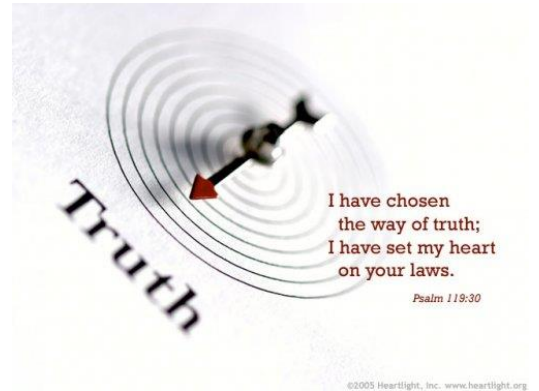
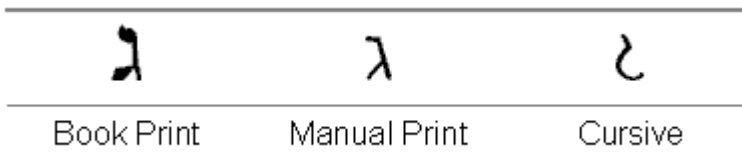


Psalm 119 & the Hebrew Aleph Bet - Part 3



The third letter of the Hebrew alphabet is called "Gimel" (pronounced "geh-mel") and has the sound of "g" as in "girl." In modern Hebrew, the letter Gimel can appear in three forms:



Write the manual print version (or "block" version) of Gimel as follows:

MANUAL PRINT VERSION



The numbered arrows show the order and direction for drawing the lines (the gray rectangle shows the letter proportions in a graph paper cell).

Writing the Letter: *Gimel*



Practice making the *Gimel* here:



The *Aleph* represents *Yahweh*. The *Bet* signifies *Yahshua*, Who Tabernacled in the Flesh. The *Gimel* signifies the Spirit of *Yahweh*, manifested or "wrapped up" in John the Baptist, the forerunner of Messiah.

Yahshua described John the Baptist and his "Elijah Ministry" in Matthew:
"And as they departed, Yahshua began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send My messenger before Thy Face, which shall prepare Thy Way before Thee.

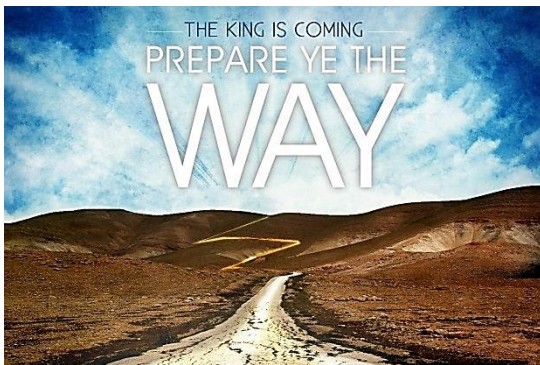
Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist..." Matthew 11:7-11.

Spiritual Meaning of the Gimel

Gimel = 3 and is the G of Hebrew (pronounced *Gee-mal*)

- *Gimel* is the Hebrew letter for CAMEL and for FORERUNNER.
- *Gimel* is the number of Yahweh's COVENANT.
- *It is the letter associated with preparing the Way for the Coming Messiah.*

The Messiah must have a forerunner. Even as Yahweh prepared our world for 6 days for the reception of man, so He commands us to prepare ourselves for the reception of God. Yah's Voice cries out to the human heart, "Prepare the Way of the Master." The name Elijah means "My God is Yahweh". It is Yahweh's desire that we also make this our declaration and serve Him by preparing the Way for our coming King.



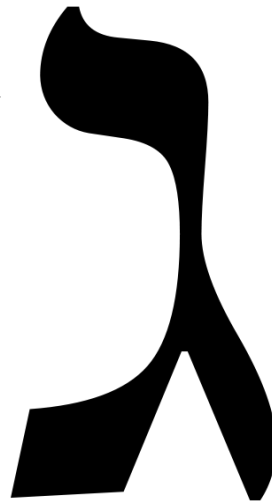
John the Baptist (who came in the Spirit and Power of Elijah) was Messiah's forerunner at His First Coming. Elijah will be the forerunner of Messiah at His Second Coming (Malachi 4:5).

