



**From The Heart of the Rabbis**  
**Teachings and Instructions to Live By**  
 Rabbin D'vorah Eliana Brandt  
**Double-Minded or Trusting**

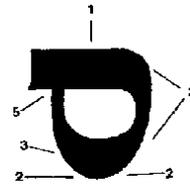


Psa 119:113 סעפים שנאתי ותורתך אהבתי סעפים שנאתי ותורתך אהבתי:  
 Psa 119:114 סתרי ומגני אתה לדברך יחלתי:  
 Psa 119:115 סורר וממני מרעים ואצרה מצות אלהי:  
 Psa 119:116 סמכני כאמרתך ואחיה ואל-תבישני משברי:  
 Psa 119:117 סעדני ואושעה ואשעה בחקיך תמיד:  
**Psa 119:118 סלית כל-שונים מחקיך כי-שקר**

תרמיתם:

Psa 119:119 סגים השבת כל-רשעי-ארץ לכן אהבתי עדתיך:

Psa 119:120 סמר מפחדך בשרי וממשפטיך יראתי:



Samech – Psalm 119:113-120  
 Samech – The Symbol of Support, Protection & Memory

The Closed  Semech, a closed round letter, represents the idea of Divine support, both in the active sense that God provides support to man and in the passive sense that man relies on Him.

Man's confident reliance in God's support is a main stay of Jewish belief, if is fundamental to man's mission on earth....

- Psa 119:113 **Samekh**. I hate the double-minded, but I love your law.
- Psa 119:114 You are my hiding place and my shield; I hope in your word.
- Psa 119:115 Depart from me, you evildoers, that I may keep the commandments of my God.
- Psa 119:116 Uphold me according to your promise, that I may live, and let me not be put to shame in my hope!
- Psa 119:117 Hold me up, that I may be safe and have regard for your statutes continually!
- Psa 119:118 You spurn all who go astray from your statutes, for their cunning is in vain.
- Psa 119:119 All the wicked of the earth you discard like dross, therefore I love your testimonies.
- Psa 119:120 My flesh trembles for fear of you, and I am afraid of your judgments.

King Solomon summarized all his teachings with the words "The sum of the matter..." He teaches that this "sum" is to fear God and adhere to His laws (Teaching and Instructions). The Word "Sum" in Hebrew is written with an enlarged "Semech"

 to emphasize the fundamental requirement of reliance on God's support.

 has a value of 60 which depicts abundance and completeness.

According to Osios R. Akiva, the perimeter of the “Semech” denotes God The Protector and the interior denotes Israel the dependent.

Also...The center of the  is an allusion to the Tabernacle, the place where God’s presence dwelled during Israel’s journey in the desert. The

peripheral line of the  ”Semech” represents the camps of Israel, which surround the Sanctuary.

The same was the case when Israel settled in the Holy Land. The center of the  “Semech” represent the Holy Temple the abode of the Divine Presence. Its spiritual light could manifest itself fully only when it was encompassed by faithful followers. The Jewish nation led by its King and High Priest (Yeshua) with all of Israel around it, the Temple could radiate holiness to the surrounding world as it says in Isaiah 2:3

**Many peoples shall go and say, "Come, let's go up to the mountain of the LORD, to the house of the God of Ya`akov; and he will teach us of his ways, and we will walk in his paths." For out of Tziyon the law shall go forth, and the word of the LORD from Yerushalayim. “**

Just as the body receives its vitality from the heart, so the entire world receives its spiritual life from The Temple.



Psalm 119: 113-114- Semech Cont.

Psalm 119: 113 I hate **double-minded** men, but I love your law.

Double minded = “Vain Thoughts”, “Half Heartedness”. i.e. Those who are not fully committed to following God’s commands. A “double minded” man is unstable in all his ways” James 1:8

## #2 – Art Scroll Tehillim

I hate the irresolute **who waiver** in their adherence to Torah/God’s Teaching & Instructions.

Psalm 119:114

You are my hiding place and my shield. **I hope in your word.**

**Are we “Double Minded” or are we ‘Hoping in His Word”**

## The Faith That Pleases God....

Romans 1:17, 4:13-25

Hebrews 10:38, 11:6

Romans 1:17

Habakuk 2: 1-4 – Are you keeping the Vision for the Appointed Time? Are you living by faith?

**Hab 2:1** I will stand at my watch, and set myself on the ramparts, and will look out to see what he will say to me, and what I will answer concerning my complaint.

**Hab 2:2** The LORD answered me, "Write the vision, and make it plain on tablets, that he may run who reads it.

**Hab 2:3** For the vision is yet **for the appointed time**, and it hurries toward the end, and won't prove false. Though it takes time, wait for it; because it will surely come. It won't delay.

