
TSEFET'S PERICOPE #89^B

BESB

⁸ ¶ Beloved, do not let this one thing escape your notice (*remain hidden*), because one day is contrasted [*against*] a thousand years and a thousand years against one day (*Psalms 90:4*).

⁹ The L-RD does not delay the proclamation as some consider delay, but ruling^a patiently, not wanting to cut off anyone, but making room for everyone to convert.^{b & c}

¹⁰ But the “Day of the L-RD” will come as a thief in the night in which the heavens, with a rushing sound^d [*of the shofar*] will be passed over and a burning heat will dissolve the elements bringing to an end the earth and its works totally incinerating them.

Greek

⁸ Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς ἀγαπητοί ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία

⁹ οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας ὡς τινες βραδύτητα ἠγοῦνται ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινος ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι

¹⁰ Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτὶ ἐν ἣ οἱ οὐρανοὶ ροιζηδὸν

παρελεύσονται στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

DELITZSCH HEBREW TRANSLATIONⁱ

⁹ וְזֹאת הָאֵתָהּ אֲל־תֵּעָלֶם מִכֶּם חֲבִיבֵי שְׂיֹם אֶחָד כְּאַלְף שָׁנִים בְּעֵינֵי יְהוָה וְאַלְף שָׁנִים כְּיוֹם אֶחָד: ¹⁰ וְלֹא־יֵאָחֵז יְהוָה אֶת־אֲשֶׁר הִבְטִיחַ כְּאֲשֶׁר־יֵשׁ חֲשָׁבִים זֹאת לְאַחֹר כִּי מֵאַרְיָן אָפוּ בְּעֵבֹרָנוּ וְלֹא יִחַפֵּץ בְּאָבֵד הָאֲבָדִים כִּי אִם־בְּפָנוֹת כּוֹלֵם לְתִשׁוּבָה: ¹⁰ בָּא יְבֹא יוֹם־יְהוָה כְּגִנְבַּ בְּלִילָה אֶז הַשָּׁמַיִם בְּשָׂאוֹן יִחַלְפוּ וְהִסְדּוֹת יִבְעֵרוּ וְהִתְמַגְגּוּ וְהָאָרֶץ וְהַמַּעֲשִׂים אֲשֶׁר עָלֶיהָ יִשְׂרְפוּ:

^a 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

^b 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.”

^c 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.

^d With a loud rush, cracking noise or a whirl. Most likely a blast from a Shofar.

INDEX

- | | |
|---|---|
| <ul style="list-style-type: none"> • Delitzsch Hebrew Translation • Introduction • Analogy and P'shat • The Mentally Astute • Verse 9 • But Ruling Patiently • But making room for everyone to convert • Verse 10 | <ul style="list-style-type: none"> • A Thief in the night • With the rushing sound of a Shofar • In Conclusion • Connection to Torah Readings • Related Mitzvot • Reflections • Endnotes |
|---|---|

INTRODUCTION

In the best interest of P'shat I believe that we must look at all the words of the pericope with great care. Therefore, I have carefully looked at the words NOT allowing the use of metaphoric or allegorical definitions in these translations. Consequently, this greatly restricts the meaning of the words that we translate. Nonetheless, the material derived from these translations is limitless in their value. This is because they tell exactly what Hakham Tsefet had on his mind.

Anaology and P'shat

Hakham Tsefet begins his present pericope with what appears to be some cryptic quote from Tehillim 90:4. First, let me assign a question that you might answer for me. Why has Hakham Tsefet brought us to Tehillim chapter 90 (Psalms)? We will be reading Tehillim 90 in a few weeks. However, it appears that Hakham Tsefet has dragged Tehillim 90 into our present pericope for some undisclosed reason.

Here Hakham Tsefet uses an analogy to illustrate the eternity of G-d. I believe that His Eminence Rabbi Dr. Yoseph ben Haggai hit the nail on the head when he suggests that G-d is not limited to chronometry. While I realize there must be an explanation as to why Hakham Tsefet uses this passage we remain confined to P'shat. It is not problematic for us to have analogy p'shat. Therefore, we will leave the explanation as to why Hakham Tsefet uses this verse for musings a little farther into our commentary.

The Mentally Astute

Hakham Tsefet remains with the theme he has begun earlier.

2 Peter 3:1 Now beloved, I write this second letter to stimulate (*bring to*) your mind, calling you to [*unmixed*] piety of thought.

2 Peter 3:8 ¶ Beloved, do not let this one thing escape your notice (*remain hidden*),

Both verses call for mental alertness and astute thinking, or as we have translated before "mental purity". The Nazarene Jew has no place to lie slumbering, mentally speaking. Hakham Tsefet tells us that we must not succumb to the devices lies of the pseudo-prophets and teachers. Again, in this pericope he addresses their tactics. We must ever be aware of the lies that the pseudo-teachers and prophets are purporting.

