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The Division of Seven

By Rabbi Dr. Hillel ben David (Greg Killian)

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After [studying](file:///D:\Word\Numbers\study.html) the chart at the end of this paper, I began to notice a very interesting pattern that was being brought forth through the use of the [menorah](file:///D:\Word\Numbers\connection.html) analogy. This pattern provides some very interesting insight into the meaning of [seven](file:///D:\Word\Numbers\seven.html) and how the messianic role is portrayed in the Nazarean Codicil.

Sefardim read Tehillim ([Psalm](file:///D:\Word\Numbers\psalms1.html)) 67 from the form of a menorah as in the following picture:



The menorah has [three](file:///D:\Word\Numbers\three.html) branches on each side of a central shaft. The central shaft unifies the [two](file:///D:\Word\Numbers\two.html) sets of three branches. It is literally a part of both sets of three branches.

Let’s keep in mind this picture of the menorah as we look closely at the two, [three and half part](file:///D:\Word\Numbers\shmita.html), pictures that make up the seven. To illustrate this point, let me use the [rainbow](file:///D:\Word\Numbers\noachide.html) as an example: The rainbow consists of seven colors as every school child knows. The colors are: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. These colors easily, and logically divide into two parts consisting of three and a half colors each:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Red | Orange | Yellow | Green | Blue | Indigo | Violet |

These seven colors can then be divided into the red shaded colors and the blue shaded colors. These two sets of three are joined by the color Green which is half red shade and half blue shade (Green can be created by mixing a yellow and blue pigments.).

Thus we see that the seven colors of the rainbow consist of three and half parts of red shaded colors, and three and a half parts of blue shaded colors.

This connecting of two parts of three and half each, will help us to understand that we need to see these two parts every time we see the number seven.

The [triennial cycle of Torah readings](file:///D:\Word\Numbers\shmita.html) also illustrates this principle. There are two, three and a half year cycles. The first cycle starts in [Nisan](file:///D:\Word\Numbers\feasts.html) and finishes three and a half years later in [Tishri](file:///D:\Word\Numbers\feasts.html). The second cycle starts in Tishri and ends three and a half years later in Nisan. These two [cycles](file:///D:\Word\Numbers\cycles.html) illustrate the [bi-modality](file:///D:\Word\Numbers\bimodal.html) of the year where Nisan has many of the characteristics of Tishri, as we have previously explored in a study titled [RAINS](file:///D:\Word\Numbers\rains.html).

Before we look at this concept in it’s many forms, we need to understan how the seven are counted. To do this, I shall let my [teacher](file:///D:\Word\Numbers\teacher.html) share his comments on the tithe. In his remark, we will see how the seven are counted. This is a very important concept!

**Why Was The Tithe Of The Third Year**

**So Important?**

By Hakham Dr Yosef ben Haggai

***Debarim (Deuteronomy) 26:11-12*** *And thou shalt rejoice in all the good which* [*HaShem*](file:///D:\Word\Numbers\hashem.html) *thy G-d hath given unto thee, and unto they house, thou, and the Levite, and the stranger that is in the midst of thee. When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, and hast given it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may* [*eat*](file:///D:\Word\Numbers\eating.html) *within thy gates, and be satisfied."* .

Note first, in verse 11, that the stranger, the [*Ger Toshav*](file:///D:\Word\Numbers\aliens.html) who is also known as the *B'ne No'ach,* participated in the tithings and in the rejoicing in [Jerusalem](file:///D:\Word\Numbers\city.html) when the tithes were brought. In the third year all tithes were surrendered. Verse 12 says, *"when thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of (final) tithe."*

Why was the tithe of the *Third Year* so important? Why the *Third Year*? Does not everything in Judaism revolve around the number seven? Odd, is it not, that so much stress was laid of the Tithe of the Third Year? In normal counting you number 1-2-3-4-5-6-7. The middle of that counting would not be the third but the fourth. Why not the Tithe of the Fourth Year instead of the third year? It seems out of balance, tilted somewhat heavily toward the end one, [two](file:///D:\Word\Numbers\two.html), [three](file:///D:\Word\Numbers\three.html) and then [four](file:///D:\Word\Numbers\four.html), [five](file:///D:\Word\Numbers\five.html), [six](file:///D:\Word\Numbers\six.html), and [seven](file:///D:\Word\Numbers\seven.html). So what is the mystery of the Third Year?