And the Spirit of Yahweh is the spiritual Forerunner of Messiah as He comes now, spiritually to human hearts. In all three cases the message is the same, "Prepare the Way of Yahweh"



גַּמֶּל

gamal - camel



Gimel is said to represent a man with head bent, determined to travel from the second letter (beit) to the fourth letter (dalet).



Gimel's deep, spiritual meaning is that of a man walking FROM the second letter (Bet – Yahshua) Putting it together the Gimel is the forerunner of the bet – the reference to the camel is the garment... As is shown by how the word garment is spelled in Hebrew: bet, Gimel, dalet (begeg).

The name of the letter Gimel is spelled:

גמל

It literally means "CAMEL". But according to the Hebrew scholars, the spiritual form of the letter is that of a man walking from the second letter, Bet (the "House") towards the fourth letter, Dalet. In other words, the letter Gimel signifies a man dressed up like a camel (the Bible tells us that John the Baptist wore a garment made of camel's hair – Matthew 3:4), emerging from the letter Bet. He was God's Voice, dressed up in camel's hair, signifying the covering of righteousness and that the Messiah would appear common (Isaiah 53). Yet under the common appearance was the Special Presence of the Spirit! Notably the second, third, and fourth letters of the aleph bet, taken in order, spell (begeg), which means "garment".

The Gospel in Four Letters:



The first four letters of the Hebrew aleph bet are *aleph*, *bet*, *Gimel* (indicated with the arrow), and *dalet* (read from right to left). The *Aleph* represents *Yahweh*, the Father in Heaven. The *Bet* is the Son, *Yah* Tabernacled or Housed in the Flesh. The *Gimel* is a man, head bent, walking from the *Bet* to the *Dalet* (signifying the Door). In the “person” of His forerunner, Messiah knocks at the door of the human heart. Thus, we see that part of the Elijah Message is found in Revelation:

I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten. Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me,” Revelation 3:18-20.

John the Baptist spoke of *Yahshua* in terms of the *Gimel*. He said, “He it is Who, coming after me, has come to be in front of me...” John 15:26. Think of these three letters in light of this verse. “He is the one who comes after me...” This indicates that the *Bet*, representing *Yahshua*, would come behind the *Gimel*. See the arrangement of the letters, above. The 3, *Gimel*, is walking to the left, his “back” turned to the *Bet*, thus placing the *Bet* behind *Gimel*. This shows that the Elijah Message-bearer is sent from *Yahshua*, or the Father (Ab). However, John went on to say that *Yahshua* “is preferred before me”, (John 1:15). This is shown by the fact that *Gimel* comes after *Bet*.

Gimel (the forerunner or Message Bearer) is sent FROM *Bet* (*Yah’s* House- *Yahshua*)

Bet (*Yah’s* House- *Yahshua*) is preferred BEFORE *Gimel* .



אב = Ab, which means “Father” –

so the *Gimel* is sent from the *Bet* (Son) and the Father.

Remember ye the Law of Moses (Torah) My servant, which I commanded unto him in Horeb for all Israel, with the Statutes and Judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest (before) I come and smite the earth with a curse, Malachi 4:4-6.

Hebrew Words Beginning with *GIMEL*:

Hebrew Word	Pronunciation	Meaning
גמל	<i>Gamal (the root of Gimel)</i>	“to deal out to, to give” (in generosity and loving kindness). In the Talmud it is said that the Gimel symbolizes a rich man running after a poor man (the next letter Dalet) to give him <i>tzedakah</i> (charity). דלל (<i>dalut</i>) in Hebrew means “impoverished.” <i>Gimel</i> thus represents God’s Work in pursuing us to bless us with Truth (Torah) because of His <i>chesed</i> (loving kindness).
גמול	<i>G’mul</i>	Means either “recompense or benefit”. This shows the Judgment Work of <i>Yahweh</i> , determined by whether a person accepts or rejects His Elijah Message.
גאל	<i>Go’el</i>	The Name for the kinsmen Redeemer (Lev. 25:26; Num. 5:8; 35:19, 21-7; Deut. 19:6, 12; Jos. 20:5, 9; Ruth 3:9, 12; 4:14; 2 Sam. 14:11; Isa. 49:7). <i>Yahweh</i> , Himself is identified as the ultimate Redeemer of Israel and mankind (Psalm 19:14)
God is also revealed as גדול (<i>gadol</i>) and גבור (<i>gibbor</i>), the great and mighty One who brings about true גאולה (<i>ge’ulah</i>) or redemption.		
<i>Yahshua the Mashiach</i> is identified as the Redeemer of mankind (John 4:42). He is the One who, being born into the world, runs forth bearing charity for the poor ones who stand "behind the door." He is our nourishment and our great Benefit. But for those who spurn His love, <i>Yahshua</i> represents judgment and recompense (i.e., the Avenger of blood, called <i>go’el haddam</i>).		
Note that Gimel also can mean "lift up," as a camel lifts up the one who is upon it. Likewise, <i>Yahshua</i> has been lifted up and exalted before the world as the One who has conquered sin and death on our behalf. Benefit indeed!		

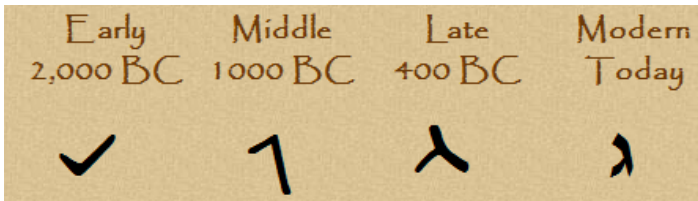
Crowned Letters

In some *Torah* Scrolls, eight Hebrew letters are given special adornment by attaching three "*tagin*" or crownlets to them. Collectively these letters are sometimes called "*sha’atnezgets*" letters (for *Shin, Ayin, Tet, Nun, Zayin, Gimel, and Tsade*).




Some people have wondered if these crownlets are the "tittles" referred to by *Yahshua* in Matthew 5:18, although it is unclear that the *tagin* were in use at that time. So the "jots" were the pronunciation accent marks and the tittles were the crownlets?





A Paleo-Hebrew Look at GIMEL



Yahshua is the House of the Sheep – the Sheepfold

The earliest known pictograph for this letter is  and is a picture of a foot. It indicates walking, carrying, and gathering. The Modern Hebrew name for this letter is “gimel”, an adopted root. The original name to this letter is most likely “gam”, the parent root of “gimel”. This

letter is the origin of the Arabic letter “Geem” and the Greek “gamma” supporting the theory that the original name for the letter did not include the “L”.

The word “gam” means to gather together as a group of animals gathering at the water hole to drink. The pictographic script for the word “gam” is . The  is the foot representing “walk” and the  is “water”. Combined these mean “one who walks carrying water” as in the “carrier of water”. This is definitely the work of the Elijah-Message bearer. It will also be the ministry of Yahweh’s End-Time Elijah Team.

“In the Last Day, that Great Day of the Feast (last Sabbath of Tabernacles), Yahshua stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water,” John 7:37-38.

Psalm 119:17-24 Shows the GIMEL

In Psalm 119:17-24, we find the GIMEL section. In this part of Psalm 119, we see what it takes to accept the Elijah Message, receiving the blessing of Yahweh. It also portrays what it takes to accept our Calling as members of the End-Time Elijah-Message Team:

GIMEL. Deal bountifully with Thy servant, that I may live, and keep Thy Word. Open Thou mine eyes, that I may behold wondrous things out of Thy Law. I am a stranger in the earth: hide not Thy Commandments from me. My soul breaketh for the longing that it hath unto Thy Judgments at all times. Thou hast rebuked the proud that are cursed, which do err from Thy Commandments. Remove from me reproach and contempt; for I have kept Thy Testimonies. Princes also did sit and speak against me: but Thy servant did meditate in Thy Statutes. Thy Testimonies also are my delight and my counsellors.”