During the later part of the 1970's a vast number of Christian bought, read and believe a great lie when book by an unschooled meat cutter hit the market. Songs from that era questioned if we would live into the 90's. All because a pseudo-prophet detailed the destruction of the late great planet earth, ending in the late 1980's. We faced similar situations when the dooms day prophets told us that the world was going to collapse in Y2K. Personally, I went to bed as usual. I believed that that calendar was not the Calendar that G-d used to determine the events that He had planned for the earth. We must be mentally alert and NOT fall into these pseudo-prophecies, that questions G-d sovereignty. All of these lies have a purpose. What is that purpose?

"Where is the report^e of his (*i.e. Messiah's*) coming?"

All of this is to create faithlessness. Here my use of "faithlessness" means lack of faithful obedience. Again, these pseudo-prophecies question G-d's sovereignty. In fact, this seems to be what Hakham Tsefet is addressing.

So, what is the answer?

9 The L-RD does not delay the proclamation as some consider delay, but ruling patiently, not wanting to cut off anyone, but making room for everyone to convert.

1. G-d does not delay the proclamation (announcement of the Messianic event)
2. G-d is in absolute control
3. G-d rules in patience
4. G-d does NOT want to cut anyone off
5. G-d patiently waits for all to convert.

But ruling patiently

Many translations render this word ἡγοῦνται - *egountai* as "some count, consider" ect. I have rendered this word from its p'shat meaning rather than metaphoric thought. Here I believe that this fits Hakham Tsefet's theme well. G-d remains sovereign. Who can question His actions and judgments? Likewise, we can see the great "chesed" of G-d. He rules! However, He rules patiently waiting for all to convert. We have a further expression of His character. He does NOT want to cut anyone off. This demonstrates the character of G-d. While there are those who would suggest that He is not coming or all of this material about Messiah's coming is a myth, forget the true character of G-d.

More than twenty times Tehillim 136 reminds us "His (G-d's) Mercy endures forever."

Many scholars read the language of this pericope in conjunction with the previous pericope to mean that G-d had not fulfilled His "promise." This is not, in my opinion a positive way of

^e I have translated ἐπαγγελία as report based on the root meaning of the word. Many have translators have translated ἐπαγγελία as "promise." While the word ἐπαγγελία is translated "promise" in the Authorized Version, ἐπαγγελία is related to εὐαγγέλιον. Consequently, we have a "message" waited for in this text. The "message" that the scoffers and false teachers taunt with is "where is the **report** of his coming."

translating the text. This is because we await the proclamation of Messiah's coming. While the wording can be read as "promise", I do not believe that this fits the true Messianic mission and prophecy. Likewise, I would like to interject that G-d can never violate His promise. However, He is not subject to men's opinion of Him. Nor, does His "delay" spring from his unwillingness to perform a "promise." His "delay" is the result of His infinite compassion.

But making room for everyone to convert

Again, I have opted for a translation that seems to defy the norm by suggesting the word "convert" rather than "repent." This word is a late Koine Greek expression. Its use in the Apocrypha and Pseudepigrapha meaning to "convert" or "conversion." (See also 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." To force the word into the idea of repentance is not difficult so long as we remember that the true notion being projected here is conversion. The concluding remarks of Mordechai (Mark) indicate that Yeshua wanted those who obeyed his Mesorah to convert. Hakham Tsefet presents this idea by mention of ritual immersion.^f

¹⁰ But the "Day of the L-RD" will come as a thief in the night in which the heavens, with a rushing sound^g [of the shofar] will be passed over and a burning heat will dissolve the elements bringing to an end the earth and its works totally incinerating them.^h

The phrase "the Day of the L-RD" connects with many passages from the Tanach and the Nazarene Codicil.

"A thief in the night"

However, I would like to show that Hakham Tsefet is once again referring to the pseudo-teachers.

κλέπτης *kleptes* is easy enough to read. The Greek Vocabulary of the New Testamentⁱ demonstrated that the Greek word here is used many times for false teachers. In Yochanan Yeshua addresses them directly.^j Therefore, Hakham Tsefet continues his admonishment of those who lie for profit and gain.

I shall also make note of the fact that these "thieves" come in the darkness or at night. Here Hakham Tsefet makes a play on the words of the Psalmist.

However, the idea here is that of surprise. Therefore, I will reiterate the comments made by His Eminence.

Again, we repeat, anyone who states that the Messiah is going to appear in 2015 or 2030 or any other date is a liar, even if it comes to pass at such a date, since we are forbidden by Halakha to engage in such an activity, and anyone who does so, has fallen into a work of idolatry. So then we need to interpret correctly the meaning of Hakham Tsefet here as being a fictitious illustration to draw the point that we need to expect in every day of our existence that the

^f See Mark 16:15-18

^g With a loud rush, cracking noise or a whirl. Most likely a blast from a Shofar.

^h Yoel 1:15 Alas for the day! For the day of the LORD is near, And it will come as destruction from the Almighty.

