



**OUR FIRST LOOK
AT THE LETTER**



REYSH

ר – Reysh means –the head of a man, , person, beginning, poverty, and or ‘highest’.. It has an ‘r’ sound and is the 20th letter of the **א-ב-ג** – Aleph-Bet and holds a value of 200.

Let's investigate this letter ר reysh involving it's numeric value of being '20'.

As we know, along with each letter having a numerical value, the L-rd put everything in order to tell us a story. It's our job to investigate, search, and bring forth that story as best as our maturity will provide.

Jewish culture tells us that a man reaches complete manhood at the age of 20. A word I want to throw at you is גֵּבֶר gever. This word depicts a man that is 20 years or older. He has completed his adolescence and has reached physical maturity and intellectually as well. He is looked at as conducting business affairs on his own, being responsible for all his actions, making him accountable for his decisions.

The very common word ראש (*rosh*) basically means head, but is used to indicate whatever leads or comes first: captain, summit, cap stone. Preceded by the particle *beth* and in the form ראשית (*reshit*), first, beginning, best, it is the first word of the Bible: בראשית *Breshit*, meaning In the beginning.

Ps 119:160 Thy word is true
from the beginning (*rosh*): and
every one of thy righteous
judgments endureth for ever.

Pr 10:5 The rich man's wealth is his strong city:
The destruction of the poor is their poverty.

The word translated as "poverty" in Proverbs 10:15 above is the Reysh KeyWord **reysh** (**poverty**, [S# H7389](#)). This word is identical to the Hebrew name of the **20th Letter** רי"ש. It appears exactly seven times in the Bible, with all occurrences being found **only in the Book of Proverbs**. Here are the other six:

Proverbs 6:11 So shall thy **poverty (reysh)** come as one that travelleth, and thy want as an armed man.

Proverbs 13:18 **Poverty (reysh)** and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honored.

Proverbs 24:34 So shall thy **poverty (reysh)** come as one that travelleth; and thy want as an armed man.

Proverbs 28:19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have **poverty (reysh)** enough.

Proverbs 30:8-9 Remove far from me vanity and lies: give me neither **poverty (reysh)** nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

Proverbs 31:6-7 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his **poverty (reysh)**, and remember his misery no more.

The fact that the word **reysh** appears **only in Proverbs** - which is the 20th book..... is one of the most stunning demonstrations of the supernatural design of the exact order and content of the **הַבְּרִית הַדְּשָׁה** on the pattern of the Hebrew alphabet.

As often happens, the original word order was lost in translation. In Hebrew, the opening clause reads "Rosh davarkah emet" which literally means "the head (or beginning) of thy word is truth." But just as *sum* relates to *summit* and *amount* to *mountain*, so *rosh* denotes the *top*, *sum*, *total*, or *amount* of something, as in **"How precious also are thy thoughts unto me, O God! how great is the sum (rosh) of them!"** (Ps 139:17). Many translations, such as the NASB, use this to render the verse as "The sum of thy word is truth." This conveys an important aspect of its meaning and preserves the proper word order. G-d used a closely related KeyWord in the Reysh clause of Psalm 111, where again the KJV reversed the original word order which begins with the phrase

reshith chokmah in Hebrew: ראשית חכמה

- Ps 111:10a The fear of the Lord is the **beginning of wisdom.**

Symbolically the ר Reysh holds the meanings of 'top – head – and highest'. It represents the symbol of choosing between riches and dreadful conditions. A wicked person in Hebrew is the word רשע – rasha. This word means condemn, wickedness, to be wicked, act wickedly, to be guilty, to condemn as guilty. Let's look further at this word and break it down. The ר reysh is a person....the ש – sheen (we will study this letter in a few weeks), symbolizes the word 'devouring' or 'destroying' and ע – ayin, if we remember represents the 'eye'. So here is a person with a destructive eye. Or an evil eye.

Yesha'yahu **Isaiah 55:6-7**... 6
he may be found;
call upon him while he is near;
7

"Seek the LORD while

let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have
compassion on him,
and to our God, for he will abundantly pardon.

