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PIZZA, PRIZES & MORE

# Just a Fast Day?

Exploring the 10<sup>th</sup> of  
Tevet and Insights  
into Prayer

*Young Israel of West Hartford  
Dor L'Dor: Parent-Child Learning*

Sponsored in loving memory of Dr. Al & Helen Weisel  
גיטל חיה בת יוסף אברהם ועטיע ואברהם שלום בן ניסן אריה ורייזע  
who dedicated their lives to Jewish education, by their family.



YOUNG ISRAEL  
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WEST HARTFORD

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*Written by:*  
**Elisheva Cohen**

*a service of the*



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WEST HARTFORD

[youngisraelwh.org](http://youngisraelwh.org)  
[info@youngisraelwh.org](mailto:info@youngisraelwh.org)

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# User Guide:

This packet is geared towards children from the ages of four until 6<sup>th</sup> grade to learn with their parents or other family member. On each page, there will be a source for all to learn. On many pages, the sources will be accompanied by guiding questions in different colored boxes, based on age group, to discuss. For the youngest age group, feel free to just focus on the bolded line in the source and the questions. The top boxes are for children 4-6, the middle boxes for children 7-9, and the bottom boxes for children 10-12. These are merely suggestions but feel free to try out the other boxes as well. On some pages, there is only one box of questions which can be for all ages. Please note that there are many possible answers to the questions, and the goal is not to reach one "right" answer.

In this packet, we will explore the meaning behind the fast of the 10<sup>th</sup> of Tevet, as well as prayer and our relationship with God. Why do we fast on the 10<sup>th</sup> of Tevet? Why is a siege such a big deal? What is the purpose of fasting? How can we relate to the 10<sup>th</sup> of Tevet today? What are some of the relationships we have with God and how can they be seen in our prayers? These questions and more will be addressed in this packet.

\*\*\*\*\*

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# What is Asara B'Tevet?

Asara B'Tevet, or the 10<sup>th</sup> of Tevet, was established by the Sages as a fast day- no eating or drinking for anyone above the age of Bar or Bat Mitzvah, from dawn until nightfall. During the time of the First Temple (see timeline on next two pages for more detail), the Jewish people began to worship idols and weren't treating each other properly. As a result, God sent prophets to warn the people to change their ways lest the Temple be destroyed. The people, however, did not listen. The punishment slowly began. First, 10 of the 12 Tribes (the Northern Kingdom of Israel) were exiled by the Assyrians. When the Southern Kingdom, the people of Judah, still did not listen to God's warnings, God sent the Babylonians. First, the king of Babylon, Nevuchanezzar, exiled the elite of the Jewish People to Babylon. Years later, on the 10<sup>th</sup> of Tevet, the Babylonians laid a siege around Jerusalem which is what we commemorate on this fast day. The siege lasted about two and a half years. No one was able to leave or enter Jerusalem and the food supply was almost completely gone.

God told the prophet Yechezkel about this siege. At this point, Yechezkel had already been exiled, along with the prominent people in society, to Babylon. He was one of the few prophets who ever prophesied outside the land of Israel. God told him:

וַיְהִי דְבַר-ה' אֵלַי בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי בָעֶשְׂרֹן לַחֹדֶשׁ לֵאמֹר: בֶּן-אָדָם כְּתוב-[כְּתֹב] לְךָ אֶת-שֵׁם הַיּוֹם אֶת-עֶצֶם הַיּוֹם הַזֶּה סִמָּךְ מֶלֶךְ-בָּבֶל אֶל-יְרוּשָׁלַם בְּעֶצֶם הַיּוֹם הַזֶּה:

In the ninth year, on the tenth day of the tenth month, the word of the Lord came to me: O mortal, record this date, this exact day; for this very day the king of Babylon has laid siege to Jerusalem.

