

Shalom and welcome once again to this delivery of the Language of Redemption, where we examine Hebrew letters and words. Since the original Word of YAH was written in this heavenly language, we get more insights into the Character of YAH and the more we know about Him, the better we can serve and honour Him.

Having covered the first two letters of the *alephbet*, I'm sure you have been as intrigued as I have by the nuggets this language contains, therefore we can now get started on some aspects of the third letter, *gimel*, which has a numeric value of three, as some of you may have guessed.

To many people, the pronunciation of the word *gimel* may sound like the English word, camel, and that is one of the objects it represents. The word is spelled *gimel*, *yud*, *mem* and *lamed*, yet the word for camel, *gamal*, only uses the spelling *gimel*, *mem* and *lamed*. The pictogram of the ancient letter *gimel* reminds one of the head and neck of a camel, but also represent a man, as we will learn shortly. From the ancient Hebrew-Phoenician *gimel*, the Greek letter *gamma* evolved and was obviously no longer a picture, but became the 'g'-sound. The Etruscans used this for the letter 'C' and later the Romans modified it to become what we know today as the letter 'G' in the standard alphabet used worldwide.

The word *gamal*, seen as 'camel', was a sign of wealth in the Ancient Near east and the first mention in Scripture proves this when looking at the possessions of *Avraham*:

B'reisheet 12 ¹⁶And he (Pharaoh) treated *Abram* well for her (*Sarai's*) sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels. [emphasis added]

The next occurrence is found a few chapters later, when *Avraham's* servant returns with a wife for *Yitz'chaq*:

B'reisheet 24 ⁶⁴And *Ribqah* (Rebecca) lifted her eyes, and when she saw *Yits'haq* she dismounted from her camel, [emphasis added]

The word *gimel* also means to benefit or requite, to toil. We find various references in Scripture to help us understand this. As for a benefit, we see:

B'reisheet 24 ¹⁰And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to *Aram Naharayim*, to the city of *Nahor*.

These camels were used to carry various items, as well as people, as seem from the previous citation. They were indeed versatile animals and also became know as the "ships of the desert". Another instance of the word being used as 'benefit', can be found:

B'midbar 17 ⁸And it came to be on the next day that *Mosheh* went into the Tent of the Witness and saw that the rod of *Aharon*, of the house of *L'ewi*, had budded, and brought forth buds, and blossomed and bore ripe almonds.

The last part of this verse reads in Hebrew "*va-yig-Mol sh'qe-Dim*", which translates as "bore ripe almonds". Some translations may use the words "yielded/bore/sprouted ripe almonds". While the word 'requite' has both a positive and negative meaning, we find the negative clearly penned by an anonymous author:

Tehila 94 ²Raise Yourself up, O Judge of the earth; Render punishment to the proud. [emphasis added]

In Hebrew, the last part reads "*ha-Shev ge-Mul al ge-Im*", where the author expresses the anguish of a nation calling for vengeance against their enemies. We get to this word, proud, again shortly.

The sages also teach us that the *gimel* symbolises a rich man running after a poor man, the *dalet*, to give him charity. We will also get back to this shortly. However, getting back to the *gamal*, the camel in Scripture, we know from both *Vayiqra* 11 and *D'varim* (Numbers) 14 that this animal, although versatile and useful, could not be used for food. It had other uses, though, as its hide could be used for clothing. When studying the *bet* last week, we made mention of *Yeshua*, represented by the *bet*, who was the Word housed in flesh as it were. We also hear *Yeshua* speaking these words:

Mattityahu 11¹¹ "Truly, I say to you, among those born of women there has not risen one greater than *Yoḥanan* the Immerser, yet the least one in the reign of the heavens is greater than he.

Most students of Scripture will realise that *Yeshua* was referring to his cousin, the person who had to announce Him, but also immersed him: *Yochanan haMatbiel*, *Yochanan* the Immerser or baptist. His abode was in the wilderness of *Y'hudah*, as we see:

Mattityahu 3⁴ "And *Yoḥanan* had a garment of camel's hair, and a leather girdle around his waist. And his food was locusts and wild honey.

