**Some Questions to Ponder:**

1. From all the readings for this Shabbat, what verse or verses touched your heart and fired your imagination?

I was intrigued with the commentary on Hakham Tsefet and the connection with the Epicureans.

1. How is Vayikra 22:18-19 related to Vayikra 23:11-14?

They both speak of the burnt offering and its requirements for the House of Israel and the strangers in Israel. The burnt offering is special because it is completely consumed on the altar and no part is eaten. Many today would say, “What a waste”. They say this not realizing how special this offering is to HaShem.

1. What questions were asked of Rashi regarding Leviticus 22:19?

**to be favorable for you** – What is G-d saying here?

**an unblemished, male, from cattle, from sheep, or from goats** – Do birds have the same requirements to be unblemished?

1. What questions were asked of Rashi regarding Leviticus 22:23?

**mismatching limbs** – What is the meaning of this phrase?

**uncloven hooves** - What is the meaning of this phrase?

**you may make it into a donation** - What is the meaning of this phrase?

**but as a vow** – To whom was this vow made?

**it will not be accepted** -What consecration comes to grant acceptance (לִרְצוֹת) ?

1. What question was asked of Rashi regarding Leviticus 22:24?

**[Any animal] whose testicles were squashed, crushed, pulled out, or severed** – To what do these term refer?

**Squashed** – What does the Hebrew word וּמָעוּךְ mean?

**pulled out** – What does the Hebrew word נָתוּק mean?

**or severed** – What does the Hebrew word וְכָרוּת mean?

**squashed** – What does the Hebrew word וּמָעוּךְ mean?

**crushed** - What does the Hebrew word וְכָתוּת mean?

**and in your land, you shall not do** – What animals are included in this prohibition?

Note: By concentrating on the testicles, HaShem is asking for the most expensive animal as an animal used for stud is the most expensive animal.

1. What question was asked of Rashi regarding Leviticus 22:25?

**from the hand of a gentile** – What sacrificial rules apply to the Gentiles?

**their injury** – What does the Hebrew word מָשְׁחָתָם mean?

**they will not be accepted for you** – What is the meaning of this phrase?

1. What questions were asked of Rashi regarding Leviticus 22:30?

**It shall be eaten on that day** – Why is this stated in the scriptures?

**I am the Lord** – What do we learn from this phrase?

1. What questions were asked of Rashi regarding Leviticus 22:31?

**You shall keep [My commandments]** – To what does this refer?

**and perform them** - What does this phrase mean?

1. What questions were asked of Rashi regarding Leviticus 22:32?

**You shall not desecrate [My Holy ~~Name~~ authority]** – How do we transgress this command?

1. What questions were asked of Rashi regarding Leviticus 23:2?

**Speak to the children of Israel...The Lord’s appointed [holy days]** – What does this phrase mean?

Note: These days are made holy by HaShem, by our Sages, and by our own actions.

1. What questions were asked of Rashi regarding Leviticus 23:3?

**[For] six days... -** Why does the Sabbath [designated by God,] appear here amidst the festivals [designated by the Sanhedrin]?

1. What questions were asked of Rashi regarding Leviticus 23:5?

**in the afternoon** What does this Hebrew phrase הָעַרְבָּיִם בֵּין mean?

**the Passover offering to the Lord –** What is the meaning of thisHebrew word: פֶּסַח?

1. What questions were asked of Rashi regarding Leviticus 23:8?

**And you shall bring a fire offering [to the Lord for a seven-day period]** – What are these offerings?

**And you shall bring a fire offering to the Lord** – Are there any exceptions?

**for a seven-day period** What is the meaning of this Hebrew phrase שִׁבְעַת ?

**work of labor** - Which labors are included in this prohibition?

1. What questions were asked of Rashi regarding Leviticus 23:11?

**And he shall wave** – What does this denote?

**so that it will be acceptable for you** – When does it become acceptable?

**on the day after the rest day** – Which day is this?

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Psalmist?

The Psalmist took the offerings in the Torah portion and expressed them as an offering of the lips. He expressed the proper desires of those who bring offerings.

Note: The Psalmist is writing his thoughts after he has already heard the Torah portion read in the Temple / synagogue.

1. On reading the Torah Seder for this week what touched the heart and fired the imagination of the Prophet Yeshayahu 56:7ff?