Later, the Sages instituted that the 10<sup>th</sup> of Tevet would be a fast day to commemorate this event. As Rabbi Akiva said (Rosh Hashanah 18b):

צוּם הָעֲשִׂירִי זֶה עֲשָׂרָה בְּטַבַּת שָׁבוּ סִמָּךְ מֶלֶךְ בָּבֶל עַל יְרוּשָׁלַם שְׁנָאֹמֶר (יְחִזְקִאל כד, א) וַיְהִי דְבַר ה' אֵלַי בַּשָּׁנָה הַתְּשִׁיעִית בַּחֹדֶשׁ הָעֲשִׂירִי בָעֶשְׂרֹן לַחֹדֶשׁ לֵאמֹר בֶּן אָדָם כְּתֹב לְךָ אֶת שֵׁם הַיּוֹם אֶת עֶצֶם הַיּוֹם הַזֶּה סִמָּךְ מֶלֶךְ בָּבֶל אֶל יְרוּשָׁלַם

“The fast of the tenth,” This is the tenth of Tevet, on which the king of Babylonia laid siege to Jerusalem, as it is stated: “And in the ninth year, in the tenth month, on the tenth day of the month, the word of the Lord came to me, saying: Son of man, write the name of the day, of this same day: The king of Babylonia has laid siege to Jerusalem on this very day” (Ezekiel 24:1–2).

Asara B'Tevet is one of four fast days linked to the destruction of the Temple. The others include the 17<sup>th</sup> of Tammuz when the Babylonians breached the walls of Jerusalem, the 9<sup>th</sup> of Av which marks the destruction of the both the First and the Second Temples, and the Fast of Gedaliah which commemorates the murder of Gedaliah, a governor appointed soon after the destruction who was killed by a Jew and which marked the end of Jewish rule in Israel for many years.

Two other events which occurred around the 10<sup>th</sup> of Tevet, and were originally fast days of their own, but were later incorporated into the 10<sup>th</sup> of Tevet, are the translation of the Torah into Greek on the 8<sup>th</sup> of Tevet and the death of Ezra the Scribe on 9<sup>th</sup>. Take a look at the next two pages for more historical context after which we will explore some questions on this topic.



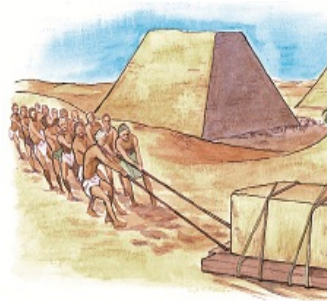
# General Timeline- Putting It In Perspective



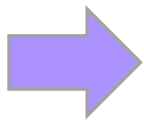
Creation



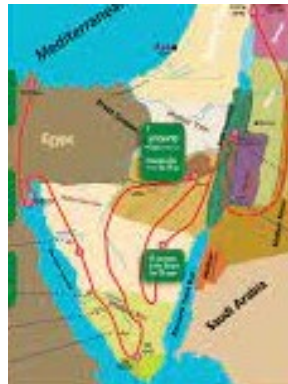
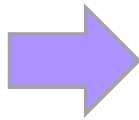
Period of Avot and Imahot-  
Patriarchs and Matriarchs



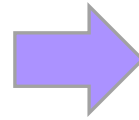
Jews Enslaved in Egypt and then  
Freed by God



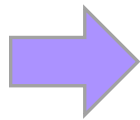
Receive the Torah



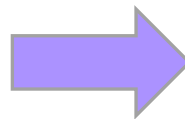
40 Years in the Desert



Period of Joshua- People  
Enter the  
Land of Israel and Divide it



Period of the Judges



Period of the Kings

# Timeline Continued- Zooming In



Period of the Kings

King David

Babylonians destroy First Temple and exile the Jewish people. (Later, Romans destroy 2<sup>nd</sup> Temple also on 9<sup>th</sup> of Av)



2

3

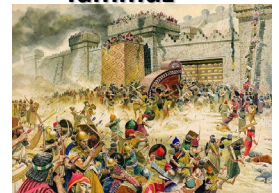
4

5

6

King Shlomo builds The First Temple- Beit HaMikdash

Babylonians breach walls on 17<sup>th</sup> of Tammuz



Kingdom splits into Northern Kingdom of Israel and Southern Kingdom of Judea



People sin, worship idols  
10 Tribes of Israel  
Exiled by Assyrians



Babylonians conquer Israel. Exile the elite.  
Lay siege around Jerusalem  
On 10<sup>th</sup> of Tevet



# Discussion Questions

Now that we have learned about the background behind Asara B'Tevet and looked at its historical context, let's explore a few questions on the topic. Please keep in mind that children younger than the age of bar or bat mitzvah do not need to fast and therefore some of these questions are more theoretical for them.