He was also the fulfilment of the prophecy by *Yesha'yahu*:

Yesha'yahu 40³ "The voice of one crying in the wilderness, 'Prepare the way of **יהוה**; make straight in the desert a highway for our *Elohim*.

In the ancient near east, every town had a town crier, something mentioned in Scripture as the cock (cf. *Mattityahu* 26:35 *et al*). Every morning the cock would sound the alarm, blow the *shofar*, the rams horn, to awaken the priests for their duty. This entailed preparing the morning sacrifice:

Sh'mot 29³⁸ "And this is what you prepare on the slaughter-place: two lambs, a year old, daily, continually. ³⁹ "Prepare the one lamb in the morning, and the other lamb you prepare between the evenings,

Yochanan haMatbiel was the forerunner for *Yeshua*, announcing to the world that the long-awaited Messiah had been born. He was clothed with the skin of the *gamal*, a camel. We learn from the sages that the *gimel* emerges from the *bet*, the second letter, towards the *dalet*, the fourth letter. Putting these three letters, *bet*, *gimel* and *dalet* together, they spell the word **בגד** (*Be-ged*), which translates as 'garment'. The skin of a camel was the working clothes for *Yochanan*, who, in turn was the working clothes for *Ruach haQodesh*, the Spirit of *YAH* and the middle letter of the word. This was the only task *Yochanan* had to perform on earth: more than anyone else, he could interpret the mission and ministry to the unbeliever. That is also the reason for the words of *Yeshua*, as we read earlier in *Mattityahu* 11:11.

If we put *gimel* and the *bet* together, it spells the word **גב** (*gav*), one of the nine words in Scripture which translates as 'locust', the staple diet of *Yochanan*, as we had seen in *Mattityahu* 3:4. He came not as *Eliyahu*, but in the spirit of *Eliyahu*:

Luka 1¹⁷ "And he shall go before Him in the spirit and power of *Ēliyahu*, 'to turn the hearts of the fathers to the children,' and the disobedient to the insight of the righteous, to make ready a people prepared for **יהוה**." [emphasis original]

These are the words spoken by the messenger of *YAH*, who announced *Yochanan*'s birth to his father, *Z'charyah*, while doing his priestly duty. The messenger also quotes from the words of the very last active prophet before *Yeshua*:

Mal'akhi 4⁶ "And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with utter destruction."

As *Yochanan haMatbiel* was the forerunner of *Yeshua* at his first coming, so will *Eliyahu* himself be the forerunner of *Yeshua* at his second coming, as the same prophet teaches us one verse earlier:

Mal'akhi 4 ⁵"See, I am sending you *Ėliyahu* the prophet before the coming of the great and awesome day of **יְהוָה**."

Gimel, being the third letter and representing the Spirit of *YAH*, also teaches us how *Ruach* works in three different ways. Before *Ruach* could be poured out, though, *Yeshua* had to return to his Father, so that *Ruach* could convict the world of the following:

Yochanan 16 ⁸"And having come, He shall convict the world concerning sin, and concerning righteousness, and concerning judgment –

The three aspects of our lives that *Ruach* convicts us of, prove wrong in order for us to take action:

1. Sin
2. Righteousness
3. Judgement

Here we see the *Ruach* being the forerunner in every person who actively worships *YAH* and follow in the footsteps of *Yeshua*, our Messiah. In this way he doesn't only prepare the person bringing the message of salvation, but also the person or people who will be receiving it. Praise *YAH* for His thoughtfulness and provision!

Every Hebrew name has a specific meaning and it is quite possible that many of you have come across the gospel represented in the names of the first ten generations on earth, from *Adam* to *Noach*. It is unfortunate that this teaching will not give us enough time to go through that, but we will gladly send it along via e-mail should anyone request that. Those ten names are not the only way, though, that the good news, *b'sorah*, is explained. Looking at the first four letters of the *alephbet*, we find another way of explaining why *Yeshua* had to come to earth.