1. Six days shalt thou work and on the seventh day shall be [Shabbat](file:///D:\Word\Numbers\sabbath.html), yes?
2. Seven Sabbaths are between [Pesach](file:///D:\Word\Numbers\passover.html) (Passover) and [Shabuot](file:///D:\Word\Numbers\shavuot.html) (Pentecost), true?
3. Counting from [Tishri](file:///D:\Word\Numbers\feasts.html), the month of the High Holy Day to Passover are seven months, right?
4. Or counting from [Nisan](file:///D:\Word\Numbers\feasts.html) (Passover) to the High Holy Days in Tishri are also seven months.
5. Are there not seven years in the Sabbatical Year?
6. Are there not Seven [Sabbatical Years](file:///D:\Word\Numbers\shmita.html) in a Shabbaton or [Jubilee](file:///D:\Word\Numbers\yovel.html) on the fiftieth year?
7. Did not Daniel the Apocalyptic Prophet say Seventy Jubilees were determined on the fall and [redemption](file:///D:\Word\Numbers\redemption.html) of Jerusalem?

So what was so important about this Third Year Tithe? The Jubilee system of calculation of [time](file:///D:\Word\Numbers\time.html) is the answer to why the tithe of the third year is so important! The days Four, Five, Six ascend to the Seventh Day or Shabbat, then descend to the First, Second and to the Third Day of the week (Tuesday). We see this clearly in the [Talmud](file:///D:\Word\Numbers\orallaw.html) as well:

***Gittin 77a*** *Our Rabbis taught: [If he says, ‘This is your Get if I do not return] till after the septennate,’ we wait an extra year; ‘till after a year’, we wait a month; ‘till after a month’, we wait a week. If he Says, ‘till after the* [*Sabbath’*](file:///D:\Word\Numbers\sabbath.html)*, what [do we do]? — When R. Zera was once sitting before R. Assi, or, as others report, when R. Assi was sitting before R. Johanan, he said: The first day of the week and the second and third are called ‘after the Sabbath’; the fourth and fifth days and the eve of Sabbath are called ‘before the Sabbath.’*

So did the counting of the Sabbatical Year! Therefore, the Third Year was the final year of the ascent from the Fourth Year to the apex of the Seventh Sabbatical Year, or Year of Release. Then, the descent from the Sabbatical Year through the First, Second and final Third Year ended the Tithe Cycle. The cycle could not end on the Seventh Year because it was not a tithed year as there was no planting. Therefore, all tithes had to be closed out before the new cycle could begin. Also, the Third Year, like the Third Day has a double blessing if they obey the commandment to empty-out all the tithes in their house according to Deut. 26:11-12 and Malachi 3:6-16.

Now that we understand how the seven are counted: 3, 2, 1, 7, 6, 5, 4. Now lets continue this example to understand the maaser, the tithe.

On the eve of Pesach of the fourth and seventh years, one would have to rid himself of all tithes and [priestly](file:///D:\Word\Numbers\priests.html) gifts (*Maaser Sheni* 5:6). See Deuteronomy, 14:28. Then, on the seventh day of [Passover](file:///D:\Word\Numbers\passover.html) in the afternoon, one would make the declaration below (*Maaser Sheni* 5:10). [Pesach](file:///D:\Word\Numbers\passover.html) occurs [six](file:///D:\Word\Numbers\six.html) months into the year which always begins in [Tishri](file:///D:\Word\Numbers\feasts.html). Pesach of the fourth year would be [three](file:///D:\Word\Numbers\three.html) and a half years into the [seven](file:///D:\Word\Numbers\seven.html) year [Shmita](file:///D:\Word\Numbers\shmita.html) cycle.

Thus the declaration was made at the end of [three and half years](file:///D:\Word\Numbers\shmita.html) and again at the end of [seven](file:///D:\Word\Numbers\seven.html) years.

**Triennial cycle**

The Sedarim of the [triennial cycle](file:///D:\Word\Numbers\shmita.html) are marked with a ornamental oversized [letter](file:///D:\Word\Numbers\letters.html), a *samek* in the Masorah:



These ornamental sameks are printed is some versions of the Tanach. I found them in the *Biblia Hebraica Leningradensia* and *The Jerusalem Bible* by Koren Publishers. These sameks indicate that the Torah was read in three and a half years. There were more than three times the number of sederim in the [annual readings](file:///D:\Word\Numbers\annual.html).

The [communities](file:///D:\Word\Numbers\community.html) of Israel, during [Temple](file:///D:\Word\Numbers\temple.html) times and for several hundred years after it’s destruction, celebrate [Simchat Torah](file:///D:\Word\Numbers\simchat.html) only once every three and a half years. These communities completed [two](file:///D:\Word\Numbers\two.html) Torah cycles in a [shmita cycle](file:///D:\Word\Numbers\shmita.html) of seven years[[1]](#footnote-1).