There is HOPE for the רָשָׁע – rasha. The רָשָׁע –
rasha can become a רֹאשׁ – rosh a man favored..no
matter what the sin is.

Another word with the ר – reysh is רוֹאֶה –
roeh...which means 'seer' or prophet. When you
see 'or' in a Hebrew word it always pertains to
'light'...so the prophet sees a vision. You also see
'or' in the word תּוֹרָה – Torah..The light of the
Word of G-d.

רוֹעֶה - roeyh means 'shepherd' He is watching or over sees the herd. Or the Watchman. Yeshua is our Great **רוֹעֶה** – roeyh. Here is a word that is coming up Sunday, September 13th .. **רֹאשׁ הַשָּׁנָה** – Rosh Hashana. 'head of the year' or 'beginning of the year' (Jewish New Year)

The beginning of the month is **רֹאשׁ חֹדֶשׁ** – Rosh Chodesh

... Grab on to your seat...lets look at the word **רָחֵם** –
rechem which means ‘womb’. Let’s break this down. **ר** –
reysh stands for ‘person’..**ח** – chet, if we remembered
means ‘fence’ something that protects..or protected, and the
next letter is a **ם** – mem and that stands for ‘water’. Soooo
רָחֵם – rechem is a ‘person protected by water’

....Are you ready to go deeper on the word **רַחֵם** – rechem? This is the same word in Hebrew for 'mercy' or **רַחֲמִים** – rachamim which is the 'noun' for 'mercy'. This word for mercy and compassion is coming from the word 'womb' because the mother always has mercy for her children.

No matter what the child has done, it's the mother that has that 'built in' mercy for her children. They have the need to 'nurture'. Even if the child is in jail, she still has that unconditional mercy for her child. It's made there by G-d.

. Reading Sh'mot **Exodus 34:6-7**..we see....
Ex 34:6 And Jehovah passed by before him,
and proclaimed, Jehovah, Jehovah, a God
merciful and gracious, slow to anger, and
abundant in lovingkindness and truth . Ex 34:7
keeping lovingkindness for thousands, forgiving
iniquity and transgression and sin; and that will
by no means clear the guilty, visiting the
iniquity of the fathers upon the children, and
upon the children's children, upon the third and
upon the fourth generation. Te hill im **Psalms
102:13 says.. Ps 102:13 Thou wilt arise,
and have mercy upon Zion; For it is time
to have pity upon her, Yea, the set time is
come.**

As we study this letter, **ר** reysh, we will see some other interesting things pertinent to mankind.

There is or was, I don't know if he is still around, my bad, however a guy named Watchman Nee had a saying that went like this..."Nothing in a person's life is closer to the spirit than his mind." Our next lesson will deal with 'The Spirit'. However, if I may put a 'pig tail' on this saying, Our greatest drawback to our spiritual growth and obeying the Word of G-d is our human understanding or reasoning.

Let me explain..the shape of the ך symbolizes the back of the head. As we have already seen, rosh, means 'head'.

The name of the letter ך reysh has many definitions....head, chief, leader, commander, master, prince, and the word poverty. (AS I HAVE ALREADY STATED)

Interestingly ..if we are allowed to be ruled by our 'head' and not by the Spirit of G-d, we will, and often do, find ourselves in a spiritual poverty.

If we take a real close look at the **ד** we could get it mixed up with the letter **ד** dalet. Now, we know that the **ד** symbolizes a 'door'. Have you ever known people that will take **ד**

'reason'...head knowledge... and apply it to the **ד** door? They think they are making a reconciliation to G-d through knowledge. We take knowledge for wisdom, and our own opinion and make a 'faith based' doctrine. Thereby, we miss the mark, or miss **תּוֹרָה** Torah and fall into **חַטָּא** sin.

**Aspire to inspire
Before you expire
& TAKE WHAT YOU
NEED AND GIVE
THE REST AWAY!**