1. You might have had to stay home in the past few months because of Corona. How does that feel? That might also have been how the people in Jerusalem felt when they couldn't leave and no one could enter when the city was under siege.
2. When your mommy or daddy asks you to clean up your toys, what do you do? How can we listen to what God tells us to do also?
3. When do you feel that Hashem is with you?

1. What is the main reason behind the fast day on the 10<sup>th</sup> of Tevet? What are the two other reasons?
2. Why was the fact that there was a siege (the Babylonians surrounded the walls of Jerusalem and didn't let people in or out) a big enough deal to make a fast day for it? The Temple wasn't destroyed until a few years later!
3. What's the point of a fast day?
4. How can we relate to the 10<sup>th</sup> of Tevet today when the siege occurred so long ago? What are we really meant to take from this day?

1. What is the main reason behind the fast day on the 10<sup>th</sup> of Tevet? What are the two other reasons?
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Note: We will explore answers to many of these questions in the coming pages.

# What's the Point of Fasting?

Rambam (Moshe ben Maimon 1138-1204) Hilchot Taniyot 5:1

יש שם ימים שכל ישראל מתענים בהם מפני הצרות שארעו בהן כדי לעורר הלבבות לפתח דרכי התשובה ויהיה זה זכרון למעשינו הרעים ומעשה אבותינו שהיה כמעשינו עתה עד שגורם להם ולנו אותן הצרות שזכרון דברים אלו נשוב להיטיב שנאמר (ויקרא כו, מ) "והתודו את עונם ואת עון אבתם" וגו'.

There are days that all the people of Israel observe as fasts on account of the tragic events which occurred on them, the purpose being to appeal to the hearts and to lay open the paths of repentance. This serves as a reminder of our evil doings, and the deeds of our fathers which were like ours now, resulting in the afflictions endured by them and by us. By remembering these things we are likely to repent and do right, as it is written: "They shall confess their sins and the sins of their fathers..." ([Leviticus 26:40](#)).

Yoel 2:12-13

וגם-עתה נאם-ה' שבו עדי בכל-לבבכם ובצום ובבכי ובמספד: וקראו לבבכם ואל-בגדיכם ושובו אליה' אלקיכם כִּי-חַנוּן וְרַחוּם הוּא אֶרֶךְ אַפַּיִם וְרַב-חֶסֶד וְנָחָם עַל-הָרָעָה:

"Yet even now"—says the LORD— "Turn back to Me with all your hearts, And with fasting, weeping, and lamenting." Rend your hearts rather than your garments, And turn back to the Lord your God. For He is gracious and compassionate, Slow to anger, abounding in kindness, And renouncing punishment.

Yeshayahu 58:6-7

הלא זה צום אבחרהו פתח חרצבות רשע התר אגדות מוטה ושלח רצועים חפשים וכל-מוטה תנתקו: הלא פרס לרעב לחמך ועניים מרודים תביא בית כִּי-תִרְאֶה עָרֹם וְכִסְיֹתוֹ וּמִבְּשָׁרְךָ לֹא תִתְעַלֵּם:

No, this is the fast I desire: To unlock fetters of wickedness, And untie the cords of the yoke To let the oppressed go free; To break off every yoke. It is to share your bread with the hungry, And to take the wretched poor into your home; When you see the naked, to clothe him, And not to ignore your own kin.

1. What is one way you can help someone else?

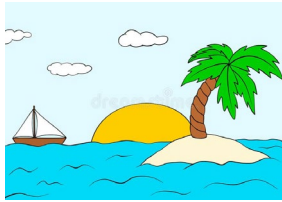
1. Based on the Rambam, what is the point of fast day?
2. What do the pesukim in Yoel and Yeshayahu further teach us about the purpose of a fast day and what God wants of us?
3. What does it mean to "tear" our hearts (Yoel 2:13)? How can we turn and return to God?
4. What is one practical thing you can do to help those in need?