In the [Talmud](file:///D:\Word\Numbers\orallaw.html)[[2]](#footnote-2) we find a brief mention that the [Jews](file:///D:\Word\Numbers\gen-jew.html) of [Eretz Israel](file:///D:\Word\Numbers\city.html) (the land of Israel) would take three years to complete the cycle of public Torah readings, as opposed to the custom in [Babylonia](file:///D:\Word\Numbers\bavel.html) to [complete the Torah in one year](file:///D:\Word\Numbers\annual.html). According to some commentaries the cycle followed in Eretz Israel was actually to complete the Torah twice in each Shmita cycle ([Sabbatical cycle](file:///D:\Word\Numbers\shmita.html) - a period of seven years) and therefore the cycle actually took three and a half years.[[3]](#footnote-3)

The Shmita cycle and the [Triennial Torah cycle](file:///D:\Word\Numbers\shmita.html) go hand-in-hand with the ministry of the Master of Nazareth. The Master of Nazareth, as [Mashiach](file:///D:\Word\Numbers\mashiach.html) ben [Yosef](file:///D:\Word\Numbers\joseph.html), was fulfilling the role of the Tishri cycle. The Tishri cycle begins in Tishri and ends in [Nisan](file:///D:\Word\Numbers\feasts.html). The Master began His ministry on His [thirtieth](file:///D:\Word\Numbers\thirty.html) birthday in Tishri, and He died in Nisan at [Pesach](file:///D:\Word\Numbers\passover.html). Thus He completed three and half years of His seven year (Shmita) cycle. He will complete the Nisan cycle as Mashiach ben David. Mashiach ben Yosef began and completed His ministry between the third and fourth [milleniums](file:///D:\Word\Numbers\cycles.html), the three and half point.

Most folks believe that Mashiach ben Yosef’s ([Yeshua’s](file:///D:\Word\Numbers\yeshua.html)) ministry lasted three and a half years. This suggest that the ministry of Mashiach ben David will also be three and a half years.

**Musical Scale**

**C major scale in terms of semitones**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| 3rd | 2nd | 1st | 7th | 6th | 5th | 4th |
| **E**  4 | **D**  2 | **C**  0 | **B**  11 | **A**  9 | **G**  7 | **F**  5 |

**Interval from C in semitones.**

We again see that the interval increases by 2 for each semitone except between the 3rd and the 4th semitone. This three and a half to three and a half matches the pattern that we have come to expect in a series of seven.

**The Menorah Oil**

The seven lights of the [menorah](file:///D:\Word\Numbers\connection.html) requires **three and a half** lugim. Each lamp requires a half a *lug.* When we multiply the seven lamps of the menorah by one-half *lug* the total is **three and a half** *lugim*.

**The Septuagint**

In the Year 3500A.M., of 7000A.M., the Torah was translated into Greek by seventy-two scholars who produced a translation known as the Septuagint. What makes this so interesting is that our Sages have indicated that the only languages that a kosher [Torah scroll](file:///D:\Word\Numbers\letters.html) can be written in, are [Hebrew](file:///D:\Word\Numbers\hebrew.html) and Greek.

In about the year 3700A.M., of the 7000A.M. years of time, Mashiach ben Yosef became flesh.

**Mezzuzot and Tefilin**

All [mezuzot](file:///D:\Word\Numbers\mezuzah.html)[[4]](#footnote-4) must be checked periodically to verify their kashrut. Everyone who lives in a [dwelling](file:///D:\Word\Numbers\dwelling.html) (whether he owns it or rents it) is required to check his [mezuzot](file:///D:\Word\Numbers\mezuzah.html) twice in [seven](file:///D:\Word\Numbers\seven.html) years, or once every [three-and-a-half years](file:///D:\Word\Numbers\shmita.html)[[5]](#footnote-5), since it is an established fact that over a period of time mezuzot are liable to become invalid.

All [Tefillin](file:///D:\Word\Numbers\tefillin.html) must be checked periodically to verify their kashrut. We check twice every seven years, i.e., once every three and a half years.

**Sinchat Torah**

On the eve of [Shemini Atzeret](file:///D:\Word\Numbers\shemini.html) and the eve of [Simchat Torah](file:///D:\Word\Numbers\simchat.html), seven circuits (Hakafot) are made with the [Torah scrolls](file:///D:\Word\Numbers\letters.html) around the bimah. At the daytime Hakafot on Simchat Torah three and a half circuits are made,[[6]](#footnote-6) though the text for the Hakafot is read in its entirety.

