



From The Heart of the Rabbis

Teachings and Instructions to Live By

Rabbin D'vorah Eliana Brandt

Your Hands Have Made Me



Psa 119:73 **Yodh.** Your hands have made and fashioned me; give me understanding that I may learn your commandments.

Psa 119:74 Those who fear you shall see me and rejoice, because I have hoped in your word.

Psa 119:75 I know, O LORD, that your rules are righteous, and that in faithfulness you have afflicted me.

Psa 119:76 Let your steadfast love comfort me according to your promise to your servant.

Psa 119:77 Let your mercy come to me, that I may live; for your law is my delight.

Psa 119:78 Let the insolent be put to shame, because they have wronged me with falsehood; as for me, I will meditate on your precepts. ESV

ידיך עשׂוּנִי ויִכֹּנְנֵנִי הִבִּינִי ואלִמְדֵּה מִצֻּוֹתֶיךָ :

Psa 119:74 יִרְאֶיךָ יִרְאוּנִי וישִׂמְחוּ כִּי לְדַבְרְךָ יִחְלְתִי :

Psa 119:75 יִדְעֵתִי יְהוָה כִּי־צַדִּיק מִשְׁפָּטֶיךָ וְאִמּוּנָה

עֲנִיתִנִּי :

Psa 119:76 יִהְיֶינָא חֶסֶדְךָ לְנַחֲמֵנִי כְּאִמְרַתְךָ לְעַבְדְּךָ :

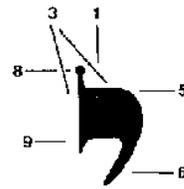
Psa 119:77 יִבְאוּנִי רַחֲמֶיךָ וְאַחִיָּה כִּי־תוֹרַתְךָ שְׁעָשִׂעִי :

Psa 119:78 יִבְשׂוּ זֵדִים כִּי־שָׁקַר עֲוֹתוֹנִי אֲנִי אִשִּׁיחַ

בַּפְּקוּדֶיךָ :

Psa 119:79 יִשׁוּבוּ לִי יִרְאֶיךָ וידעו עֲדַתְךָ :

Psa 119:80 יִהְיֶי־לְבִי תַמִּים בַּחֲקֶיךָ לִמְעַן לֹא אֲבוֹשׁ :



Yod the first letter in the Name of God YHVH. The hand of God. The Symbol of Creation.

The Wisdom in the Hebrew Alphabet

God and Israel

It is significant that the Name of God and Israel both begin with YUD, for God and Israel are fundamental to creation.

The YUD is the first letter in the four letter name YHVH, The Jewish people are known by four names, all which begin with the YUD.

- **Yaakov**
- **Yisrael**
- **Yehudah**
- **Yeshuron**

This indicates that though this nation is despised and persecuted by others, it nevertheless bears the great mission of sanctifying God's name on earth.

Maharel explains that since the number ten may be viewed as a unit, any instance in which ten plays a significant role should be viewed comprising ten parts; the set of ten represents completion.

The tenth letter in the Aleph-Bet is a letter that is barely larger than a dot and cannot be divided into

component parts. It alludes to HASHEM Who is One and indivisible, for although His attributes seem to be numerous and even contradictory, they all flow from a unified purpose and existence.

The First 3 YUD Words of Psalm 119:73-78

Vs 72 H3027

יָד

yâd

BDB Definition:

- 1) hand
 - 1a) hand (of man)
 - 1b) strength, power (figuratively)
 - 1c) side (of land), part, portion (metaphorically) (figuratively)
 - 1d) (various special, technical senses)

Vs 73 H3373

יָרֵא

yârê'

BDB Definition:

- 1) fearing, reverent, afraid

Part of Speech: adjective

A Related Word by BDB/Strong's Number: from [H3372](#)

Same Word by TWOT Number: 907a

Vs 74 H3045

יָדָע

yâda'

BDB Definition:

- 1) to know
 - 1a) (Qal)
 - 1a1) to know
 - 1a1a) to know, learn to know
 - 1a1b) to perceive

