



## From The Heart of the Rabbis

### Teachings and Instructions to Live By

Rabbin D'vorah Eliana Brandt

#### The Sum of Your Word is Truth

Psa 119:153 **Resh**. Look on my affliction and deliver me, for I do not forget your law.

Psa 119:154 Plead my cause and redeem me; give me life according to your promise!

Psa 119:155 Salvation is far from the wicked, for they do not seek your statutes.

Psa 119:156 Great is your mercy, O LORD; give me life according to your rules.

Psa 119:157 Many are my persecutors and my adversaries, but I do not swerve from your testimonies.

Psa 119:158 I look at the faithless with disgust, because they do not keep your commands.

Psa 119:159 Consider how I love your precepts! Give me life according to your steadfast love.

Psa 119:160 The sum of your word is truth, and every one of your righteous rules endures forever.

Psa 119:153 **ראה**-עניי וחלצני כִּי־תורתך לא שכחתי:

Psa 119:154 **ריבה** ריבי וגאלני לאמרתך חניני:

Psa 119:155 **רחוק** מרשעים ישועה כִּי־חקיך לא דרשתי:

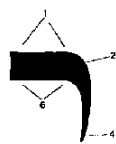
Psa 119:156 **רחמך** רבים יהוה כמשפטיך חניני:

Psa 119:157 **רבים** רדפי וצרי מעדותיך לא נטיתי:

Psa 119:158 **ראיתי** בגדים ואתקוטטה אשר אמרתך לא

שמרו:

Psa 119:159 **ראה** כִּי־פקודיך אהבתי יהוה כחסדך חניני:

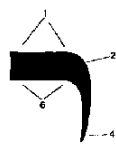


### Resh - The Symbol of Choosing Between Greatness and Degradation

When we are going through tests, trials and afflictions, sometimes it is hard to see the light at the end of the tunnel. However in God's plans, there is always light at the end.

We need to endure and keep our eyes on Him. Promotions only come to those who pass the tests. The Psalmist is crying out for deliverance from his affliction. He pleads his cause to YHVH and asks God to give him life and deliverance. At the end the Psalmist says "The sum of your word is truth and every one of Your righteous rules endure forever. He comforts himself in God's faithfulness.

Yes, we will be persecuted because we serve God and obey His Torah and walk in obedience to our Messiah Yeshua and proclaim His redemption to the lost. But great is God's mercy and He will never let us bare more than we can take. (Please see Scriptures to ponder at the end)



### Resh in Psalm 119:153-160

#### H7200

ראה

râ'âh

#### BDB Definition:

1) to see, look at, inspect, perceive, consider

1a) (Qal)

1a1) to see

1a2) to see, perceive

1a3) to see, have vision

1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look

upon, look out, find out

1a5) to see, observe, consider, look at, give attention to, discern, distinguish

1a6) to look at, gaze at

1b) (Niphal)

1b1) to appear, present oneself

1b2) to be seen

1b3) to be visible

1c) (Pual) to be seen

1d) (Hiphil)

1d1) to cause to see, show

1d2) to cause to look intently at, behold, cause to gaze at

1e) (Hophal)

1e1) to be caused to see, be shown

1e2) to be exhibited to

1f) (Hithpael) to look at each other, face

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

**Same Word by TWOT Number:** 2095

### H7378

רִיב / רִיב

rîyb / rûb

**BDB Definition:**

1) to strive, contend

1a) (Qal)

1a1) to strive

1a1a) physically

1a1b) with words

1a2) to conduct a case or suit (legal), sue

1a3) to make complaint

1a4) to quarrel

1b) (Hiphil) to contend against

**Part of Speech:** verb

**A Related Word by BDB/Strong's Number:** a primitive root

**Same Word by TWOT Number:** 2159

### H7350

רָחֹק / רָחֹק

râchôq

**BDB Definition:**

1) remote, far, distant, distant lands, distant ones (adjective)

1a) of distance, time

2) distance (noun masculine)

2a) from a distance (with preposition)

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong's Number:** from [H7368](#)

**Same Word by TWOT Number:** 2151b

### H7356

רָחַם

racham

**BDB Definition:**

1) womb (noun masculine)

2) compassion (noun masculine absolute plural intensive)

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong's Number:** from [H7355](#)

**Same Word by TWOT Number:** 2146a

### 7227

רַב

rab

**BDB Definition:**

1) much, many, great (adjective)

1a) much

1b) many

1c) abounding in

1d) more numerous than

1e) abundant, enough

1f) great

1g) strong

1h) greater than

1i) much, exceedingly

2) captain, chief (noun masculine)