According to a late gaonic statement, the western community in Babylonia celebrated the end of the [Torah cycle every year](file:///D:\Word\Numbers\annual.html) on Simchat Torah, Rejoicing of the Torah, while the easterners in the land of Israel completed it every three-and-a-half years. According to [Mishna](file:///D:\Word\Numbers\orallaw.html) Ta'anit 4:3 the first portion of Bereshit (Genesis) was Bereshit 1:1 - 2:3.

What makes these three and a half and seven Hakafot circuits so interesting, when using a [triennial cycle](file:///D:\Word\Numbers\shmita.html), is that they take place twice in seven years, once after three and half years and once after seven years. The first takes Simchat Torah place in Tishri and the second takes place in Nisan.

[Yeshua](file:///D:\Word\Numbers\yeshua.html), The Master of Nazareth, is the ultimate Simchat Torah, because He is the word made flesh. Thus we see that His three and a half year ministry perfectly mirrors Simchat Torah.

**Hakhel**

The [synagogual](file:///D:\Word\Numbers\synagog.html) atmosphere (*ruach*) on Simchat Torah is truly an amazing experience. Everybody - and I mean *everybody* - got an aliya. How is this possible? By reading the first two-thirds of the Deuteronomic *parsha* of *v’zose haBracha* over-’n-over again, in multiple minyans if necessary, until every [Jew](file:///D:\Word\Numbers\gen-jew.html) is called up. Cementing its ties to children, Simchat Torah is the only time that a special aliya, under the concept of *kol haniaarim*, “all the children,” is given to, yep...all the children. Some Torah commentators trace this custom to Devarim (Deuteronomy) 31:10-13, where the Jews were instructed to “gather the little ones” (known as[hakhel](file:///D:\Word\Numbers\hakhel.html)*,* which means “assembly”) together with the Rabbis, [Priests](file:///D:\Word\Numbers\priests.html), and King and read the Torah during the [Succoth](file:///D:\Word\Numbers\succoth.html) of the seventh year.

**Tzitzith**

According to the Rambam, of the [four](file:///D:\Word\Numbers\four.html) strings placed on a corner of a talit as [tzitzith](file:///D:\Word\Numbers\tzitzith.html), only one half of one string is to be blue and the remaining three and a half strings are to be white. This results in one blue and seven white strings when the strings are folded through the corner hole.

**The Abomination of Desolation**

***Daniel 9:23-27*** *At the beginning of thy supplications the* [*commandment*](file:///D:\Word\Numbers\cmds613.html) *came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. 24* [*Seventy*](file:///D:\Word\Numbers\seventy.html) *weeks are determined upon thy people and upon thy* [*holy city*](file:///D:\Word\Numbers\city.html)*, to finish the transgression, and to make an end of* [*sins*](file:///D:\Word\Numbers\sin.html)*, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build* [*Jerusalem*](file:///D:\Word\Numbers\city.html) *unto the* [*Messiah*](file:///D:\Word\Numbers\mashiach.html) *the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the* [*sanctuary*](file:///D:\Word\Numbers\temple.html)*; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the* [*covenant*](file:///D:\Word\Numbers\covenant.html) *with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

The week is clearly a [shmita cycle](file:///D:\Word\Numbers\shmita.html) if it is not an ordinary week. Either way, this week conforms to the three and a half and seven periods that we have been discussing. Additionally, we can see that the week is interrupted in the middle, at the three and a half point.

**Uncleaness associated with the dead**

***Bamidbar (Numbers) 19:12*** *He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.*

# The Pattern of Seven

**Maaser**

Since our Sages teach us that all [sevens](file:///D:\Word\Numbers\seven.html) are related, it follows that there is a pattern to the sevens such that we can begin to learn how the first three and a half are related to the second three and a half.

Lets start by examining the maaser, the tithe, which was taken in six of the seven years:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| Maaser  Ani  First Tithe | Maaser  Sheni  Second Tithe | Maaser  Sheni  Second Tithe | No  Maaser | Maaser  Ani  First Tithe | Maaser  Sheni  Second Tithe | Maaser  Sheni  Second Tithe |

As we look for the pattern, we notice that the only time we transition from **Ani** (first) to **Sheni** (second) is between the third and fourth years. We also note a clear pattern of: **Ani-Sheni-Sheni** on both sides of the seven, on either side of the seventh year where no maaser is taken.