Isaiah 44:2-3 *“Thus saith Yahweh that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My Blessing upon thine offspring.”*

Isaiah 35:3-8 *“Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame [man] leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an Highway shall be there, and a Way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.”*

Keyword Study: Psalm 119:17-18 (words starting with *gimel* are highlighted)

“GIMEL. Deal bountifully with Thy servant, that I may live, and keep Thy Word. Open Thou mine eyes, that I may behold wondrous things out of Thy Law.”

Keyword	Strong's #	Hebrew Word	Meaning
Deal bountifully	H1580	gâmal	to treat a person (well or ill), benefit or requite; by implication (of toil) to ripen, (specifically) to wean: - bestow on, deal bountifully, do (good), recompense, requite, reward.
Thy servant	H734	ʿebed	a servant: bondman, [bond-] servant, (man-) servant. (A Bondservant was a willing, life-long servant, having chosen to serve his Master for life. He had is his ear pierced through on the Master's doorpost (which held the Torah) to show that he would listen to and heed the Torah of his Master's House. Also, because the bondservant truly served the Master out of love for Him, the bondservant became an inheriting son)
Live	H2421	châyâh	to live, whether literally or figuratively; to revive: - keep (leave, make) alive, give (promise) life, nourish up, preserve (alive), quicken, recover, repair, restore (to life), be whole
Keep	H8104	shâmar	to hedge about (as with thorns), that is, guard; generally to protect, attend to, etc.: - beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).
Word	H1697	dâbâr	a word; by implication a matter (as spoken of) of thing; commandment, please, portion, power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, word, work
Open	H1540	gâlâh	to denude, figuratively to reveal: - + advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart, disclose, discover, open plainly, publish, remove, reveal, shew, surely tell, uncover
Eyes	H5869	ʿayin	an eye (literally or figuratively); by analogy a fountain (as the eye of the landscape): - affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displeas, eye ([-brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+ well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).
Behold	H5027	nâbaṭ	to scan, that is, look intently at; to regard with pleasure, favor or care: - (cause to) behold, consider, look (down), regard, have respect, see.
Wondrous Things	H6381	pâlâ'	to separate, distinguish (literally or figuratively); great, difficult, wonderful: - accomplish, hard, hidden, things too high, marvelous, miracles, wonderful (things, works).
Law	H8451	tôrâh	a precept or statute, especially the Decalogue or Pentateuch: - law

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

Bestow Your Blessings upon me, Your bondservant, that I may be nourished and live both now and for eternity; and I will guard and observe Your Commandments by hearing, receiving, loving, and obeying them.

Open my eyes and reveal to me Your Knowledge that I may behold wondrous, difficult and hidden things out of Your Decalogue and Statutes.

Cross References: Rom_8:2-4; Eph_2:4-5, Eph_2:10; Tit_2:11-12; 1Jo_2:29, 1Jo_5:3-4

Psalm 119:17

Deal bountifully ... - This commences the next portion of the Psalm, indicated by the letter Gimel (ג g), the third letter of the Hebrew alphabet, answering to our letter "g." Each verse of this portion Psalm 119:17-24 begins with this letter. There is a resemblance between the first word of this verse - גמול gemol - and the letter - "Gimel" - which commences the eight verses of this portion of the psalm. The noun (derived from the verb) - גמל gâmâl - means a camel. The verb used here means to do, or show, or cause good or evil to anyone; and then to reward, or to recompense, either good or evil. Here it seems to be used in a general sense of doing good, or showing favor, as in Psalm 13:6; Psalm 116:7; Psalm 142:7. Compare Pro 11:17. It does not necessarily imply that the author of the psalm had any claim, or demanded this on the ground of merit. He begged the favor, the friendship, the interposition of God in his behalf.

That I may live - The continuance of life was dependent on the favor of God.

And keep thy word - For grace to do this he was equally dependent on God; and he asked that life might be continued, in order that he might honor the word of God by obeying it.

