



WE CONTINUE
WITH THE
LETTER

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ZSADIK BET

I am now going to blow your mind, right of the bat. We are going to discuss two words with their sets of gematria sums.....Ready? We are going to look at the words **רָשָׁע** **צַדִּיק** ZA DIYK RASHA....

The gematria involved gives it a far more profound interpretation. **רָשָׁע** (RaSha):
ר(reysh) = 200, **ש** (shin) = 300, **ע**(ayin) = 70 = 570. Stay with me here.....

The word **שִׁנָּי** (ShiNayv), his teeth = 366..**ש**(shin) = 300, **נ**(nun) = 50, **י** (yod) = 10, **ו**(vav) = 6.

Take away the power of his teeth, the wickedness concentrated in his mouth.

Subtract 366 from 570 and you are left with 204. That is the total of the word **צַדִּיק** (ZaDiyk), **צ**(tzadi) = 90, **ד**(dalet) = 4, **י**(yod) = 10, **ק**(kof) = 100.

Here is the bottom line...if your child, G-d forbid, is wicked, a **רָשָׁע** (rasha), your role and your responsibility is to turn him into a **צַדִּיק** (ZaDiyk), a righteous person.

At the Seder at Pesach, or Passover, we are told to respond to the wicked son: **הַקָּהָה אֶת שִׁנָּי** (HAK'HEH ET SHINAV)...translated as "Remove, (knock out) his teeth." This is a pretty harsh statement. Let's proceed.

How about this word, צָרָה ZaRah....this word means SADNESS.

Within every moment of sadness is the seed for even greater happiness.

It was George Bernard Shaw who said: "THE DESERT IS A DESERT BECAUSE THE SUN ALWAYS SHINES THERE. WITHOUT RAIN THERE CAN BE NO GROWTH, WITHOUT STORM THERE CAN BE NO CREATIVITY."

There as another saying that I found that would pertain to this word.. צָרָה ZaRah. It's from a guy named Robert Browning Hamilton that wrote the following:

I walked a mile with sorrow
And never a word said she;
But, oh, the things I learned from her
When sorrow walked with me.!

Rearrange the letters of צָרָה ZaRah and you have the word עֵזָרָה (ZoHar), a window. Through pain one can see farther, through grief one can gain remarkable vision. The '*pain*' of suffering can be turned into the '*pane*' of insight.

As we continue we can also see another word ..

צַר – tsar - that means 'distress or trouble'. Other meanings include ..a tight place..a pebble...adversary, afflicted..anguish...enemy...flint...foe and tribulation. We see, as we look at these two letters mean that trouble is when you become a hooked man. The **צ** represents the hook and the **ר** represents the man.

עֲרָץ – a-rats – means ‘fear or terror’. We see the picture of terror as the naked hook. Ever see a ‘meat hook’? You may be in trouble thinking you may be on that ‘hook’.

צַמָּא – tsa-ma – means ‘thirst’ If we look at the word and break it down as a word picture we see the first letter **צ** Tsadik as the fishhook or hook, then we see the next which is the **מ** – Mem which means, if we can remember, ‘water’ and the final letter is the **א** – Aleph which denotes an ox, strong, or first. Soooo it shows us ‘hooked by water strongly’

צדק – tse-dek – which means
‘righteousness... Lets look at this
one..A word picture would tell us
that you are righteous when your
hook is the door you follow.

Concept being that you go
straight without turning aside.

The **צ** Tsadik is the fishhook, the

ד Dalet being the door, and the

ק – Koof, which we have not
studied yet, means ‘back of the
head, behind, or follow.

Going deeper into this word..it also implies 'a right relation to an ethical or legal standard.'

There you go...Let's read **תְּהִלִּים** *Te hill*
im Psalms 119:137-138

*Righteous are You, O LORD, And upright
are Your judgments. 138/ Your testimonies,
which You have commanded, Are righteous
and very faithful.*

God is the opposite of all things that are bad and evil.

בְּרֵאשִׁית *B'resheet Genesis 6:9, 15:1-6 says.... This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God...15:1 / After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward." 2/ But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" 3/ Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!" 4/ And behold, the word of the LORD came to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." 5/ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be." 6/ And he believed in the LORD, and He accounted it to him for righteousness.*

Also Romans 5:17-19... For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. 18/ Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. 19/ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.


צְדָקָה - tzedakah - means 'deeds of loving kindness'.

This is a noun that means 'righteousness, blameless conduct, and integrity. Also additional meanings describe justice, right actions, and right attitudes, as expected from both G-d and people when they judge. The word describes the attitude and actions G-d has and expects His people to maintain. Returning a poor man's cloak was an act of obedience that was considered righteous and just before the Lord...

דְּבָרִים D'variem Deuteronomy 24:13 *"You shall in any case return the pledge to him again when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the LORD your God.*

In the Jewish synagogue and some churches there are **צדקה** – tzedakah boxes where you deposit money into it for the poor etc. When you that, it is an act of righteousness. We should never give money to someone in need face to face. The Jewish way is to give it conspicuously. Give it in such a way that the person 'finds' it and has no idea who gave it. The Hebrew word for giving in secret, or giving secretly is - **מתן בסתר** - ma-tan be-setter. This is the highest way of giving.

מתת יהו Mat tit yahu Matthew
6:3-4 SAYS .. "But when you do a
charitable deed, do not let your
left hand know what your right
hand is doing, /4" that your
charitable deed may be in secret;
and your Father who sees in
secret will Himself reward you
openly.



If the **מַלְאָכִים** – melak kim –
'angels' are God's messengers
in heaven, then we are the
צַדִּיקִים – tzad dikim – the
righteous ones to be God's
messengers on earth.

ASPIRE TO INSPIRE
BEFORE YOU EXPIRE

&

TAKE WHAT YOU NEED
AND GIVE THE REST
AWAY