So, one of the patterns is that we transition from the first (**Ani**) to the second (**Sheni**).

**The Creation**

In the creation we see the pattern in a slightly different [way](file:///D:\Word\Numbers\bara.html). We see that the first [three](file:///D:\Word\Numbers\three.html) have a direct relationshil with the last three. For example: The light was created on the first day, but the [planetary bodies](file:///D:\Word\Numbers\mazaroth.html) which give light were not created till the fourth day. The waters were separated on the second day, but the critters who “swim” in the waters above (birds) and the critters that swim in the waters below (fish) were not created till the fifth day. Finally, we see that God created the land and plants on the third day, but the critters that walk on the land and [eat](file:///D:\Word\Numbers\eating.html) the plants, were not created until the sixth day.

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **A 3rd**  **Day**  God  created  dry  **land**  God  created  **plants.** | **A 2nd**  **Day**  God  separated  **waters**  **above**  from  **Waters**  **below**. | **One**  **Day**  God  created  the  [heavens](file:///D:\Word\Numbers\heaven.html)  and earth  and  separated  **light**  from  darkness. | **The**  **7th**  **Day**  God  **Rest**ed. | **The**  **6th**  **Day**  God  created  **beasts**.  God  created  **men**. | **A 5th**  **Day**  God  created  **birds**  and  **fishes**. | **A 4th**  **Day**  God  created  the  [**sun**](file:///D:\Word\Numbers\hachama.html),  [**moon**](file:///D:\Word\Numbers\chodesh.html),  and  [**stars**](file:///D:\Word\Numbers\mazaroth.html). |

Thus we see a one-to-four relationship with the transition between the [creation](file:///D:\Word\Numbers\bara.html) of the environment with their associated example occurring between the third and the fourth days.