Psalm 119:18

Open thou mine eyes - Margin, "Reveal." The Hebrew word means to be naked; then to make naked, to uncover, to disclose, to reveal. Here it is the same as "uncover;" that is, take away from the eyes what is before them to prevent clear vision. Compare Num 22:31; Num 24:4, Num 24:16.

That I may behold wondrous things - Things which are suited to excite wonder and amazement: that is, things which are secret or hidden from the common view; the deep, spiritual meaning of the word of God. By natural vision he might see the surface - the letter; to see the deep, hidden, real, meaning, he needed the special influence of God. Compare Co1 2:12, Co1 2:14-15. He believed that there were such things in the law of God; he desired to see them.

Out of thy law - Out of the written word; out of the Scriptures. The word "law" here is used to denote "all" that God had revealed to mankind; all that is contained in the volume of inspiration. The truths taught here are

- (1) That there are deep, hidden, secret things in the word of God, which are not perceived by the natural man;
- (2) That those things, when understood, are suited to excite wonder, or to fill the mind with admiring views of God;
- (3) That a special illumination of God is necessary that man may perceive these things; and

(4) That the proper understanding of these things is connected with prayer, and can be hoped for only in answer to prayer.

No one has a proper appreciation of divine truth - of the beauty, the spiritual meaning, the grandeur, the sublimity of the Bible - until he is a renewed - a praying - man. Compare the notes at Co1 2:6-15.

Keyword Study: Psalm 119:19-20 (words starting with *gimel* are highlighted)

“I am a **stranger** in the earth: **hide** not **Thy Commandments** from me. My soul **breaketh** for the longing that it hath unto **Thy Judgments** at all times.”

Keyword	Strong's #	Hebrew Word	Meaning
Stranger	H1616	gêr	a <i>guest</i> ; by implication a <i>foreigner</i> : - alien, sojourner, stranger
Hide	H5641	sâthar	to <i>hide</i> (by covering), literally or figuratively: - be absent, keep close, conceal, hide (self), (keep) secret, X surely
Thy Commandments	H4687	mitsvâh	a <i>command</i> , whether human or divine (collectively the <i>Law</i>): - (which was) commanded (-ment), law, ordinance, precept
Breaketh	H1638	gâras	to <i>crush</i> ; also (intransitively and figuratively) to <i>dissolve</i> : - break
Thy Judgments	H4941	mishpât	a <i>verdict</i> (favorable or unfavorable) pronounced judicially, especially a <i>sentence</i> or formal decree (human or (particularly) divine <i>law</i> , individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly <i>justice</i> , including a particular <i>right</i> , or <i>privilege</i> (statutory or customary), or even a <i>style</i> : - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

Father, because I do not claim citizenship on this sinful planet, but consider myself to be alien to this earth, I ask You not to conceal Yourself and Your deep secrets from Your Law from me. Such a thing would crush me mentally, emotionally, and spiritually. For I always wholeheartedly long for your Law, Customs, Privileges and Ordinances.

Cross References: Psalm 39:12; Gen 47:9; 1Ch 29:15; 2Co 5:6; Heb 11:13-16; 1Pe 2:11

Psalm 119:19

I am a stranger in the earth - A wayfaring man; a pilgrim; a sojourner; a man whose permanent home is not in this world. The word is applicable to one who belongs to another country, and who is now merely passing through a foreign land, or sojourning there for a time. Compare the notes at Heb 11:13. The home of the child of God is heaven. Here he is in a strange - a foreign - land. He is to abide here but for a little time, and then to pass on to his eternal habitation.

Hide not thy commandments from me - Make me to know them; keep them continually before me. In this strange land, away from my home, let me have the comfort of feeling that thy commands are ever with me to guide me; thy promises to comfort me. The feeling is that of one in a strange land who would desire, if possible, to keep up constant communications with his home - his family, his friends, his kindred there. On earth, the place of our sojourning - of our pilgrimage - the friend of God desires to have constant contact with heaven, his final home; not to be left to the desolate feeling that he is cut off from all contact with that world where he is forever to dwell.