**Part of Speech:** see above in Definition

**A Related Word by BDB/Strong's Number:** contracted from [H7231](#)

Same Word by TWOT Number: 2099a, 2099b

## H7218

רֹשׁ

rô'sh

### BDB Definition:

- 1) head, top, summit, upper part, chief, total, sum, height, front, beginning
  - 1a) head (of man, animals)
  - 1b) top, tip (of mountain)
  - 1c) height (of stars)
  - 1d) chief, head (of man, city, nation, place, family, priest)
  - 1e) head, front, beginning
  - 1f) chief, choicest, best
  - 1g) head, division, company, band
  - 1h) sum

**Part of Speech:** noun masculine

**A Related Word by BDB/Strong's Number:** from an unused root apparently meaning to shake

**Same Word by TWOT Number:** 2097

### Design- Rabbi Aaron Raskin

The twentieth letter of the *alef-beis* is the letter *reish*. The design of *thereish* represents an individual who is bent over; a poor person. The *reish* is composed of two lines, one horizontal and one vertical. It looks very similar to the *dalet*, but the *dalet* has a *yud* at its upper right-hand corner, which the *reish* lacks.<sup>6</sup> As we explained in the chapter on *dalet*, the *yud* represents one who is subservient to G-d and adheres to every letter of the law. The *reish*'s two lines represent intellect and speech.<sup>7</sup> Because they are not joined with a *yud*, the speech and intellect of this individual are for his own gratification—they can even degenerate and become corrupt and evil. Such a person's thoughts and speech are often directed to hurting and conspiring against others. In this way he drags his most essential faculties into the depths of unholiness.

## Gematria

**The numerical equivalent of *reish* is two hundred.** It states in the *Talmud* that a poor person is permitted to collect charity from a synagogue if he does not possess two hundred *zuz*.<sup>10</sup> The moment the person has two hundred *zuz*, he is no longer considered to be poor.

### Meaning

The word *reish* stands for *rash*, one who is poor. This meaning is illustrated in the famous story of King David<sup>11</sup> after he married Bat Sheva. Bat Sheva had been the wife of one of King David's soldiers whom he had sent to the front lines of battle and who subsequently died. Nathan the Prophet came to David and reproved him with a parable: "There were two men in one city; one rich and the other poor. The rich man had many flocks and herds but the poor man had nothing save one lamb.... The rich man took the poor man's lamb...." The Hebrew used for the passage "and the poor man had nothing" is "v'*larash ein kol*...." So *reish/rash* signifies poverty.



### Resh - The Symbol of Choosing Between Greatness and Degradation

#### RESH the Twentieth Hebrew Letter

The meaning of the Resh seems contradictory at first but will be clear at LAST (pun intended), for it means "first", "head", "chief", but it also means "bitter", "grieved", "poor", "poverty", "last", to "be afraid".

Probably the ancient root means to "shake, or rattle, especially the head" ...and, like all roots, the root meaning of the "resh" developed into words that are both negative and positive reflections of its meaning. The word for EVIL, "ra" comes from the negative meaning of shaking or ruin, or being high up in the sense of pride. The word for Spirit,

"ruach" comes from the positive shaking or rattling of the wind, which literal shakes or symbolically "rattles" or "moves" our spirits. The bitter or grieving or poor...as in shaking the head in dispare. The head, chief, ruler, ....as in shaking the head in authority.

So RESH can mean FIRST or it can mean POOR or LAST. Spiritually it seems to be connected with the principle "the last shall be first and the first shall be last"...

The Hebrew word for FOOT (anatomically the opposite of HEAD) also begins with the letter Resh, it is r'gal. We see these opposites of HEAD and FOOT (heel) in the following:

The word RESH is FIRST used of the HEAD of Satan being bruised by the seed of the woman. This verse is the very FIRST promise in scripture concerning CHRIST and his work of salvation. The word "heel" can also be translated "LAST". So, Christ shall bruise the Head (RESH, First) of Satan and he shall become LAST. Satan shall bruise the heel (LAST) of Christ and He shall become FIRST.

In the very FIRST verse of scripture, Gen 1:1, there is a RESH in the first word (b'RESHit, in the beginning or at FIRST) and in the LAST word (eRetz, earth).

Another spiritual principle connected with the RESH is that of "ENDURING" or being "FAITHFUL unto DEATH". This is very similar to the meaning "first and last" in that one endures or is faithful from BEGINNING to END.