# What's Asara B'Tevet Really About?



Once there was a man stuck on an island. Although he was by himself, he kept telling himself that God will save him. Soon after he said this, a boat passed by. The sailor called out to him- hey, do you need help? I can take you out of here! The man refused, saying- my help will come from God. Later, a plane flew by. The pilot yelled down- hey, do you need help? I can take you out of here! The man again refused, saying- my help will come from God. Finally, a helicopter came by and the pilot offered to help him. Again the man said no. A few days later, the man passed away. When in heaven, he asked God- God, I trusted in You! Why didn't you help me? God answered- Who do you think sent the boat, the plane, and the helicopter!?



Before moving on, discuss the following questions:

1. What is the message behind this story?
2. How do you think it can connect to the 10<sup>th</sup> of Tevet and the siege?

The siege around Jerusalem on the 10<sup>th</sup> of Tevet was the turning point when things started spiraling downwards. Though we might think this is because of the events after the 10<sup>th</sup> of Tevet, including the breach of the walls and ultimately the destruction of the Beit HaMikdash, the Temple, there is a deeper reason as well. Throughout our lives, God sends us messages and signals through everyday events and occurrences. It is up to us to listen out for those messages, recognize that they are from God, and search inside ourselves to see how we can improve and be better. The siege doesn't seem like such a big deal. And it didn't have to be. The siege was a warning, a message from God, to the Jewish People to change their ways. If the people repented and acted better at that time, the siege would have been the end of the destruction. Yet, the people did not believe God would ever destroy His Temple and they did not take these messages seriously. They thought they could survive the siege and they missed the warning from God to be better. They saw the siege as mere happenstance and not directly from God. The Rambam in Hilchot Taniyot 1:1 explains that whenever something bad happens, we have to realize that it is from God and it is a message to us to self-reflect and repent, to better our ways. By marking the 10<sup>th</sup> of Tevet as a fast day, we remember this idea of the Rambam. We remember how the Jewish People at the time of the siege ignored the messages from God and now, every year, we have this reminder to wake up and listen to God's warning signs. God does not want to bring destruction. He wants us to repent, act nicely toward each other, help others, and be the best we can. He reaches out to us in different ways, like in the story with the boat, the plane and the helicopter. All we need to do is listen and take these messages to heart.

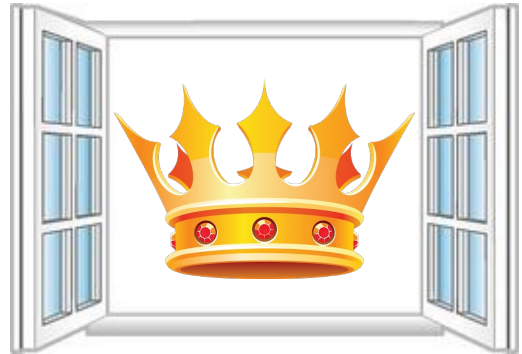


# How do you relate to God?

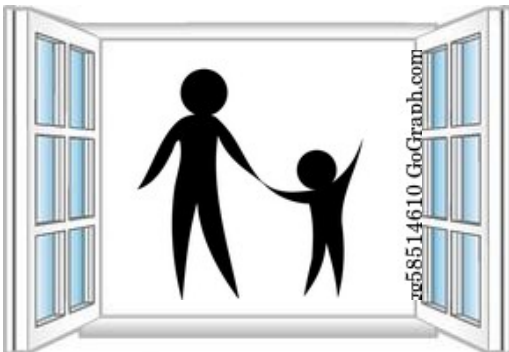
Choose a window/term that describes how you relate to and view God and then turn the page to learn more about it and for further discussion.



