only draw the attention of the reader to the Rabbinic comments on the difference between the use of Elohim and

§ J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg 530

HaShem (the LORD). The use of Elohim in the Tanach depicts the side of strict justice. Note that the “Day of strict Justice” is coming. Also, note the difference between this verse (12) and verse 15.

### **And the LORD delays His wrath.**

Why does the LORD delay? Because of His great benevolence.

2 Tsefet 3:9 The L-RD does not delay the proclamation as some consider delay, but ruling<sup>h</sup> patiently, not wanting to cut off anyone, **but making room for everyone to convert.**<sup>i</sup>

Hakham Tsefet’s thoughts are like climbing a ladder. He builds stone upon stone step upon step.

### **14 Therefore, beloved look forward (to) these (things) endeavoring (to be) found spotless, without blame in peace. (Heb. Shalom)**

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Again, Hakham Tsefet uses the language of the Temple, as does Rashi in Vayikra 26:11. Why does he use this language? Because this is the pictorial language of Holiness. Likewise, the Temple is the model of Holiness. It teaches, systematically the procedure for drawing close (Korban) to HaShem. These same steps are laid out for us in the Jewish daily routine and prayer service.<sup>j</sup> Hakham Tsefet remains faithful to the idea that we are “Living Stones” which he has taught us in other places.<sup>k</sup>

### **What is Shalom?**

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**Vayikra 26:6 And I will grant peace** You might say, “Here is food, and here is drink, but if there is no peace, there is nothing!” Scripture, therefore, states, after all this [blessing], “I will grant **peace** (Shalom) in the Land.” From here, [we learn] that **peace** (Shalom) is equal to everything else. And so, [this is illustrated in our morning prayers,] when we say: “[Blessed are You, O Lord...] Who... makes **peace** (Shalom) and creates everything” [a paraphrase of the verse] (Isaiah 45:7). -[see Ber. 11b; Torath Kohanim 26:7]

The general meaning behind the root **sh-l-m** is of completion and fulfillment, of entering into a state of **wholeness** and unity, a restored relationship. In addition, it means being whole, intact,

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<sup>h</sup> See LXX Ezekiel 43:7

1) to lead

1a) to go before

1b) to be a leader

1b1) to rule, command

1b2) to have authority over

1b3) a prince, of regal power, governor, viceroy, chief, leading as respects influence, controlling in counsel, overseers or leaders of the churches

1b4) used of any kind of leader, chief, commander

1b5) the leader in speech, chief, spokesman

2) to consider, deem, account, think

<sup>i</sup> This word is a late Koine Greek expression. Its use in the Apocrypha and Pseudepigrapha meaning to convert or conversion. TDNT: 4:975, 636 While the word does take in the thoughts of “repentance” it seems more appropriate that G-d waits “giving everyone room to convert.”

I believe this verse should be weighed against 1Sa 15:29 Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.

<sup>j</sup> For more information on this subject see Moshe Chaim Luzzato’s “Drech HaShem – The Way of God” Feldheim Publishers pgs 307ff

<sup>k</sup> 1 Pe 2:5



prosperity, peace, ease, and unaffectedness. In short, Shalom means to lack nothing. I realize that this is a restriction of the words meaning. The question we have before us is what Hakham Tsefet trying to say. Is he telling us we need to have “peace” or be **mature**? Context demands the latter. To lack nothing means **maturity**.

## **15 And the LORD delays His wrath having dominion over deliverance**

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Why does the LORD delay?

Firstly, because he is compassionate, **making room for everyone to convert!**

Secondly, He is the LORD of deliverance.

**13 I am the Lord, your God, [Who took you out of the land of Egypt]** It is worthwhile for you to believe Me that I can do all these things, for indeed “I took you out of the land of Egypt” and performed great miracles for you.-[Torath Kohanim 26:16]

I am certain that the Bne Yisrael, held captive in Egypt, wondered as they waited. They must have questioned when the redeemer would come and bring them redemption. The LORD’s compassion waited because He is the Master of redemption and deliverance.

## **Our beloved brother Hakham Shaul has given his wisdom in (his) writings for us.**

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Here I must concur with His Eminence concerning the supposed division between Hakham Tsefet and Hakham Shaul. After all, they were (are) Jews! I will further note that where translators have no earthly idea what a dispute among Jew really is. These “arguments” are for the sake of establishing Halacha, NOT for dividing people. Only people who do not understand the Jewish way of life can make such rash statements. Enough said!!!

What Letters could Hakham Tsefet be referring to?

1 Th 5:2 For you yourselves know accurately that the “**day of the LORD** comes like a **thief in the night**.”<sup>3</sup> For when they shall say, **Peace** and safety! Then sudden destruction comes on them, as travail upon a woman with child. And they shall not escape.

Reading the same phrase, that Hakham Tsefet used in the previous pericope cause us to know what Hakham Shaul’s was referring to albeit Remez.

However, I would like to further one more thesis.

**Luke 18:1** And He also spoke a parable to them to teach it is always right to pray, and not to faint,<sup>2</sup> saying, A certain judge was in a certain city, not fearing G-d, nor respecting man.<sup>3</sup> And a widow was in that city. And she came to Him, saying, Avenge me of my adversary.<sup>4</sup> And he would not do so for a time. But afterward he said within himself, Though I do not fear G-d nor regard man,<sup>5</sup> yet because this widow troubles me, I will avenge her, that she not wear me down in the end.<sup>6</sup> And the Lord said, Hear what the unjust judge says.<sup>7</sup> And shall not G-d avenge His own elect who cry day and night to Him, though He has been long-suffering over them?<sup>8</sup> I say to you that He will avenge them speedily. Yet when the Son of Man comes, shall He find faith on the earth?

This pericope is the Remez to Hakham Tsefet’s present reading. Consequently, if we look with eyes of Remez we will see the connection. I will not comment further here because we are

working on the level of P'shat. If the connection is hard to see, it will be because Hakham Tsefet was right.

**(Things) difficult to understand [from P'shat/literal perspective]. (For) those who are unlearned [not schooled in Remez, hermeneutics]**

**(For) those who are unlearned [not schooled in Remez, hermeneutics] (they) pervert (the truth of) the rest of the Scriptures to their own destruction.**

Here is the sum of Hakham Tsefet's wisdom concerning the question of why the pseudo-prophets and teachers are valueless. They have no education in the system of Rabbinic Hermeneutics. Therefore, how can they accurately interpret the Scriptures? In short, THEY CANNOT interpret the Scriptures!

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## CONNECTIONS TO TORAH READINGS

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### Torah Seder

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Hakham Tsefet connects to the Torah Seder immediately through the idea of holiness and piety. This is the result of following the Statutes and Mitzvot Vayikra 26:3ff. Furthermore, Hakham Tsefet maintains a continuity with the Torah Seder through the special vocabulary such as "Shalom" (v6) Shamayim (v19)

### Ashlamatah

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Hakham Tsefet connects to the Psalm through the idea of piety and holiness as well. See v21 Likewise the Hebrew word "salvation" is matched in Greek. The Lord being the master of Deliverance (salvation). See Tsefet v14

### Tehillim

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Hakham Tsefet connects to the Prophet through the idea of God being the "Master" of Hosts. Yeshayahu 1:24. Furthermore, he connects with the idea of Judges. (Elohim) And, as our Masterful Hakham (His Eminence Rabbi Dr. Yoseph ben Haggai) has pointed out for us v28 of Yeshayahu speaks of the "destruction" and identification of the sinners.

BS"D (B'Siyata D'Shamaya)  
Aramaic: With the help of Heaven

### Endnotes

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<sup>i</sup> 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.