

Hebrew Quest- Lesson 5

The Letter Gimel

Gimel looks very similar to “Nun” except for the base. So now we look at what Gimel can teach us about Machiach with an example being in Leviticus 13:33 which is the middle verse of the Torah:



Why is this Gimel enlarged in this word “**v’hit-galach.**” This teaches that the Torah is Messiah’s tool to define righteousness & sin. As the Ruach Ha Kodesh (the Holy Spirit) convicts of sin so the Torah teaches the message of righteousness. Gimel is seen as walking towards water that gives life.

The Structure of Gimel

Gimmel

Sound: G as in Gas
Number: 3

Ancient Hebrew Modern Hebrew Cursive

Rashi Script Stam (Torah Scroll Script)

As a Letter with a dagesh, styles that don't use nikud will leave it out. Most dialects have eliminated the dageshed sound, so it's not important for pronunciation

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Gimel comprises of an upper component **Zaiyin** & a lower component a **Yod**.

Zaiyin represents the written word & the **Yod** the Spirit. Therefore, Gimel represents the fusion of the written word & the Spirit. Therefore, it is often thought to reflect the RUACH of Elohim that gives life to the Word. The Word denotes the Scripture & study exposition, while the Spirit denotes the power & gifts of the Spirit (1 cor 12-14). Gimel is a picture of a man on a mission. Someone, therefore moving towards a destination or a goal. We have this mission to go into all the World.

Netzarin-Antoecie

NAZARENES OF AUSTRALIA

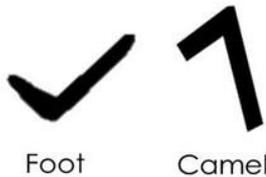
Ancient Hebrew
Aleph - Bet



Netzarin-Antoecie

NAZARENES OF AUSTRALIA

Gimel



Gimel – Depiction of a foot or camel's head.

Meaning lifting up, reward, third or three, being prideful.

Words beginning with Gimel



'**Ga'al**' means to redeem. Pictograph shows a lifting up of the Mighty One YAHUWAH. *YermeYAHUW (Jeremiah) 31:11* (Use gall today).



'**Gan**' definition is garden. Pictograph describes an exaltation or growing of life. *(Genesis) 2:8*. Garden of Eden – '**Gan AHden**'



'**Ger**' meaning is foreigner or sojourner. The pictograph reveals a walking man or camel man. *Shemoth ben YAsarel (Exodus) 23:9*. The suffix in '**stranger**' probably comes from '**Ger**'.

Associated Letters for today

ו This “vav” is said as an “oo” sound as in Book.

ך The “Khaph” with the vertical dots indicate the end of a syllable.

ת This “tav” has a longer sound so could be written “tha” with the “a” vowel following.

ם This is a “Mem Sofit” meaning a mem at the end of a word.

ז This is the “Zaiyin” with the “z” sound.

ר This is a “Reish” followed by the “e” vowel so is said as “re” as in “red.”

ב With the dot is the “Beyth” transforms this letter into “veit” a longer sound.

י This letter is the “yod” as in “yea.”

ן This final “nun” is called the “nun sofit” as in “noon.”

נ This letter is the silent “ayin” so it’s sound reflects the “nikud” the vowel.

ך The letter “nun” here is followed by the “e” sound so is like in “neck.”

ך This common “kalph Sofit” ending with the “a” vowel sounds like “cha” not as in Chase but rather like “calf” but a bit more guttural.

ך This is the letter “qoof” with vertical dots that end the syllable.

ל This is the “lamed” as in “life”

ש This is the “shin” as the dot is on the right and it is also the end of the syllable having two vertical dots beneath.

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

The Shema continued

אָ אָ אָ אָ "a" as in Father.

אָ אָ אָ "e" as in met.

אָ אָ "i" as in big.

אָ אָ "o" as in alone'

אָ אָ "oo" as in moon.

אָ אָ אָ vertical dots end the syllable.

ש ש Shin and Sin

עֵינַיִךְ :

Ey-ney-cha

[your eyes]

בֵּין

Be'yn

between

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

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ש ש Shin and Sin

וּקְתַבְתֶּם עַל-מְזוֹזוֹת

Al- m'zu-zot

On the door posts

uq- thav-tam

And write- them

Netzarim Antoecie

NAZARENES OF AUSTRALIA

The Shema continued

א א א א "a" as in Father.

א א א "e" as in met.