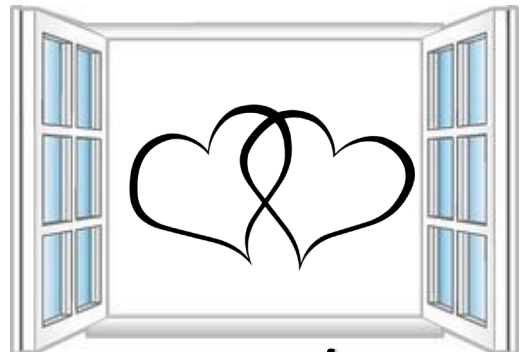
Judge



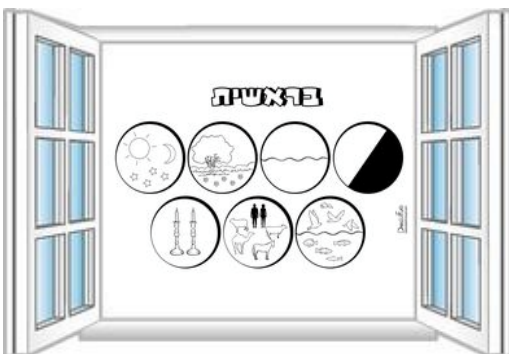
King



Parent



Spouse/Love



Creator



Shepherd

# Relationships in Prayer

Prayer is first and foremost about building our relationship with God. As we saw on the page before, our relationship with Him can be seen in many lights. Each type of relationship adds another dimension to our connection to Him. We are now going to explore a few of those different relationships by looking at examples of where they can be found in the tefillah, in the prayer service.

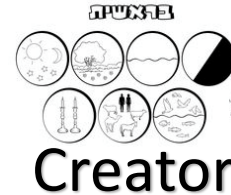


King

**אֲדוֹן עוֹלָם** אֲשֶׁר מֶלֶךְ, בְּטָרֵם כָּל יוֹצֵר נִבְרָא:  
 לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל, אֲדֹי מֶלֶךְ שָׁמוּ נִקְרָא:  
 וְאַחֲרֵי כָּל־זֶה הַכֹּל, לְבַדּוֹ יִמְלֹךְ נִרְאָ:  
 וְהוּא הֵיחָד וְהוּא הַנּוֹה, וְהוּא יְהִיָּה בְּתַפְאָרָה:  
 וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחֲבִירָה:  
 בְּלִי רֵאשִׁית בְּלִי תַּכְלִית, וְלוֹ הַעֲזָ וְהַמְשָׁרָה:  
 וְהוּא קָלִי וְחִי גּוֹאֲלִי, וְצוֹר חֲבָלִי בְּעַת צָרָה:  
 וְהוּא נָסִי וּמְנוֹס לִי, מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:  
 בְּיָדוֹ אֶפְקִיד רוּחִי, בְּעַת אִישָׁן וְאַעֲרִירָה:  
 וְעַם רוּחִי גּוֹיֵתִי, ה' לִי וְלֹא אִירָא:

Master of the Universe Who reigned before any creature was created. At the time when all was made by His will, then was His Name proclaimed King. And after all things shall cease to be the Awesome One will reign alone. He was, He is, and He shall be in glory. He is One, and there is no second to compare to Him, to associate [with Him]. Without beginning, without end, power and dominion are His. He is my God and my ever-living Redeemer, the Rock of my destiny on the day of distress. He is my flag<sup>1</sup>*It is to Him that I rally and through Him that I am identified.*—Etz Yosef and my refuge; He is the portion of my cup on the day I call.<sup>2</sup>*He answers me.* Into His hand I entrust my spirit [both] when I sleep and when I awaken. And with my spirit my body [too], Hashem is with me, I shall not fear.

1. What does it mean that Hashem is our King?
2. How is God portrayed in this prayer?
3. What does it mean for us to serve God and relate to Him as our King?



Creator

Blessings before Shema:

**בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבּוֹרֵא  
 חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבּוֹרֵא אֶת-הַכֹּל:**

Blessed are You, Hashem, our God, King of the Universe, Creator of light, Creator of darkness, Maker of peace and Creator of all things.

See the blessing of “**לִקְלֵי בְּרוּךְ**” before Shema for more examples of God as our Creator- Who “renews in His goodness, each day, continuously,” Who creates cures from sickness, etc.

1. How do you see God around you?
2. Look around you and thank Hashem for three things that He has created.
3. How can we be like God and create as well? What goodness and kindness can we bring to the world?
4. Think about how our body works, that we can move our hands and legs, that we can see and hear. God created us all. Can you think of an another prayer we say that reflects this idea?