As we mentioned earlier, the *gimel* is in the shape of a man, emerging from the letter *bet*, going towards the letter *dalet*, bringing him charity. However, should *dalet* be stubborn and refuse the charity, it will result in punishment. The name *gimel* can also be pronounced "*g'mal*", which translates as 'recompense', even 'retaliate'. We have also seen that *dalet* means 'door', therefore putting the first four letters together, we see the picture of a story. The Father (**אב**) and His son (**ב**) send the messenger (**ג**) with some form of charity to someone behind a closed door (**ד**). The root of *dalet* is *dahl* (**דל**), and translates as 'weakness' or 'poverty'. Any person without *YAH* in his life, not following the Way of Truth that *Yeshua* came to teach us and not guided by *Ruach haQodesh*, is in spiritual poverty. Only the Creator of heaven and earth could devise a structure of letters by which the first four letters already spell out the *b'sorah*, the message of good news!

Having formed words from some of the first four letters, we may now as well put the third and fourth letters together to spell the word *gad* (**גד**), which translates as "(good) fortune", as we learn about one of the sons of *Ya'aqov*:

B'reisheet 30 ¹¹"And *Lě'ah* said, "Fortune comes!" So she called his name *Gad*."

It is indeed a message of blessing and fortune to realise that *YAH* already had this plan in mind before the Creation of the world; even better news is that the salvation brought through *Yeshua* is available for every person on earth, irrespective of skin colour, nation, or any other aspect we can imagine. However, we need

to find out what would have happened if *YAH* had not sent *Ruach* as the comforter. In order to do this, we will remove the *gimel*, representing the messenger, and end up with the letters *aleph*, *bet* and *dalet*. This spells the word **אבד**, which reads as '*o-Ved*'. This word translates as 'destruction', as can be seen when *Bill'am* blessed the nation of *Yisra'el* and cursed other nations:

B'midbar 24 ²⁰He then looked on *Amalëq*, and he took up his proverb and said, "*Amalëq* was first among the nations, but his latter end is to perish forever."

The last part of this verse in Hebrew reads: "*ve-'a-cha-ri-To 'a-Dei 'o-Ved*"; his latter end is to perish, to be destroyed, for ever. Going one step further and adding the fifth letter, *hei*, to *oved*, we get the word **אבדה** (*a-vu-Dah*), which concretely translates as "something lost", although the abstract translation brings us back to the word 'destruction'. This can be seen in the parting word of *Mosheh* to the nation of *Yisra'el*:

D'varim 22 ³"And so you do with his donkey, and so you do with his garment, and so you do with whatever your brother loses, which he has lost and you have found. You are not allowed to hide yourself.

This is seen in the words "whatever your brother loses", which read in Hebrew: "*le-chol 'a-ve-Dat 'a-Chi-cha 'a-Sher to-Vad*", where *ave-Dat* and *to-Vad* are inflexions of '*avudah*'. We clearly learn from this that we would be "lost things", possibly experiencing destruction, if it hadn't been for *YAH*'s plan of salvation. The doctor who left us with a brilliant version of the *b'sorah* confirms this:

Luka 19 ¹⁰"For the Son of Adam has come to seek and to save what was lost."

Having looked at the three area where *Ruach haQodesh* convicts us, we find the structure of the Hebrew Scripture to be completely aligned with this. As mentioned before, the Hebrew Scripture is referred to as the *TaNaKh*, an acronym for *Torah*, *Nevi'im* and *K'tuvim*. Considering these separately, we firstly see the *Torah*, the instructions of *YAH*. This also awakens in the thorough student a true knowledge of sin, as *Sha'ul* teaches us:

Romans 7 ⁷What, then, shall we say? Is the *Torah* sin? Let it not be! However, I did not know sin except through the *Torah*. For also the covetousness I knew not if the *Torah* had not said, "**You shall not covet.**" [emphasis original]

Secondly we see the *Nevi'im*, the prophets, who continuously proclaimed judgement on the nation if they were not to follow *Torah*. However, similar to *g'mal*, which can have both a positive and negative implication, judgement can be seen as positive for those on the Way of Truth, but negative for those who deny our Creator, our salvation, and the working of *Ruach haQodesh*.