א א "i" as in big.

י ו א "o" as in alone'

א ו "oo" as in moon.

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ש ש Shin and Sin

וּבְשַׁעְרֵיךָ:

בֵּיתְךָ

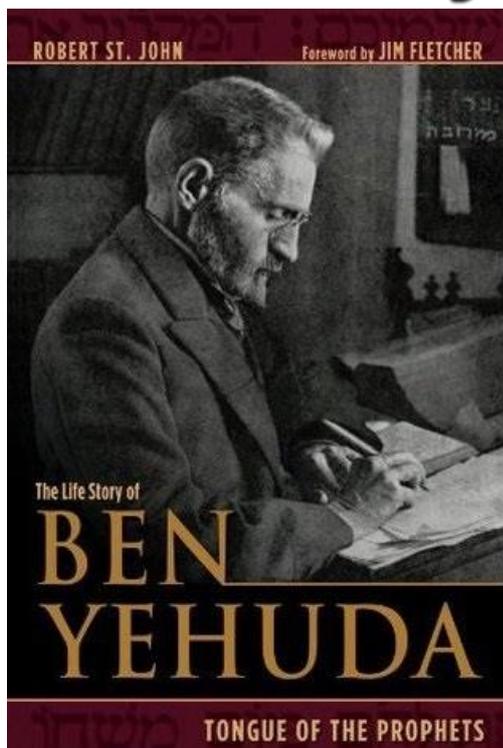
U'vish-a'rey-cha

Bey-te-cha

And on your
gates

[of] your house

The Renaissance of the Hebrew language begins:



Eliezer began to make plans & felt, he himself must go to Israel. He left Russia in 1878 first going to Paris to study Medicine so as to be a future help to the Jewish community. In Paris he adopted the pen name Eliezer Ben Yehuda which had a double meaning for him as the son of Yehuda which was his Father's name but also as a son of Judea or ancient Yahudah referring to the land of Yisrael.

After he moved to Israel this became his actual name.

He wrote in the preface to his dictionary: "it was as if the heavens had suddenly opened, and a clear incandescent light flashed before my eyes, and a mighty inner voice sounded in my ears: the renaissance of Yisrael on its ancestral soil.... the more the nationalist concept grew in me, the more I realized what a common language is to a nation..."

He decided to settle in the land of Israel and in 1878 went to study medicine in Paris so as to have a means of support.

The Misconception of Hebrew



It has been said that Hebrew was only a written language and an example of that is that we read in William Henry Green's Hebrew Grammar published in 1861 that he makes this Quote "Hebrew is no longer a spoken tongue and is only known as the language of books & particularly the Old Testament which is the only monument of it. This was not actually true since in Eliezer's time Hebrew was spoken by Jews, just not in every day contexts. It has been suggested that in Eliezer's time that Hebrew was a dead language. This too is totally incorrect as noted philologist Heim Rabin who said " it would hardly

be an exaggeration to say that at the time of ben Yehuda's 1st article in 1879 over 50% of all male Jews were able to understand the Pentateuch, daily prayers and other religious material etc. Some 20% could read a book of average difficulty.

Lesson 5 Continued

Why learn Hebrew:

Many believe that Hebrew is the language of Heaven and worship. We know this because Adam & Chavah (Eve) are Hebrew names as are all those listed from Adam to the global deluge and to the Tower of Babel. If these all spoke Hebrew, was Hebrew then the Creator's original language:

ZephanYah (Zephaniah) 3:9 For then shall I turn unto the people a pure lip that they may call upon the name of Yahweh to serve him with one shoulder. 10 From beyond the rivers of Kush my worshippers, the daughter of my dispersed ones, shall bring my offering.

The Letter Dalet:

Today we are looking at the letter Dalet which is the 4th letter of the Aleph-bet and has a numerical value of 4. The "Dalet" is a picture of a door and was in Ancient Hebrew a

triangular Pictogram like that of the flap of a tent. In modern Hebrew we need to discern between the other letters that resemble it quite a bit:

The “Dalet”

Examples include:

The “Kaph Sofit”

The “Reish”

The “Hey”

The Truth of Machiach in Dalet

Yahuchanan (John) 10:9 I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture.

This verse shows that indeed Yahshua is the “Dalet” the door. Yahshua is the door to Elohim. Also, if you add the “Dalet” to the name of our Elohim we arrive at the name Yahudah and since the “Dalet” is the 4th letter of the Aleph-bet Yahudah is found also to be the 4th tribe of Yisrael.

