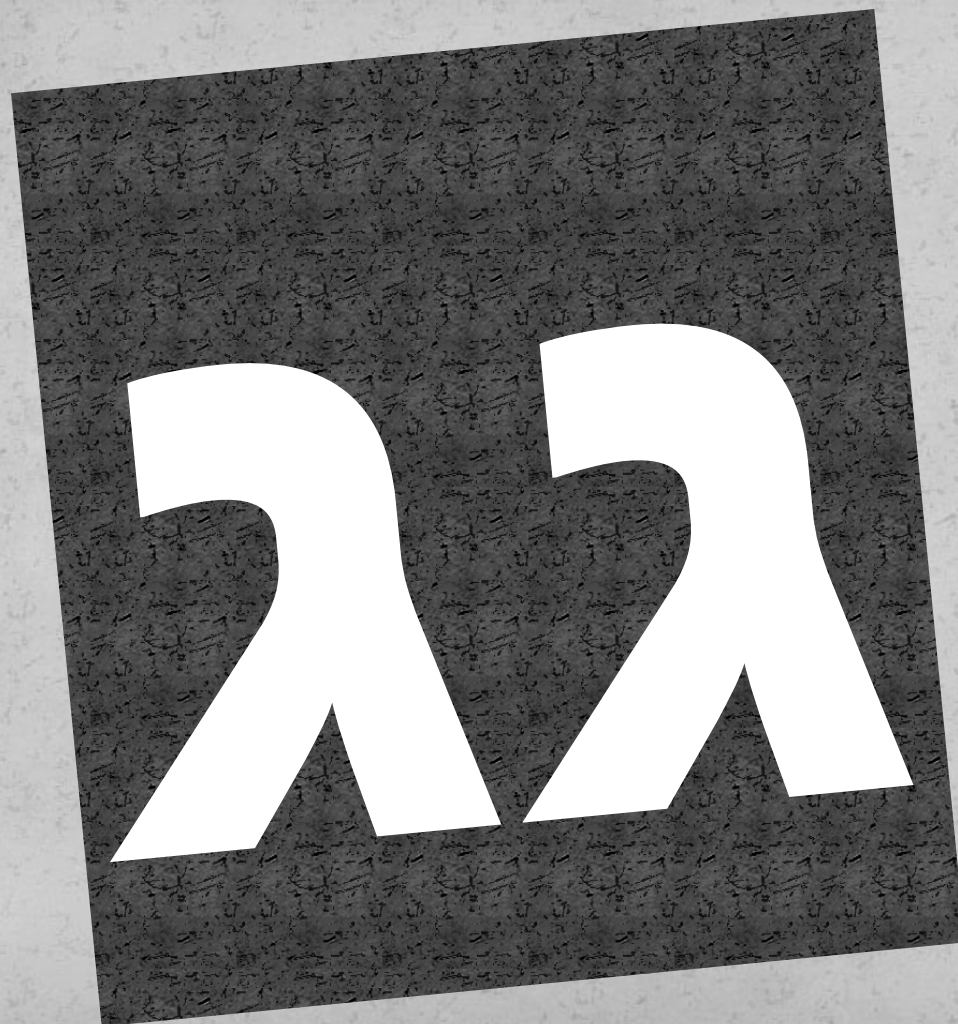


HERE WE GO, WITH
THE THIRD.

LESSON
ON THE LETTER
ג GIMMEL



Read.....MATT 19:23-25...Then יֵשׁוּעַ
Jesus.. said to His disciples, *“Truly I
say to you, it is extremely difficult for a
rich man to enter into the kingdom of
heaven...24/And again I say to you, it is
easier for a camel to pass through the
eye of a needle than for a rich man to
enter into the kingdom of God”..25/But
after hearing this, the disciples were
greatly astonished and said, “Who then
is able to be saved?”.....*

I would like to discuss this piece of Scripture, removing some myths and give some clarification. First off, I have to admit that I have preached on this passage erroneously for years...until I investigated deeper, and with the help of a customer quite a few years back that was proficient with the Greek language.

When translation from Greek to Hebrew, there is only one letter difference between the word 'camel' and the word for 'rope'. Also much reference has been made about the 'eye' as a small gate in Jerusalem called "Eye of the Needle" through which a camel could go only with great difficulty. The existence of the word meaning 'rope' was unattested until at least the fifth Christian century and perhaps until medieval times. However, to put a 'rope' through the 'eye of a needle' would be almost as difficult as putting a camel through it. Contrasting the largest Palestinian animal and one of the smallest openings is clearly intended to indicate the impossibility of a rich person, or anyone else, entering the kingdom by doing something for himself or herself.