| HaShem’s providence | | | This was brought on by HaShem | A universal G-d | | |
| --- | --- | --- | --- | --- | --- | --- |
|  |  | **Maximal Male Process** | **Maximal Female Process** |  |  |  |
|  |  |  |  |  |  |  |
| Third day of the Shabbat | Second day of the Shabbat | First day of the Shabbat | Shabbat  The 7th day | Erev Shabbat | Fifth day of the Shabbat | fourth day of the Shabbat |
| A Third Day  God created dry **land**  Hashem created **plants.** | A Second Day  God separated **waters** **above** from **waters** **below**. | One Day  God created the heavens and earth and separated **light** from darkness. | The Seventh Day  God **Rest**ed. | The Sixth Day  God created **animals**.  God created **men**. | A Fifth Day  God created **birds** and **fishes**. | A Fourth Day  God created the **sun**, **moon**, and **stars**. |
| Joshua sang and the sun stopped:  ***Joshua 10:12*** | Deborah and Barak sang:  ***Judges 5:1*** | Hannah, with son, sang:  ***1 Samuel 2:1*** | Adam composed the Sabbath song:  ***Psalm 92*** | Moshe composed the sea song:  ***Exodus 15:1*** | Israel sang the well song:  ***Numbers 21:17*** | Moshe, before he died, sang:  ***Devarim 32:1*** |
| The light of the Garden of Eden | The light of Gehenna | The light of the Torah | The light of the Messiah | The light of repentance | The light of the Temple | The light of the Throne of Glory |
| **Year 3**  The tithe of the THIRD YEAR went entirely to charity for the poor, Levite, stranger, widows, fatherless, sojourners through the land of Israel.  **ani** | **Year 2**  The tithe of the SECOND YEAR went entirely to the priests.  **sheni** | **Year 1**  The tithe of the FIRST YEAR went to the Levites, who made distribution to themselves, the priest’s portion and the poor.  **sheni** | **Year 7**  **Sabbatical**  The tithe was not collected from agricultural products on the SEVENTH YEAR because the land was to lay fallow | **Year 6**  The tithe of the SIXTH YEAR was set aside by the tither for his own pilgrimages to Jerusalem.  **ani** | **Year 5**  The tithe of the FIFTH YEAR went to the Levites, who made distribution to themselves, the priest’s portion and the poor.  **sheni** | **Year 4**  The tithe of the FOURTH YEAR went to the Levites, who made distribution to themselves, the priest’s portion and the poor.  **sheni** |
| Third shepherd  **Jacob**  Patriarch of the nation | Second shepherd  **Isaac**  Patriarch of the nation | First shepherd  **Abraham**  Patriarch of the nation | Seventh shepherd  **David**  Patriarch of the kings | Sixth  shepherd  **Joseph**  Patriarch of the 2 of 12 tribes | Fifth  shepherd  **Aaron**  Patriarch of the Kohanim | Fourth shepherd  **Moses**  Patriarch of the Leviim |
| Third  shepherd  **Moses** | Second  shepherd  **Jacob** | First  shepherd  **Abraham** | Seventh  shepherd  **David** | Sixth  shepherd  **Adam** | Fifth  shepherd  **Seth** | Fourth  shepherd  **Mesushelach** |
| **Deborah**  Prophetess | **Miriam**  Prophetess | **Sarah**  Prophetess | **Esther**  Prophetess | **Chuldah**  Prophetess | **Avigail**  Prophetess | **Hannah**  Prophetess |
| Lighting Sabbath and Festival candles  Rabbinic command | Washing hands before a meal  Rabbinic command | Saying a blessing before any pleasure.  Rabbinic command | Establishing Sabbath travel boundaries  Rabbinic command | Reading the Megillah on Purim  Rabbinic command | Lighting Chanukah candles  Rabbinic command | Saying the Hallel psalms of praise  Rabbinic command |
| The brass laver | The Mishkan’s veil. | The Mishkan’s covering. | The world is finished and so is the Mishkan. | Aaron. | The cherubim. | The Menorah. |
| **Grapes** | **Barley** | **Wheat** | **Dates** | **Olives** | **Pomegranates** | **Figs** |
| **Hadas - Myrtle** | **Arava - Willow** | **Arava - Willow** | **Lulav - Palm** | **Etrog - Citron** | **Hadas - Myrtle** | **Hadas - Myrtle** |
| Refrain from adultery  Noachide | Refrain from idolatry  Noachide | Refrain from blasphemy  Noachide | Establishing courts for justice  Noachide | Refrain from eating flesh cut from a living animal  Noachide | Refrain from robbery  Noachide | Refrain from bloodshed  Noachide |
| Yellow  (tzahov) | Orange | Red  (adom) | Violet  (argaman) | Indigo | Blue  (tchelet) | Green  (yerakon) |
| E – mi  4 | D- re  2 | C – do  0 | B – ti  11 | A – la  9 | G – so  7 | F – fa  5 |
| **Seed** | **Wealth** | **Wisdom** | **Grace** | **Peace** | **Dominance** | **Life** |
| Tiferet  (Beauty) | Gevurah  (Strength) | Hesed  (Kindness) | Malkut  (Kingship) | Yesod  (Foundation) | Hod  (Glory) | Netzach  (Victory) |
| Darshan / Magid  Tiferet | Sheliach Bet Din / Sheliach Tsibur  Gevurah | Ba’al Masorah / Masoret  Chessed | Moreh / Meturgeman  Malchut | Parnas / Shamash  Yesod | Parnas / Shamash  Hod | Parnas / Shamash  Netzach |