# Relationships in Prayer Continued



## Spouse/Love

Blessing before Shema (first and last line):

אֱהָבָה רַבָּה אֶהְבֵּתֵנוּ ה' אֱלֹהֵינוּ חֲמֵלָה גְדוֹלָה  
וַיִּתֵּרָה חֲמִלָּתָה עָלֵינוּ... בְּרוּךְ אַתָּה ה' הַבּוֹחֵר  
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה

You have loved us with great love, Lord our God, and with surpassing compassion have You had compassion on us... Blessed are You, Lord, who chooses His people Israel in love.

First paragraph of Shema (first line)

וְאַהֲבַת אֵת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ  
וּבְכָל מְאֹדְךָ:

Love the Lord your God with all your heart, with all your soul and with all your possessions/might.

1. How can you feel Hashem's love? What does Hashem do for us?
2. How can you show our love for Hashem?



## Parent

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Blessing before Shema (part of prayer Ahava Raba):

אֲבִינוּ מִלְכֵנוּ בַעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ וַתִּלְמְדֵם חֻקֵּי  
חַיִּים כֵּן תַּחֲנֹנֵנוּ וַתִּלְמְדֵנוּ: אֲבִינוּ הָאֵב הַרְחֵמֵן הַמְרַחֵם  
רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לִהְיוֹת וְלִהְשָׁכִיל לִשְׁמַע לִלְמֹד  
וּלְלַמֵּד לִשְׁמֹר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל-דְּבָרֵי תִלְמוּד  
תּוֹרַתְךָ בְּאַהֲבָה:

Our Father, our King, for the sake of our ancestors who trusted in You, and to whom You taught the laws of life, be gracious also to us and teach us. Our Father, compassionate Father, ever compassionate, have compassion on us. Instill in our hearts the desire to understand and discern, to listen, learn and teach, to observe, perform and fulfill all the teachings of Your Torah in love.

1. What does it mean that God is our parent?
2. How is this prayer different than the others? (think about the tense)
3. When we are speaking to a parent, how do we speak differently than when speaking to a king?
4. Try speaking to God with this relationship in mind- that He is our Father. What would you tell Him?

Can you find examples of other places in the tefillah where these relationships are mentioned or used as the theme? What about for the themes of Judge and Shepherd?

# Prayer Exercise

The Shemonah Esrai is composed of 18 blessings in which we praise God, ask God for many requests, and thank God. Task: If you were to write your own Shemonah Esrai or your own prayer, what would you include? What would you pray for?

18 horizontal lines for writing.

Now look in your siddur at the Shemonah Esrai and compare your prayer and your requests to what we ask for in the Shemonah Esrai. How much is the same? What is different?



# Answer Guide

p.5

1. Main reason behind Asara b'Tevet- the siege that the Babylonians placed around Jerusalem on this day. Two other reasons- the 8<sup>th</sup> of Tevet marks the day the Torah was translated into Greek and the 9<sup>th</sup> marks the death of Ezra the Scribe (see bottom of this page for why these reasons are significant).
2. Answers for questions 2, 3 and 4 are discussed on pages 6 and 7.

p.6

1. According to the Rambam, a fast day is meant to be a wake up call for us to do introspection, repent and fix our ways for the better.
2. The pesukim teach us that fasting is not just meant to be abstaining from food and drink. It is more than that. Fasting is meant to remind us of the importance of our actions and fixing our ways and bring us back to God. It is a time to reflect on what God wants of us and to put that into action, such as helping the poor.
3. Just like a ripped garment is a sign of mourning and represents distress and sadness, so too we should feel remorse for the things we have done wrong and commit to working on bettering ourselves and helping others. We can turn to, and return to, God through prayer, through introspection and choosing a character trait to work on, through seeing how we can help others, and through working on how we interact with others and our relationship with them.

p.7

1. Many messages can be taken from this story but one is to recognize the signs that Hashem is sending us. We may think that when things happen, it is just chance but when looking with a different lens, we realize that God's hand is behind it all.
2. See paragraph on p.7 for answer

Understanding the other two reasons behind the fast of the 10<sup>th</sup> of Tevet:

On the 8<sup>th</sup> of Tevet, King Ptolemy, the ruler of the Greek-Egyptian empire, had 72 Jewish Sages each put in separate rooms to translate the Torah into Greek. One reason this is looked upon so negatively is because when the Torah is translated, it loses the many layers and depth of each word of the Torah that the Sages' unlocked and we continue to delve into today. By having the Sages translate the Torah, King Ptolemy was undermining the beauty and depth of the Torah (which is not to say that translations are bad, but in this context, the goal of the translation was not so people can better understand Torah but to undermine it).