1a1c) to perceive and see, find out and discern

1a1d) to discriminate, distinguish

1a1e) to know by experience

1a1f) to recognise, admit, acknowledge, confess

1a1g) to consider

1a2) to know, be acquainted with

1a3) to know (a person carnally)

1a4) to know how, be skilful in

1a5) to have knowledge, be wise

The YUD's numerical value is 10. ¹

(The Tens in Scripture E.W.Bullinger)

TEN

It has been already pointed out that ten is one of the perfect numbers, and signifies the perfection of Divine order, commencing, as it does, an altogether new series of numbers. The first decade is the representative of the whole numeral system, and originates the system of calculation called "decimals," because the whole system of numeration consists of so many tens, of which the first is a type of the whole.

Completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete.

NOAH (Wisdom in the Hebrew Aleph Bet)

It took ten generations from Adam to Noah to complete the breakdown of morality to such an extent that mankind-except for Noah and his family, had to be destroyed (Avos 5:2)

From Noah's time, God waited ten more generations until Abraham evolved as a potential father of the people of Israel. For this task, Abraham was tested with ten trials, which included every possible kind of temptation, and Abraham

¹ The Tens in Scripture E. W. Bullinger (1837-1913)

passed them all, prove his complete devotion to God.

THE TEN COMMANDMENTS

contain all that is necessary, and no more than is necessary, both as to their number and their order, while

THE LORD'S PRAYER

is completed in ten clauses. *

* These clauses have the significance of their respective numbers:—

The first, God's sovereignty. The second, Jehovah's manifested Name. The third, the realization of God's kingdom.

The fourth first mentions the earth. The fifth, the gift of grace supplying our need. The sixth treats of man's sin. The seventh pleads for spiritual guidance. The eighth pleads for final deliverance from all evil. The ninth sums up the divine glory (32), while The tenth completes the eternal cycles.

THE TITHES

represent the whole of what was due from man to God, as marking and recognizing God's claim on the whole.

THE REDEMPTION MONEY

was ten gerahs, and thus was acknowledged both what God claimed, and what man was responsible to give. Now ten gerahs was half a shekel (Exo 30:12-16; Num 3:47). Every male that was numbered, over 20 years of age, must pay this sum and meet God's claim. *

* When David numbered the people (2 Sam 24 and 1 Chron 21), this payment was not made and God's claim was not met. Hence the judgment which followed.

But the first-born were to pay ten times as much; for when God took the Levites instead of the first-born of Israel, there were found 22,273 first-born males, but only 22,000 Levites. So that 273 had to pay the ransom money, which amounted to ten times ten gerahs. Thus, though the five shekels looked like a variation, the significance of ten is sustained, for the

five shekels were ten times the "half shekel." (See Numbers 3:12,13,40-51).

THE TEN PLAGUES

were representative of the complete circle of God's judgments on Egypt. Exodus 9:14, "I will... send all my plagues."

ANTICHRIST'S WORLD-POWER

is comprised in the ten kingdoms, symbolized by the ten toes on the feet of the image of Nebuchadnezzar's dream (Dan 2:41), and by the ten horns of the fourth beast of Daniel's vision (Dan 7:7,20,24, etc.; Rev 12:3, 13:1, 17:3,7,12).

TEN NATIONS

imply the whole of the nations which are to be the scene of Abraham's covenant possessions (Gen 15:19).

ABRAHAM'S FAITH

was proved by a completed cycle of ten trials:—

1. His departure from Haran.
2. His flight to Egypt from the famine.
3. In the seizure of Sarah.
4. In his war to rescue Lot.
5. In his taking Hagar.
6. In his circumcision.
7. In the second seizure of Sarah at Gerar.
8. In the expulsion of Ishmael.
9. In the expulsion of Hagar.
10. In the offering of Isaac.

THE TEN REBELLIONS

of Israel in the wilderness (Num 14:22) mark the completed series of Israel's perversities.

THE SILVER SOCKETS

which formed the foundation of the Tabernacle were 10 x 10 (Exo 38:27). These were made of silver, and silver is significant of redemption (1 Peter 1:18,19). *

* Ten also completed the number of the curtains (Exo 26:1).