**Hab 2:4** Behold, his soul is puffed up. It is not upright in him, **but the righteous will live by his faith**.

## Strong's 4150 – Appointed Time

### H4150

מועד מועד מועדה

mô'êd mô'êd mô'âdâh

*mo-ade', mo-ade', mo-aw-daw'*

From H3259; properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

The word “Moed” appears 223 times in The Tenach. It often designates a determined time or place without any regard for the purpose. Since the Jewish festivals occurred at regular intervals, this word becomes closely identified with them. Mo'ed is used in a broad sense for all religious assemblies, it was closely associated with the tabernacle itself. God met Israel there at specific times for the purpose of revealing His will.

Faith....

### H530

אמנה אמנה

'ēmûnâh 'ēmûnâh

*em-oo-naw', em-oo-naw'*

Feminine of H529; literally *firmness*; figuratively *security*; moral *fidelity*: - faith (-ful, -ly, -ness, [man]), set office, stability, steady, truly, truth, verily.

It means firmness, steadiness, steadfastness, faithfulness. This word, which is used in the Psalms 22 of its 49 times in the Tenach, has as its key idea faithfulness or certainty. It is especially important in expressing God's faithfulness, a Key Divine attribute in the Tenach.

- I. Being fully persuaded does not come by experience in the natural
  - a. Hebrews 11:17-19 is being fully persuaded
  - b. Abraham had no evidence that God could raise his son.
- II. Abraham hoped against hope
  - a. Hebrews 11:19. He received Isaac in a figure
  - b. Colossians 10:23
  - c. Ephesians 2:12
  - d. Hebrews 6:18-20
  - e. I hope so + I believe so = I know so
  - f. Proverbs 13:12 – Hope deferred makes the heart sick
- III. Abraham was strong in faith
  - a. Putting the Word/Torah first
  - b. Meditation on the Word
  - c. Acting on the Word
  - d. Galatians 3:11- Decision to live by faith
  - e. Living by faith – Galatians 5:6

- f. Receive Yeshua as the developer of your faith Hebrews 12:2

IV. The faith that pleases God

- a. 1 Corinthians 1:28
- b. Speak of those things that be not as though they were
- c. Consider not its own body nor surrounding circumstances
- d. Stager not at God's promises
- e. Matthew 8:5-10 Believe YHWH/G-d will perform His Word
- f. YHVH/G-d's word has authority and the believer has been given the right to the fullness of His Word in Yeshua's Name.



He is our Divine Support as we rely and are confident in His Word. We are to rely on His Support, His Protection and to remember His Word and walk by faith as we take hold of His Torah He is faithful to watch over His Word to perform it in our lives.

Yeshua's prayer reflects the "Semech"  of God's Support, Protection and Memory

Joh 17:1 Yeshua said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you;

Joh 17:2 even as you gave him authority over all flesh, he will give eternal life to all whom you have given him.

**Joh 17:3 This is eternal life, that they should know you, the only true God, and him whom you sent, Yeshua the Messiah.**

Joh 17:4 I glorified you on the earth. I have accomplished the work which you have given me to do.

Joh 17:5 Now, Father, glorify me with your own self with the glory which I had with you before the world existed.

Joh 17:6 I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your **word/Torah**.

Joh 17:7 Now they have known that all things whatever you have given me are from you,

**Joh 17:8 for the words which you have given me I have given to them, and they received them, and knew for sure that I came forth from you, and they have believed that you sent me.**

Joh 17:9 I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours.

**Joh 17:10 All things that are mine are yours, and yours are mine, and I am glorified in them.**

**Joh 17:11 I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are.**

Joh 17:12 While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, that the Scripture might be fulfilled.

Joh 17:13 But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.

Joh 17:14 I have given them your word/**Torah**. The world hated them, because they are not of the world, even as I am not of the world.

Joh 17:15 I pray not that you would take them from the world, but that you would keep them from the evil one.

Joh 17:16 They are not of the world even as I am not of the world.

**Joh 17:17 Sanctify them in your truth. Your word/Torah is truth.**

Joh 17:18 As you sent me into the world, even so I have sent them into the world.

Joh 17:19 For their sakes I sanctify myself, **that they themselves also may be sanctified in truth.**

Joh 17:20 Not for these only do I pray, but for those also who believe in me through their word,

Joh 17:21 that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me.

Joh 17:22 The glory which you have given me, I have given to them; that they may be one, even as we are one;

Joh 17:23 I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me.

**Joh 17:24** Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, for you loved me before the foundation of the world.

Joh 17:25 Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me.

Joh 17:26 **I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."**