*Hbr 12:2 Looking unto Jesus the author and finisher (beginning and end) of [our] faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

The word for FOOT (r'gal) also means to ENDURE, as in "those who endure till the end", or as the word to the church at Smyrna, "be faithful unto death". The message to the church at Smyrna is introduced to them by the one who is the FIRST and the LAST (Rev 2:8). Smyrna means myrrh,

which is the anointing oil for the dead. It literally means bitter or grieved, the same as Resh.

*Mat 24:13 But he that shall endure unto the end, the same shall be saved.*

*Mar 13:13 And ye shall be hated of all [men] for my name's sake: but he that shall endure unto the end, the same shall be saved.*

*Jam 5:11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*

*Phl 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform [it] until the day of Jesus Christ:*

Resh is the 20th letter, it has a numeric value of 200. 20 seems to be a number or time of waiting (enduring) in scripture. Maybe this has to do with its double , 40, which is also a time of testing. Isaac waited 20 years for a child, Jacob served Laban for 20 years, the Israelites waited 20 years for the deliverance of Deborah the Judge, and they waited 20 years for the Ark to return to them from Kirjathjearim.

## TWO HUNDRED

### *Bullinger Numbers in Scripture*

Twenty is the number of expectancy. Here we have it tenfold (20x10).

The significance of this number is suggested by John 6:7, where we read, "Two hundred pennyworth of bread is NOT SUFFICIENT for them."

And so we find this number stamping various things with insufficiency.

- Achan's 200 shekels were "not sufficient" to save him from the consequences of his sin (Josh 7:21). This shows us the insufficiency of money (Psa 49:7-9).
- Absalom's 200 shekels weight of hair were "not sufficient" to save him, but rather caused his

destruction (2 Sam 14:26, 18:9). This shows us the insufficiency of beauty.

- Micah's graven image was purchased for 200 shekels (Judg 17:4 and 18), and led to the introduction of idolatry into Israel
- Ezra's 200 "singing men and women" (Ezra 2:65), were "not sufficient" to produce "peace with God," true spiritual worship, or joy in the Lord. Only God's word rightly ministered can lead to this (Neh 8:5-9). True worship, which alone God will accept, "MUST" (John 4:24) be spiritual.

Koiliias.....see you always set me up...the verse you quoted (Rev 10:7) is the 20th verse with the word mystery in the NEW Testament. It goes with the 20th letter RESH and introduces (as you already so well pointed out) the letter SHIN, the second coming, the very thing that believers have endured for. It speaks of the 7th angel who BEGINS to sound, announcing the mystery being FINISHED ..... (start and finish, beginning and end, first and last)..

The 21st "mystery" verse which matches with the 21st letter SHIN, speaks of the mystery Babylon. She is pictured in opposition to the Body of Messiah in that the image of the Congregation of Yeshua in her passionate (shin) affection for her husband, Messiah (Eph 5:18-25) is instructed to stay "drunk" with the spirit, not with wine.....here in Rev. Babylon (the whore, not the wife) is said to be "drunk" with the blood of the Saints. ...the very blood shed of being FAITHFUL UNTO DEATH(resh)....so the two (RESH and SHIN) flowing together to compliment the meaning of each. [yinonyavo](#), Oct 22, 2003

### Scriptures To Ponder

**Consider.** [Psa 9:13](#); [Psa 13:3-4](#); [Psa 25:19](#); [Psa 31:7](#), [Exo 3:7-8](#), [Neh 9:32](#), [Lam 2:20](#); [Lam 5:1](#).

**Affliction.** T1431. [Psa 25:16-18](#); [Psa 30:2-3](#); [Psa 44:22-25](#); [Psa 69:14-15](#); [Psa 81:6-7](#); [Psa 86:4-9](#); [Psa 89:14-15](#); [Psa 106:43-44](#);

[Psa 107:17-19](#); [Psa 109:22-26](#), [Exo 2:23](#), [Deu 26:6-7](#), [Jdg 6:2-6](#), [1Sa 26:24](#), [2Ki 4:18-22](#), [2Ch 6:28-30](#); [2Ch 33:11-13](#), [Neh 1:3-4](#); [Neh 9:36-37](#), [Job 1:20-22](#); [Job 10:15](#); [Job 34:28](#); [Job 36:15](#), [Lam 1:9](#), [Dan 9:17-18](#), [Jon 2:2-7](#), [Mat 26:38-39](#), [2Co 12:7-8](#).

**Deliver me.** [Psa 34:4](#); [Psa 34:17](#); [Psa 34:19](#); [Psa 91:14-15](#), [Jer 1:8-9](#).

**I Do Not Forget** [Deu 26:13](#), [Pro 3:1](#).