# Answer Guide Part II

Ezra the Scribe lived in the time of the Second Beit HaMikdash and was the central figure responsible for leading the movement of Jews returning to Israel and rebuilding the Second Temple. While still in Babylonian exile (before returning to Israel), he also instituted Torah reading on Mondays and Thursdays highlighting the key role of Torah in our everyday life. Ezra can be our model for remaining connected to God even in exile. He reminds us of the importance of the land of Israel and Torah in our day-to-day life and instills within us the hope and desire for the final redemption where, like Ezra, we can return to the land of Israel and serve God in the Beit HaMikdash.

p.10

An example where the metaphor of God as our shepherd is found in our tefillah is the prayer “Mizmor l'Todah” which appears shortly before Ashrei in the morning service.

מִזְמוֹר לְתוֹדָה הָרִיעוּ לֵה' כָּל־הָאָרֶץ: עֲבַדוּ אֶת ה' בְּשִׁמְחָה בָּאוּ לִפְנֵי בְרִנָּה: דַּעוּ כִּי־ה' הוּא אֱלֹקִים  
הוּא עֲשָׂנוּ וְלוֹ (וְלֹא) אֲנַחְנוּ עָמּוֹ וְצֹאן מִרְעִיתוֹ: בָּאוּ שְׁעָרָיו בְּתוֹדָה חֲצִרְתָּיו בְּתִהְלָה הוֹדוּ לוֹ בְּרָכּוּ שְׁמוֹ  
כִּי־טוֹב ה' לַעֲוֹלָם חֶסֶדוֹ וְעֶד־דֶּרֶךְ וְדֶרֶךְ אֱמוּנָתוֹ:

A psalm of thanksgiving. Shout for joy to God, everyone on earth. Serve God with joy, come before Him with exultation. Know that Hashem is God, He has made us and we are His, His people and **the sheep of His pasturing**. Enter his gates with thanksgiving, His courtyards with praise. Give thanks to Him, bless His name for God is good, His loving kindness is eternal, and to every generation His faithfulness extends.

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An example of where the metaphor of God as our judge is found in the tefillah is the Song of the Day for Tuesday found at the end of the morning prayer service.

מִזְמוֹר לְאַסָּף אֱלֹקִים נָצַב בְּעֵדֶת קָל בְּקֶרֶב אֱלֹקִים יִשְׁפֹּט: עַד מָתִי תִשְׁפֹּטוּ עוֹל וּפְנֵי רָשָׁעִים תִּשְׁאוּ  
סֵלָה: שִׁפְטוּ דָל וְיִתּוֹם עֲנִי וְרֹשׁ הַצְדִּיק: פִּלְטוּ דָל וְאַבְיוֹן מִיַּד רָשָׁעִים הַצִּילוּ: לֹא יִדְעוּ וְלֹא יָבִינוּ בַּחֲשָׁכָה  
יִתְהַלְכוּ יְמוּטוֹ כָּל מוֹסְדֵי אָרֶץ: אֲנִי אֲמַרְתִּי אֱלֹקִים אַתֶּם וּבְנֵי עֲלִיּוֹן כָּלְכֶם: אֲכֵן כָּאָדָם תִּמְוֹתוֹן וְכֹאֲחַד  
הַשָּׁרִים תִּפְּלוּ: קוּמָה אֱלֹקִים שִׁפְטָה הָאָרֶץ כִּי אַתָּה תִּנְחַל בְּכָל הַגּוֹיִם:

A song of Asaph. God stands in the divine assembly. Among the judges He delivers judgement. How long will you judge unjustly, showing favor to the wicked? Selah. Do justice to the weak and the orphaned. Vindicate the poor and the destitute. Rescue the weak and needy. Save them from the hand of the wicked. They do not know nor do they understand. They walk about in darkness while all the earth's foundations shake. I once said, “You are like gods, all of you are sons of the Most High.” But you shall die like mere men, you will fall like any prince. **Arise, O Lord, judge the earth, for all the nations are Your possession.**



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