



## גר REYSH GIMEL

As we continue with our lesson on the ר reysh, it is interesting how the Hebrew words interact with others. For example ריח reycha is the word for smell. Now catch this...As we know, the word for Spirit, or Breath is רוּח Ruach...and the term 'And His delight' in Hebrew is the same root word as Spirit, or Breath is רוּח Ruach...and that term is also used in a root for 'fully consumed'. So, if we go further, we see 'and His delight' is rooted in the Hebrew word 'smell' or reycha ריח. Now, to go further yet...let's go to the book of Lamentations 4:20..<sup>20</sup> ***The breath of our nostrils, the anointed of the LORD,<sup>1</sup> was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.*** This compares the משיח Messiah to the living spirit in a human being, to emphasize that we cannot live without our משיח Messiah. WOW!. This means that without the spirit of the משיח Messiah within us, we are dead. This means that our משיח Messiah holds the authority to grant eternal life or death.

So as we are studying the letter ר let's take a look at Matthew 18:3 where it ***states "and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*** In order to get to שמים heaven, into the kingdom living, we must be like little ילדים children. We must rely more on our אמונה faith than logic. Let me explain in more detail. Human reasoning, or logic was really the reason that Adam sinned. G-d ordained אמונה faith as the way through which salvation is received. Now, here we have G-d planting two different types of trees in His גן garden....one is the tree of חיים Life, and the other the עץ tree of knowledge of Good and Evil. The desire for מזון food, the human logic to make them 'wise' Adam and Eve took the fatal bite that took all of us into disobedience to G-d's command...Ge 3:6 ***"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat."*** So that resulted in our constant tendency to make decisions according to anticipated benefit of the 'good' or unpleasantness "evil" to ourselves. So, as the apostle Paul wrote in 1Co 1:21 ***"For seeing that in the wisdom of God the world through its wisdom knew not God, it was***

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***God's good pleasure through the foolishness of the preaching to save them that believe.***” G-d chose to present to us salvation outside of the human logic. Faith.

As we can see, the **ר** is located near the end of the aleph-bet. We already learned that the **ר** has the numeric value of 200, thereby stands in the very middle of the numeric value of the aleph-bet. The **א** is 1 and the **ת** is 400. As we see, the **ר** is between the letter **ק** and the **ש** and when you spell the word using these three letters, the **ש ק ר** you get the word ‘sheker, or false. So going deeper into the Hebraic knowledge of the aleph bet, going to the Remez of things, we can decipher that trying to live according to our human reasoning, we will be prone to missing the mark because our lives are revolving around falseness. Our tendency is to involve human logic around everything we do. This operation of living is not the way G-d intended us to operate....if and when we choose to other than G-d’s design; we will fall into emptiness and frustrations.

There is a scripture in Proverbs 3:5,6 that states the following...***Pr 3:5 Trust in Jehovah with all thy heart, And lean not upon thine own understanding:.. Pr 3:6 In all thy ways acknowledge him, And he will direct thy paths.*** Looking carefully at this scripture we see that it doesn’t say that we should never use our understanding....just not to ‘*lean*’ on it. It’s like building our foundations on balsa wood, which is very soft . We lean on that and we will surely come crashing down. You may want to think of it this way. G-d gave us the power of reason to enable us to appreciate what He has done, rather than trying to determine what He is going to do. As we see the **ר** near the end of the aleph bet ..the reasoning makes for a good caboose, but a not so good locomotive. Just as the **ר** follows the **צ** and the **ק**, logic **ר** must follow righteousness **צ** and holiness **ק** ...do we get this?

God wants us to know that He is full of His mercy, **רחמים** His **ra-cha-miem**..His mercies. Here is another word with the **ר** – **reysh**....**ראש פנה** – **rosh pinah**...Chief Cornerstone...Read **Ps 118:21-22**. ***Ps 118:21 I will give thanks unto thee; for thou hast answered me, And art become my salvation. Ps 118:22 The stone which the builders rejected Is become the head of the corner.*** In the Brit Ha-Desha, the New Testament lets read **Acts 4:10-12** ***Ac 4:10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. Ac 4:11 He is the stone which was set at nought of you the builders, which was made the head of the corner. Ac 4:12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.***

**רב** – **rav** means ‘leader, master, rabbi’ Looking at the word, we see the **ר** – **reysh** which means head, person, and the **ב** – **bet** means house....so we read it as the ‘head of the house’.

רָפָה – **ra-feh** means ‘slothful or idle’....Looking at this word we see the ר – **reysh** meaning head or person, then we see the פ – **pey** which means mouth, or speak and then comes the ה – **hey** that is feminine ending of ‘what comes from’....so now we have a word picture that is telling us ‘what comes from the man of the mouth’

רִנָּה – **ree-nah** is a word that tells us a ‘song of joy is what comes from a person of life’. The ר – **reysh** is once again the head or person, the נ – **noon**, which we learned awhile back means action or life, and the last letter is the ה – **hey** with feminine ending of ‘what comes from’

I love this one...רֹאשׁ – **rosh**, which the letter ר – **reysh** is related too...means the head, the highest or the sum. **THE HEAD OF THE STRENGTH, POWER, FIRST, DESTROYS.** We will study the ש – **sheen** next week.

Let’s read Yesha’yahu **Isaiah 44:6** Isa 44:6 *Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God.* then let’s read D’varim **Deuteronomy 28:43-44** De 28:43 *The sojourner that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower. De 28:44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.*

Who is the רֹאשׁ – **Rosh**? Read מְלָכִים – **Melekeem** Bel **2<sup>nd</sup> Kings 22:8-20**. 2Ki 22:8 And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiyah delivered the book to Shaphan, and he read it. 2Ki 22:9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of Jehovah. 2Ki 22:10 And Shaphan the scribe told the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king. 2Ki 22:14 So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem 2Ki 22:11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. 2Ki 22:12 And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying, 2Ki 22:13 Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us 2Ki 22:14 So Hilkiyah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem in the second quarter); and they communed with her. 2Ki 22:15 And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me, 2Ki 22:16 Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read. 2Ki 22:17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it shall not be quenched. 2Ki 22:18 But unto the king

of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard, 2Ki 22:19 because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah. 2Ki 22:20 Therefore, behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil which I will bring upon this place. And they brought the king word again.

You may think this as interesting....I do...look at the order of the letters **צ ק ר** – the **Tsadik** – meaning **Righteousness**, then the **Kuf** – meaning **The Holy One**, and the **Reysh** – which in this case represents the **Wicked Man** and is bending away from the **Holy One**. **“The Holy One” looks to the “righteous man” as he prays and follows The Lord’s ways. The “wicked man” turns his face away from God and involves himself in his own affairs. One day the “wicked man” turned from his wicked ways and was able to enter in by the way of the “window” to heaven to repent from his sins”.** Do you see in the **ק** – **Kuf** the ‘open window into the Holiness of God’?

Many people will try to enter into the **ר** - **ראש** – **rosh** of G-ds Headship by trying to enter threw the **ד** – **Dalet** or door of his own workings. Look at both of these letters....they are so similar and can have opposite meanings.

To finalize, the **ר** teaches us that the mind is a wonderful servant, but not a good master. When bringing the mind to be a well-trained servant, we will experience spiritual riches. On the other side, human reasoning being our ‘master’ will, again, as I have already mentioned, bring spiritual poverty’

It’s our will to choose which direction to take. With that:

**ASPIRE TO INSPIRE BEFORE YOU EXPIRE AND TAKE WHAT YOU NEED AND GIVE THE REST AWAY!**