Thirdly we examine the *K'tuvim*, the writings, which contain the *Tehilim*, *Mishle* and other books from which we learn righteousness. These books teach us how to gain wisdom, fulfilling the *Torah* of righteousness. Without the *TaNaKh*, the Apostolic Writings would be meaningless, as we would never grasp what the writers were referring to. This is one of the reasons why the entire Scripture, from *B'reisheet* to *Chazon*, Revelation, must always be treated as a whole and can never be separated.

We would like to end this teaching with some more words that start with the letter *gimel*. One of the most important words we find, is the way *gimel* is on his way from the *bet* to *dalet*. He acts as a **גֹּאֵל** (*go-El*), a word which translates as redeemer, even a kinsmen redeemer. In the book of *Rut* we read of a man called *Bo'az* who redeemed *Na'omi*'s land and received *Rut* as bride. We can read all the duties of a kinsmen redeemer in *Vayiqra* 25, but Revelation 5 should be studied in-depth with the entire book of *Rut*. Having died on a torture stake on our behalf, we see *Yeshua* fulfilling the role of kinsmen redeemer for the entire population of the earth – those that were before us, as well as those that will be after us, until his return.

He didn't use money to redeem us, but his life without any sin. *Kefa* depicts this very well, where he quotes from *Yeshu'ayhu* 53:

Kefa Aleph 1 ¹⁸ knowing that you were redeemed from your futile behaviour inherited from your fathers, not with what is corruptible, silver or gold, ¹⁹ but with the precious blood of Messiah, as of a lamb unblemished and spotless,

When it comes to the way the nation of *Yisra'el* is to treat foreigners, we find these rules mainly in *Vayiqra*, but also in parts of the prophets. The word גֵּר (*ger*) is used in these cases, as it mainly refers to a nomad, where the word picture tells us that a nomad is a camel man, since he uses the camel as transport. In *Mizmor* 119:19 *Dawid* refers to himself as “*ger ano-Chi va-A-retz*”, a stranger or sojourner in the earth.

Two verses later, v. 21, we find another word, גָּעַר (*ga-ar*), which translates as ‘rebuke’. Here *Dawid* is thankful that the proud is rebuked, by saying: “*Ga-ar-ta ze-Dim*”. The word picture tells us that someone is rebuked when you lift up their nakedness or shame.

The last word before we go, is another word which we should only apply to our lives in a positive sense, the word גָּאָה (*ge-Eh*). This word translates as ‘proud’. The word picture teaches us that a proud person is someone who lifts up strength. From the king who gave us many proverbs, we see:

Mishle 16 ¹⁹ Better to be lowly in spirit with the poor, Than to divide the spoil with the proud.

To be proud in a positive sense is always necessary when it comes to the Word of *YAH*. However, being proud in the negative sense is what *Sh'lomo* refers to here, where it is only I, me and myself, my own achievements. Keep in mind the words we learn from *Sha'ul*:

Philippians 4 ¹³ I have strength to do all, through Messiah who empowers me.

Now, as a spiritual dessert, and to let us understand that our Creator has a brilliant sense of humour, the only time in Scripture where the *gimel* gets a similar treatment as some other letters, being shown larger than the others in a verse. We see this in the centre of *Torah*:

Vayiqra 13 ³³ then he shall shave himself, but the eruption he does not shave. And the priest shall shut up the one with the eruption another seven days.

The word we refer to here is וְהִתְגַּלַּח (*ve-Hit-ga-Lach*), where we see the fourth letter as an enlarged *gimel*. We have come to know the letter *gimel* as a spiritual man dressed like a camel. However, *YAH* wants us to shave off the camel hair, to reveal who and what we really are, making us that proud person who lifts up strength. The word *ve-Hit-ga-Lach* is therefore written in the future tense and translates as “and he shall shave”. Time to get your spiritual razor out and start removing the *gamal* hair. Show people who you really are: a true believer in *YAH* and follower of *Yeshua*.

While you clean yourself up, ponder the lesson of this teaching and share it with others. Until next week, we bid you *shalom uvrachah* – peace and blessings!