To clear up another misnomer, 'the eye of the needle' was a term for a small gate within the large double gate in the city wall, through which pedestrians could enter without opening the large gates as would be necessary for a camel train, resulting with the image of a camel stripped of its load and bending its knees and neck to get through the pedestrian gate offers rich homiletical possibilities, but sadly, it remains an unsupported guess. There is not a slightest shred of evidence for this identification. This so called door that is called 'the eye of the needle' has never existed.

Lets talk about Our Saviour.... Since the
ג- gimmel גיג is the 3rd
letter....this represents the Torah (the
Law or Pentateuch), Nevi'im (Prophets)
and K'tuvim (Writings)..also is related of
the same parentage, if you will, to the
word גמול gamol, which means to
nourish until completely ripe and also
refers to the development of an infant to
the point that it can live without its
mother's nursing.

The shape of the ג resembles a גמל gamal, camel, with its long neck. The camel received its name because it is like a ‘weaned’ child and can go for a long time without drinking.

Furthermore, as we know, the camel is equipped physically to endure tremendous stress, which enables it to help travelers survive the perils of the desert. Can we talk about how we can

see ישיע

Also the number 3 represents stability, like three legs of a stool.

If we want to go into the Rabbis interpretations, we see that Rabbi Yehoshua ben Nechemaih interprets Proverbs 22:20-21 ..*"Have I not written to you excellent things in counsels and knowledge..21/ That I might make you know the sureness of the words of truth, so that you might bring back the words of truth to those who send you?"* as allusion to all that pertains to Israel and comes in sets of three: The Written Law—Torah, Prophets and Writings; the Oral Law—and in Isaiah 6:3; *"And one cried to another, and said, 'Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.'... the Congregation of Israel—Kohanim, Levites and Israelites....then he goes on with the third-born Moses (who was born after Miriam and Aaron) on the third day in which the people sanctified themselves in Sivan, the third month of the year counting from Nissan.*

The λ being the third letter of the aleph-bet, lets look at the number 3. Its used 467 times; pictures completeness, though to a lesser degree than 7. There were 3 righteous patriarchs before the flood—Abel, Enoch and Noah. There were 3 righteous patriarchs after the flood—Abraham, Isaac and Jacob. Also we see Peter, James and John, the 3 key apostles who witnessed Jesus' transfiguration. ישוע

Jesus.. prayed three times in the Garden of Gethsemane before His arrest. ישוע Jesus.. was crucified at the 3rd hour and died at the 9th hour; $3 \times 3 = 9$. There were 3 hours of darkness, from the 6th hour to the 9th hour. There are 27 books in the New Testament, which $3 \times 3 \times 3$ —or completeness to the third power.

The ג - gimmel looks something like a man made from a ו - vav and a י - yud... notice that the י - yud points to the left, indicating the direction the 'man' is walking.

Let's go deeper...I think we could say that man's humanity reaches the very top in his imitation of the ways of God. This could be demonstrated in עֲבֵרִית Evrit.. Hebrew by the ג in its juxtaposition...(two random objects moving in a parallel direction of techniques intended to stimulate creativity)...with the ב . Why does the ב face the ג and the ג stand with its back to the ב ? Because the ב represents the בֵּית ..the home which is open for all. ג represents the גֶּבֶר gever..man, who sees a needy person standing at the entrance and turns around to get food for him. Whatever we provide for our own house, or בֵּית , we should share with the deprived, as Abraham and Sarah did. Amen?

א aleph and ב bet equal the
ג gimme, suggesting that the
ג gimme (3) represents the
Holy Spirit...proceeding forth
from the Father (א) aleph and
the Son (ב) bet

To help with some
words with the
λ ..let's do some
word pictures
with a few.

The Hebrew word for 'foreigner or nomad' is גֵּר ..ger..the word picture tells us that this is a 'camel man'. Since the ל represents 'camel' and the ג reysh, which we will learn about later, represents a head, person, or a man, we 'camel man' or foreigner or nomad.

The Hebrew word for 'rebuke' is
the word גַּעַר ..ga-ar..word
picture tells us that 'rebuke' is
when you lift up the nakedness
or shame. The ג means 'lift up'
and עַר 'ar' means naked.

We did other words in other
lessons on the ג.

Next week we will go
to a very exciting
letter, the 4th called
the ט Dalet. The
meaning of this
letter will blow you
away!

AS ALWAYS.....ASPIRE
TO INSPIRE...BEFORE
YOU EXPIRE.....

TAKE WHAT
YOU NEED AND GIVE
THE REST AWAY!