Mysteries of Dalet:

Dalet

Sound: D as in Dog
Number: 4

Ancient Hebrew: 4
Modern Hebrew Cursive: 3

Rashi Script: 7
Stam (Torah Scroll Script): 7

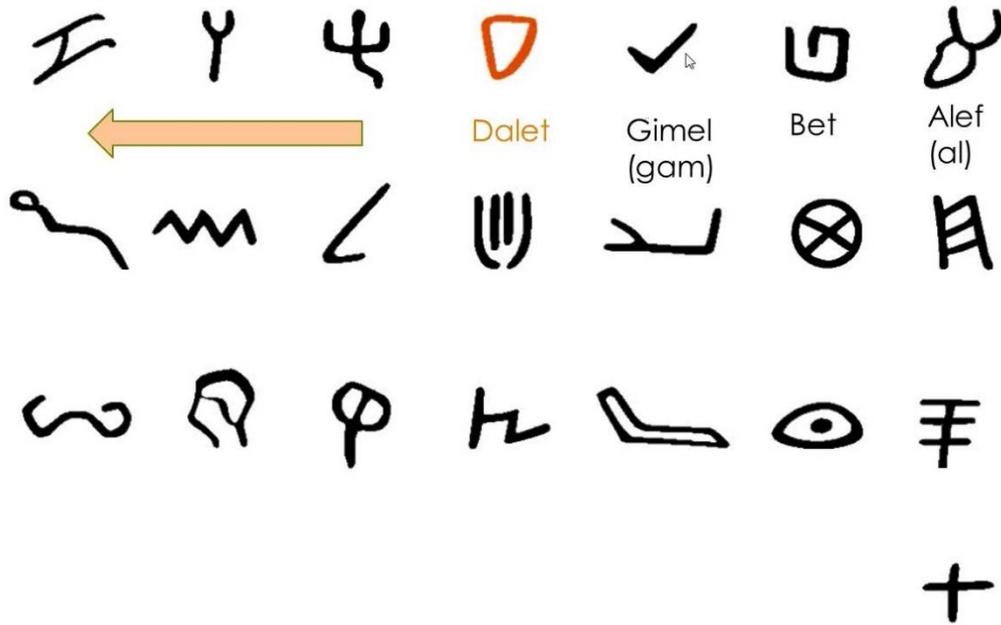
As a Letter with a dagesh, styles that don't use nikud will leave it out. Most dialects have eliminated the dageshed sound, so it's not important for pronunciation

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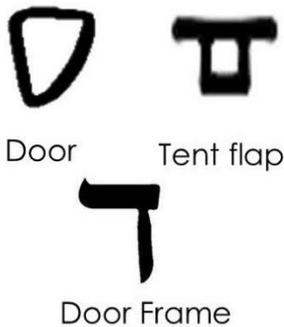
Dalet represents lowliness and as a door it symbolically represents the choice to open oneself and leads to humility the doorway to the house of YHWH. Indeed, the word for knowledge is “Da’at” meaning “the door of the eye.”

Also, the word for religion is “dat” which means the “door of the cross/mark” the “tav” using the Ancient pictograph revealing Yahshua as the door to Elohim.

Ancient Hebrew
Aleph -Bet



Dalet



Dalet (dal) – Depiction of a tent flap or door. Fourth letter in aleph-bet.

Meaning to be door, to go in and out, fourth or number four, and to be lowly (poor or weakened).

Words beginning with Dalet



'**Derech**' means a path or a way. Pictograph displays a person entering a door (choosing a path). We get the words direct, direction, and derek. *Proverbs 3:6*



'**Dan**' It's definition is as a judge. This pictograph illustrates a judge as a doorway to life. Rachel named one of her sons this in *Bara Esh YA 30:6*.

Revision of last week

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

Revision from Last Week

בֵּין עֵינֶיךָ : וְקָתַבְתֶּם עַל-מְזוֹזוֹת

[Al- m'zu-zot] uq- thav-tam [Ey-ney-cha] Be'yn

[On the door posts] And write- them [your eyes] between

בֵּיתְךָ : וּבִשְׁעָרֶיךָ

[U'vish-a'rey-cha] Bey-te-cha

Netzarim-Antoecie

NAZARENES OF AUSTRALIA

The Shema continued

א א א א "a" as in Father.

א א א "e" as in met.

א א "i" as in big.