| **Succoth** | **Yom HaKippurim** | **Yom Teruah** | **Shavuot** | **Pesach** | **Purim** | **Chanukah** |
| Yom Teruah | Shavuot | Pesach | Purim | Chanukah | Succoth | Yom HaKippurim |
| Shavuot  Festival Shabbat | Pesach  seventh day  Festival Shabbat | Pesach  first day  Festival Shabbat | Shemini Atzeret  Festival Shabbat | Succoth  first day  Festival Shabbat | Yom HaKippurm  Festival Shabbat | Yom Teruah  Festival Shabbat |
| **East** | **North** | **South** | **Center** | **West** | **Down** | **Up** |
| **Angel**  **Raphael** | **Angel**  **Samael** | **Angel**  **Gabriel** | **Angel**  **Tzidkiel** | **Angel**  **Kaptziel** | **Angel**  **Michael** | **Angel**  **Anathiel** |
| Sun  Chamah | Mars  Madim | Moon  Lavanah | Saturn  Shabbtai | Jupiter  Zedek | Mercury  Kokah | Venus  Nogah |
| ד  Doubles | ג  Doubles | ב  Doubles | ת  Doubles | ר  Doubles | פ  Doubles | כ  Doubles |
| Right Nostril | Right Ear | Right Eye | Mouth | Left Nostril | Left Ear | Left Eye |
| Depth | Width | Height | The Center connecting the other six | Left and right (limits depth) | Front and back  (limits width) | Top and bottom (limits height) |
| Third Heaven  **Shehakim**  Shechakim, in which are the millstones to grind manna for the righteous (Ps. lxxviii. 23; comp. Midr. Teh. to Ps. xix. 7) | Second heaven  **Rakia**  The place where the sun, moon, and stars are fixed (Gen.1:17) | First heaven  **Vilon**  "curtain" which is rolled up and down to enable the sun to go in and out; according to Isa. xl. 22, 'He stretched out the heavens as a curtain' | Seventh heaven  **Arav**  Where justice and righteousness, the treasures of life and of blessing, the souls of the righteous and the dew of resurrection are to be found. There are the ofanim, the seraphim, and the Chayyot of holiness, the ministering angels and the throne of glory; and over them is enthroned the great King | Sixth heaven  **Makon**  In which are the treasuries of snow and hail, the chambers of dew, rain, and mist behind doors of fire [1 Kings, vii. 30; Deut. xxviii. 12] | Fifth heaven  **Ma'on**  In which dwell the classes of ministering angels who sing by night and are silent by day, for the honor of Israel who serve the Lord in daytime [Deut. xxvi. 15, Ps. xlii. 9] | Fourth heaven  **Zevul**  The upper Jerusalem, with its Temple, in which Michael offers the sacrifice at the altar [Isa. lxiii. 15; I Kings, viii. 13 |
| Arka  **Europe** | Adamah  **South America** | Eretz  **North America** | Chalad  **Antartica** | Tevel  **Australia** | Yabashah  **Asia** | Charba  **Africa** |
| **North Pacific** | **South Atlantic** | **North Atlantic** | **Antartic Ocean** | **Arctic Ocean** | **Indian Ocean** | **South Pacific** |
| Kirmyon  river | Yarmoch  river | Jordan  river | Chidekel  river | Gichon  river | Pishon  river | Poga  river |
| **Sin**  wilderness | **Shur**  wilderness | **Eitan**  wilderness | **Kadmut**  wilderness | **Tzin**  wilderness | **Paran**  wilderness | **Sinai**  wilderness |
| Combination | Matter | Form | Man | Animal | Vegetable | Mineral |
| Third Church  **Pergamos** | Second Church  **Smyrna** | First Church  **Ephesus** | Seventh Church  **Laodiceans** | Sixth Church  **Philadelphia** | Fifth Church  **Sardis** | Fourth Church  **Thyatira** |
| Third Trumpet  Star fall out of heaven | Second Trumpet  Sea becomes blood | First Trumpet  Hail and fire | Seventh Trumpet  Elders fall and worship God | Sixth Trumpet  Death of the third part of man | Fifth Trumpet  Locusts with scorpion stings | Fourth Trumpet  Darkening the day |
| **You shall not steal.** | **You shall not bear false witness.** | **You shall not covet.** | **Remember the Day of Shabbat to sanctify it.** | **Honor your father and your mother.** | **You shall not murder.** | **You shall not commit adultery.** |
| G-d said, See I give you every seed bearing plant | And G-d said, Let us make man in our image | G-d said, It is not good for man to be alone, I will make a fitting helper for him | “And G-d said, let the earth sprout vegetation” | G-d said, Let there be lights in the expanse of the sky | G-d said, Let the waters bring forth swarms | G-d said, Let the earth bring forth every kind of living creature |
| **Plague** | **Boils** | **Hail/Fire** | **Blood** | **Frogs** | **Lice** | **Beasts** |
| *Rephaites* | *Perizzites* | *Hittites* | *Jebusites* | *Girgashites* | *Canaanites* | *Amorites* |
| Malachim | Seraphim | Chashmalim | Ishim | Keruvim | Benei Elohim | Elohim |
| A fly was never seen in the slaughterhouse of the Temple.  Temple miracle | The animal offerings never spoiled.  Temple miracle | No woman ever miscarried from the aroma of the animal offerings.  Temple miracle | No defect was ever found in the Omer or the Showbreads.  Temple miracle | Despite the wind, the column of smoke from the altar always rose  straight up.  Temple miracle | Rain did not extinguish the fire on the altar's wood-pile.  Temple miracle | No unclean accident ever happened to the Kohen Gadol on Yom Kippur.  Temple miracle |