FIRE CAME DOWN FROM HEAVEN

ten times, six of which were in judgment:—

1. Genesis 19:24, on Sodom. 2. Leviticus 9:24, on the first offerings. 3. Leviticus 10:2, on Nadab and Abihu. 4. Numbers 11:1, on the murmurers at Taberah. 5. Numbers 16:35, on Korah and his company. 6. 1 Kings 18:38, on Elijah's offering at Carmel. 7. 2 Kings 1:10, on Elijah's enemies. 8. 2 Kings 1:12, on Elijah's enemies. 9. 1 Chronicles 21:26, on David's sacrifice. 10. 2 Chronicles 7:1, on Solomon's sacrifice.

TEN TIMES THE PEOPLE SHOUTED FOR JOY

1. Leviticus 9:24, when the fire from heaven consumed the first sacrifices. 2. Joshua 6:20, at the taking of Jericho. 3. 1 Samuel 4:5, when the Ark was brought into the camp. 4. 1 Samuel 10:24, when Saul was chosen king. 5. 1 Samuel 17:20, when Israel went to fight the Philistines. 6. 1 Samuel 17:52, when pursuing them. 7. 2 Samuel 6:15 (1 Chron 15:28), when the Ark was brought back from the house of Obed-edom. 8. 2 Chronicles 13:15, when God smote Jeroboam before Abijah. 9. 2 Chronicles 15:14, when Asa and the people heard Oded's prophecy. 10. Ezra 3:11, when the foundation of the second Temple was laid.

THE TEN VIRGINS

represent the whole of the nation of Israel (as distinct from the elect remnant, which is the Bride); * while the five denotes those who by grace will be able to say, "This is our God, we have waited for Him."

* The popular interpretation of this parable cannot be the correct one, for we cannot, in one parable, take two totally different classes of persons as representing one and the same person. It is impossible to take the Church as represented by both the Ten Virgins and the Bride! If the Church is the Bride, then it cannot be the Virgins. If the Church is represented by the Ten Virgins, then it cannot be the Bride. The only escape from the dilemma is not to read into the Gospel of Matthew that which was the subject of a subsequent revelation (Rom 16:25,26; Eph 3:1-11; Col 1:26,27); but to interpret Matthew by what was already the subject of previous revelation in the Old Testament about the Bride.

THE TABERNACLE

is spoken of ten times as the "Tabernacle of Witness," or "Tabernacle of Testimony." Of these, five are Nk@#:\$mi mish-kahn, Exodus 38:21; Numbers 1:50,53 (twice), 10:11. This has special reference to the Tabernacle as the dwelling-place of God, from Nka#\$af shahcan, "to dwell." Mish-kahn means the dwelling-place of God (Exo 25:8), and is therefore never used by the Holy Spirit of "whole congregation."

The other five are lhe)& oh-el, Numbers 17:7,8,10, 18:2; 2 Chronicles 24:6. Oh-el means simply a tent, and has special reference to the meeting-place of the people by appointment or at appointed seasons. This is the word which is used by the Holy Spirit of the "tent of the congregation."

THE TEN WORDS OF PSALM 119

complete the cycle of the Divine description of His Word. One or other of these ten words occurs in every verse (except 122), viz., Way, Testimony, Precepts, Commandments, Laying, Law, Judgment, Righteousness, Statutes, Word. These, the Massorah says, "correspond to the Ten Commandments."

THE TENTH GENERATION

completed and represented the whole existence of the family or nation. In Deuteronomy 23:3 we read that "an Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever." The reason is given in verses 4 and 5. See also Nehemiah 13:1.

I have noticed in my own life that major decisions that I had been in prayer about came in 10 year intervals, including going into full time ministry after 40 years of working in a secular job.

The YUD in this Psalm shows that God's love is complete, and all that He does in our lives is with complete love and complete perfection. He will show perfect & complete justice in the Olam Haba when our enemies will be dealt with in perfect justice.

He will give us perfect understanding as we seek his face and study and live out His Word, as Yeshua did perfectly. We are made complete in Messiah Yeshua.

The YUD the smallest of the Hebrew letters, represents humility. Greatness in life is only achieved by walking humbly before God and men.