The burnt offerings that are acceptable to HaShem and the reception of the penitent. Notice v4. Where the Prophet is also fopcusing on “testicles” or the lack thereof.

1. How is the reading of Hakham Tsefet (2 Peter 2:3b-9) related to the readings for this Shabbat?

Torah Seder:

It seems evident that Hakham Tsefet is committed to following the Torah and Oral Torah as it has been handed down to him by the Master. His commitment is that of genuine devotion to the genuine path. Those who do not walk in that path offering appropriate offerings ect. will NOT be accepted by the L-rd. Rather, they will be dealt with harshly.

Tehillim:

Hakham Tsefet connects to the Psalmist through the idea of piety, righteousness and generosity. This was evidently lacking in those who were judged in his recorded instances.

Ashlamatah:

Subtly plays on the words *Look out* and *watchers* by using varied synonym for these terms. The dog, sparks his imagination and will soon reveal it character. Humility and piety are virtues that Hakham notices from the Ashlamatah and lauds in his pericope.

1. What is the chief purpose that Hakham Tsefet wants to address in 2 Peter 3b-9?

To warn us that all of our actions have consequences, whether for the good or the bad.

I think that His Eminence has captured it by underlining and bolding Yeshayahu 56:1

So says the Lord, "Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed." Find Torah an appropriate Torah teacher, .i.e. Hakham! Through this mechanism, you will avoid a day of devastating judgment.

1. Explain how Hakham Tsefet derived all of his material in 2 Peter 2:3b-9 from the Torah Seder for this Shabbat, Psalm 86, and Isaiah 56:7ff.?

**v.3b** comes from the Psalm v.5 Targum: 5. For You are the LORD, good *to the righteous/ generous* and forgiving *to those who turn to His Torah*, and multiplying favor to all who *pray in Your presence*.

**v.4, 6, 7, 8, and 9** comes from Isaiah 57:20-21: 20. But the wicked/Lawless are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.21. here is no peace, says my God, for the wicked/Lawless.”

**v.5** comes from Isaiah 57:18-19: 18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them. 19. The one who creates speech of lips in the mouth of every man says, Peace will be done for the righteous/generous, who have kept My Law from the beginning, and peace will be done for the penitent, who have repented to My Law recently, says the LORD; and I will forgive them.

**v.6**

Hakham Tsefet connects immediately with the Psalmist’s piety and ability to rescue (save) out of trying circumstances. Therefore, he has inserted the story of Lot’s rescue. : Hakham Tsefet connects to the Ashlamatah through the idea of the “lookouts, watchers that are asleep. He also connects with the Ashlamatah through the idea of being a contrite pious individual. Yeshayahu 56:1, 10-12; 57:15 2 Pe 2:4-5

Hakham Tsefet also connects to the Ashlamatah through the idea of the wicked and lawless. Yeshayahu 57:20 2 Pe 2: 2:7

1. How are the readings for this Shabbat communicating that the people of G-d (particularly Nazarean Jews) must be a separate people not imitating any of the traditions, laws and customs of the Gentiles?

Vayikra chapter 23 outlines the festivals that separate us from the nations.

Hakham Tsefet communicates this in v.3b. Whose *(the pseudo prophets and teachers of v.1)* judgment *(i.e. sentence)* of old is not idle, and their destruction slumbers not.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message for this week?

Focus on The One who sees and act accordingly. Bring only the very best to HaShem!

To be acceptable freewill offerings one must follow Ha-Shem’s instructions. The consequences of walking in righteousness are both temporal and eternal – rescue, life and peace; the consequences of being lawless are both temporal and eternal – destruction and punishment.

Give G-d your soul, or the things that your soul prizes as its best.

Give God your best. A humbled willing heart is the best thing you have to offer God, Most blessed be. He does not need riches or wealth. He only wants our willing love and obedience as we walk out His commandments. False prophets and teachers are enemies of a humble heart, from these we must separate ourselves.

Do all that can be done to come out from the blemished mind set of the wicked/Lawless, and dwell with the righteous/generous acceptable.

HaShem knows all our affairs, He knows how to save and when to save His people. We are responsible to do what honors Him and stay close to Him.

Note: Humility is demonstrated by one who goes beyond the letter of the law in the performance of the mitzvot.