| **The precept of Torah study.**  +419  Mezuzah | **The precept of love for the Eternal Lord.**  +418  Mezuzah | **The precept of the oneness of the Eternal Lord.**  +417  Mezuzah | **The precept of the mezuzah on the doorpost.**  +423  Mezuzah | **The precept of the Tefillin of the head.**  +422  Mezuzah | **The precept of the Tefillin of the hand.**  +421  Mezuzah | **The mitzva of reciting the Shema every morning and evening.**  +420  Mezuzah |
| **Succoth**  Korban  Musaf | **Shavuot**  Korban  Musaf | **Pesach**  Korban  Musaf | **Shabbat**  Korban  Musaf | **Rosh Chodesh**  Korban  Musaf | **Yom HaKippurm**  Korban  Musaf | **Yom Teruah**  Korban  Musaf |
| Elisha | Micah | Anon | David | Shmemaya | Ido | Elijah |
| Aaron’s rod that called forth the 10 plagues | The rainbow | The ram substituted for Isaac | Miriam’s well | The manna | The stylus G-d used to engrave the 10 commandments | The tablets of the 10 commandments |
| Darkness | Light | Emptiness | The length of the night | The length of the day | Water | Wind |
| The Chil (a walled area within the Har HaBayit) | The Ezrat Nashim | The Ezrat Kohanim | Eretz Yisrael | Walled towns | Within the walls of Yerushalayim | Har HaBayit |
| **Jeremiah 12:5**  If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? | **I Samuel 23:3**  And David’s men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? | **Devarim 31:27**  For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? | **Esther 9:12**  And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king’s provinces? | **Proverbs 11:31**  Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. | **Ezekiel 15:5**  Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned? | **Jeremiah 12:5**  and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan? |
| praise him with the harp and lyre | Praise him with the sounding of the shofar | praise him for his surpassing greatness | Let everything that has breath praise HaShem. Praise HaShem | Praise him with the clash of cymbals, praise him with resounding cymbals | praise him with the strings and flute | Praise him with tambourine and dancing |
| Balaam Friend #1  Gentile prophet | Balaam  Gentile prophet | Beor  Gentile prophet | Iyov  Gentile prophet | Balaam Friend #4  Gentile prophet | Balaam Friend #3  Gentile prophet | Balaam Friend #2  Gentile prophet |
| 1000 years of Torah | 1000 years of chaos | 1000 years of chaos | 1000 years of rest | 1000 years of Mashiach | 1000 years of Mashiach | 1000 years of Torah |
| **Vayikra** | **Shemot** | **Bereshit** | **Devarim** | The last section of **Bamidbar** | **Bamidbar 10:35,36** These two *pasukim* are surrounded with upside down *nuns*. Chazal explain that these upside down *nuns* serve to mark off these two *pasukim* as a separate book onto itself. | First section of **Bamidbar** |
| Putiel  Jethro | Keini  Jethro | Reuel  Jethro | Yeter  Jethro | Chever  Jethro | Chovev  Jethro | Yitro  Jethro |
| **Alef-Lamed-Heh-Yud-Mem**  Unerasable name | **Shin-Dalet-Yud**  Unerasable name | **Tz-va-o-t**  Unerasable name | **Yud-Heh-Vav-Heh**  Unerasable name | **Alef- Daled-Nun-Yud**  Unerasable name | **Alef-Lamed**  Unerasable name | **Alef-Lamed-Vav-Heh**  Unerasable name |
| Consolation Shabbat  Impoverished one, one who has endured storms…  Yeshayahu 54:11 | Consolation Shabbat  But Zion said, 'HaShem has left me, and HaShem has forgotten me…'  Yeshayahu 49:14 | Consolation Shabbat  Be comforted, Be comforted, My People…  Yeshayahu 40:1 | Consolation Shabbat  I will surely delight in HaShem…  Yeshayahu 61:10 | Consolation Shabbat  Arise, Shine forth …  Yeshayahu 60:1 | Consolation Shabbat  Sing out, you who were barren,…  Yeshayahu 54:1 | Consolation Shabbat  I, even I, am the One Who comforts you…  Yeshayahu 51:12 |
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1. Meg. 29b; Maimonides, Tefillah, xiii. 1; Benjamin of Tudela, ed. Asher, p. 98 [↑](#footnote-ref-1)
2. Megillah 29b [↑](#footnote-ref-2)
3. see Nachalas Yakov on Mesechta Sofrim 16:10 [↑](#footnote-ref-3)
4. Mezuzot which are publicly owned must be checked only once every twenty-five years; Y.D. 291:1. [↑](#footnote-ref-4)
5. In order to remember this obligation, the custom in Frankfurt was to check the mezuzos every Adar Sheini, which falls every [two](file:///D:\Word\Numbers\two.html) or [three](file:///D:\Word\Numbers\three.html) years. [↑](#footnote-ref-5)
6. Sec. 669 of Nimukei Orach Chayim cites the custom practiced in the 900-year-old shul in Cracow - and likewise in the [400-year-old] shul [in Cracow] of R. Moshe Isserles - of making three-and-a-half circuits (both by night and by day). [↑](#footnote-ref-6)