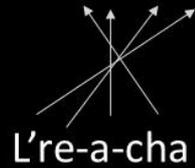
י נ א "o" as in alone'

א י "oo" as in moon.

א א א vertical dots end the syllable.

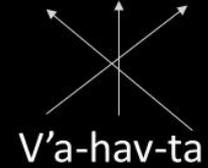
ש ש Shin and Sin

לְרֵעֶךָ



[your neighbour]

וְאַהַבְתָּ



And you love

Netzarim Antoecie

NAZARENES OF AUSTRALIA

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ש ש Shin and Sin

יְהוָה

Yah-weh

Yahweh

אֲנִי

A'ni

I am

כְּמוֹךָ

K'mo-cha

as yourself

Netzarim Antoecie

NAZARENES OF AUSTRALIA

The Shema continued

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ש ש Shin and Sin

הַמָּשִׁיחַ

Ha-ma'shi-ach

The Messiah

יֵשׁוּעַ

Ya-shu-a

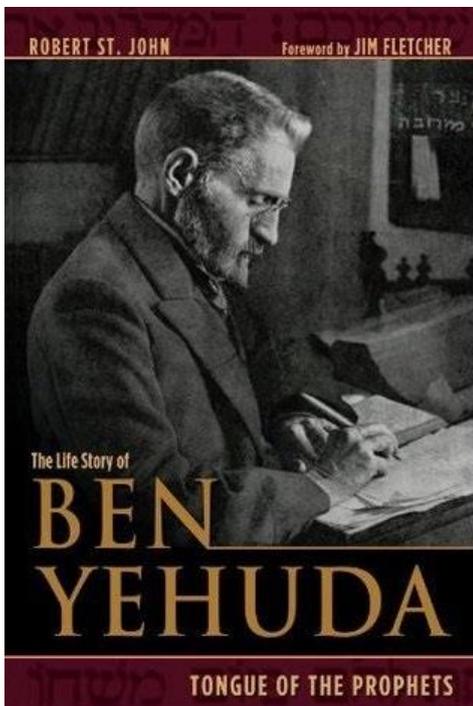
Yahshua

בְּשֵׁם

B-shem

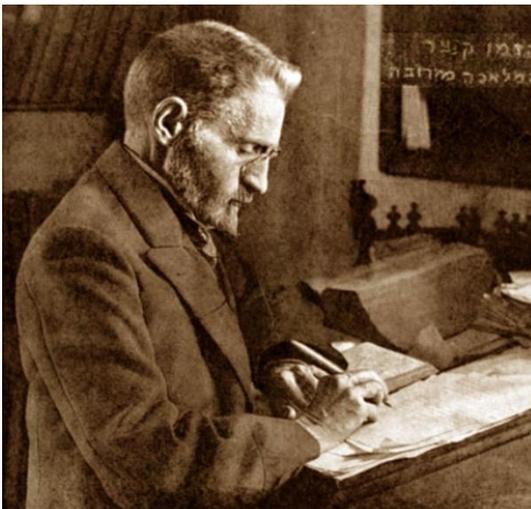
in the name

The Extremist through many difficulties



When in Paris Eliezer contracted TB and was forced to discontinue his studies. Even though this was a severe disease Deborah who had waited years insisted on their marriage. They met in Egypt and were married in 1881. They then arrived in the place that was then called Palestine with a burning desire to see the Nation & language revived. They settled in Jerusalem to make it their base for spreading Eliezer's revivalist ideas. He was a real extremist & resolved to only speak Hebrew when dealing with other Jews. He felt speaking in any other language would compromise his revivalist ideas. He had proven that this was possible with multiple acquaintances though challenging in certain topics where Hebrew words were not available. Amazingly he encountered simple people on entering Israel at Jaffa who could speak Hebrew with some mistakes more or less naturally or freely. He also made one stipulation before he would wed which was that in their house only Hebrew would be spoken.

The Language Experiment of Eliezer



When their son Ben Tsiyon was born it was imperative that he would hear no foreign languages spoken. With a child who had only heard Hebrew spoken, any visitors would be forced to speak only Hebrew. Ben Yehuda was so intent on not letting his son hear foreign languages that when visitors came that could only speak foreign languages Eliezer would quickly send his son to bed. Therefore, He determined that his son would never hear any other language except Hebrew for he passionately desired to making his son into a true Hebrew speaker with only his native language spoken which he insisted would be Hebrew.