ⁱ J.H. Moulton and G. Milligan, Vocabulary of the Greek Testament, Hendrickson Publishers, 1930 pg 346

^j John 10:8

prophesied day of the LORD will come, rather than fix G-d into a human chronometric speculation.

His Honor Rosh Pakid Hillel Ben David has taught me that the second (final) redemption can only be understood from the [First Redemption](#). Therefore, we must know and understand the redemption of Pesach before we can understand the coming Final Redemption.

With a rushing sound [of the shofar]

While the text seems to be somewhat ambiguous it is clear that the “loud rush, cracking noise or a whirl” is most defiantly the blast from a Shofar. Hakham Shaul’s will reiterate these things in his teachings and letters as well. The Shofar can be both comforting and alarming. I guess that will depend on how it is heard. Alternatively, should I say the state you are in when it is heard?

Conclusion

Here I would like to conclude with one final remark. His Eminence writes...

Further I may ask, **why is it that all these prophets who seem to know the time of Messiah’s arrival and the arrival of the day of the LORD, do not also prophesy that unless people observe the Law as delivered and transmitted by our Sages**, such will not escape the judgment of G-d? This clearly points out that these pseudo-prophets are nothing but neo Epicureans and disciples of Bala’am. Should not rather a true prophet of the LORD prophesy in accordance with that great principles stated in Scripture and say thusly:

“²² Be mindful of the Law of My servant Moses [*as propounded by all that sit in the cathedra of Moses*], whom I charged at Horeb with laws and rules for all Israel. ²³ Behold, I (G-d) will send the prophet Eliyahu to you before the coming of the awesome, fearful Day of the LORD. ²⁴ He (*Eliyahu*) will reconcile the fathers with their children and the children with their fathers, so that, when I (G-d) come, I do not strike the whole earth with utter destruction. Behold, I will send the prophet Eliyahu to you before the coming of the awesome, fearful Day of the LORD.” (Mal 3:22-24)

What is Hakham Tsefet trying to say? Or as His Eminence asks in the weekly commentary

Q 16. In your opinion, what is the chief purpose that Hakham Tsefet wants to address in 2 Peter 3:8-10?

I believe that Hakham Tsefet is trying to tell us that we **MUST** listen to the voice of our Sages! (past present and otherwise). And, I believe that we have a job to accomplish. What is the great reward of all this Torah living and living by the words of the Sages? Is it mansions, cabins or clouds and angels feeding us grapes?

I have one reward I am seeking. It is not a mansion, cabin or any other Hellenistic figment. I wish to make myself all that G-d expects of me becoming the best Jew that I can possibly become with the given life, education and time I have. That will be my greatest reward. In short, the reward we will possess is what we have made of yourself. Why will we fail to see that the Sages had the same goal and they desired for us to be able to become the best we could possibly be. They have guarded our footsteps and path keeping us from these wicked and evil men.

15. How is the reading of Hakham Tsefet (2 Peter 3:8-10) related to the readings for this Shabbat?

CONNECTIONS TO TORAH READINGS

Torah Seder

Verse 35 of Vayikra 25 opens

Vayikra 25:35. If your brother becomes destitute and his hand falters beside you, you shall support him [whether] a **convert** or a resident, so that he can live with you.

Hakham Tsefet tells us how patient G-d is waiting for everyone to “convert.” v9 Hakham Tsefet uses this play on words to refute the hypocrisy of the pseudo-teachers and prophets.

Ashlamatah

The vocabulary of the Prophet tells us ...

Yeshayahu 35:5 Then **the eyes of the blind shall be opened**, and the ears of the deaf shall be unstopped.

Here this seems to thematically be what Hakham Tsefet picked up on to initiate the words...

2 Tsefet 3:8. ¶ Beloved, do not let this one thing **escape your notice** (remain hidden),

Tehillim

The Psalmist says...

Tehillim 89:10. **You rule** over the pride of the sea; when it raises its waves, **You humble them**.

This fits perfectly with Hakham Tsefet’s choice of words...

2 Tsefet 3:9. The LORD does not delay the proclamation as some consider delay, **but ruling patiently**, not wanting to cut off anyone, but making room for everyone to convert.

MITZVOT

Torah Add	M#	Mitzvah	Oral Torah
Vayikra 25:37	343	Prohibition against lending at interest to a fellow Jew	Bava M'tzi'a 5.1
25:39	344	We should not have a Hebrew Manservant do contemptible work like a gentile slave	B'rachot 5.1 Bava M'tzi'a 5.5
25:42	345	Prohibition against Selling a Hebrew Manservant on the auctioning block	
25:43	346	Not to work a Hebrew Manservant at hard labor	
25:46	347	The precept of keeping a Gentile slave permanently	Kiddushin 1.3
25:53	348	The Gentile may not put the Hebrew Manservant to harsh	

26:1 349 labor
Prohibition against prostrating on a figured stone

Horayot 1:2

Reflections

1. Why has Hakham Tsefet brought us to Tehillim chapter 90 (Psalms)?

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.