Psalm 119:20

My soul breaketh - This word means to break; to crush; to break in pieces by scraping, rubbing, or grating. The idea would seem to be, not that he was crushed as by a single blow, but that his soul - his strength - was worn away by little and little. The desire to know more of the commands of God acted continually on him, exhausting his strength, and overcoming him. He so longed for God that, in our language, "it wore upon him" - as any ungratified desire does. It was not the possession of the knowledge of God that exhausted him; it was the intenseness of his desire that he might know more of God.

For the longing - For the earnest desire.

That it hath unto thy judgments at all times - Thy law; thy commands. This was a constant feeling. It was not fitful or spasmodic. It was the steady, habitual state of the soul on the subject. He had never seen enough of the beauty and glory of the law of God to feel that all the needs of his nature were satisfied, or that he could see and know no more; he had seen and felt enough to excite in him an ardent desire to be made fully acquainted with all that there is in the law of God. Compare the notes at Psalm 17:15.

Keyword Study: Psalm 119:21-22 (words starting with *gimel* are highlighted)

“Thou hast **rebuked** the **proud** that are **cursed**, which do **err** from Thy Commandments. **Remove** from me **reproach** and **contempt**; for I **have kept Thy Testimonies**.”

Keyword	Strong's #	Hebrew Word	Meaning
Rebuked	H1605	gâ'ar	to <i>chide</i> : - corrupt, rebuke, reprove
Proud	H2086	zêd	<i>arrogant</i> : - presumptuous, proud
Cursed	H779	'ârar	to <i>execrate</i> : - X bitterly curse
Err	H7686	shâgâh	to <i>stray</i> (causatively <i>mislead</i>), usually (figuratively) to <i>mistake</i> , especially (morally) to <i>transgress</i> ; by extension (through the idea of intoxication) to <i>reel</i> , (figuratively) <i>be enraptured</i> : - (cause to) go astray, deceive, err, be ravished, sin through ignorance, (let, make to) wander
Remove	H1556	gâlal	commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow
Reproach	H2781	cherpâh	<i>contumely, disgrace, the pudenda</i> : - rebuke, reproach (-fully), shame
Contempt	H937	bûz	<i>disrespect</i> : - contempt (-uously), despised, shamed
Have kept	H5341	nâtsar	to <i>guard</i> , in a good sense (to <i>protect, maintain, obey, etc.</i>) or a bad one (to <i>conceal, etc.</i>): - besieged, hidden thing, keep (-er, -ing), monument, observe, preserve (-r), subtil, watcher (-man).
Thy Testimonies	H5713	'êdâh	<i>testimony</i> : - testimony, witness

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

You rebuke the proud *and* arrogant, the accursed ones, who go astray from Truth *and* wander from Your commandments. Take away from me shame and contempt, for I keep, guard and preserve Your testimony (see Revelation 12:17.)

Cross References: Psalm 119:39, Psalm 119:42, Psalm 39:8, Psalm 42:10, Psalm 68:9-11, Psalm 68:19-20, Psalm 123:3-4; 1Sa 25:10, 1Sa 25:39; 2Sa 16:7-8; Job 16:20, Job 19:2-3; Heb 13:13\

Psalm 119:21

Thou hast rebuked the proud - Compare Psalm 9:5. The meaning is, that God had done this not by word but by deed. The proud were everywhere rebuked by God, alike in his law, and in his providence. The connection seems to be this: the psalmist is meditating on the benefit or advantage of keeping the law of God; of a humble, pious life. His mind naturally adverts to what would be the opposite of this - or to this in contrast with an opposite course of life; and he says, therefore, that God had in every way, and at all times, manifested his displeasure against that class of people. Such a course, therefore, must be attended with misery; but the course which he proposed to pursue must be attended with happiness.

That are cursed - The accursed; those who are regarded and treated by God as accursed, or as objects of his disapprobation.

Which do err from thy commandments - Who depart from thy law. The sense is, "I propose and intend to keep thy law. As a motive to this, I look at the consequences which must follow from disobeying it. I see it everywhere in the divine treatment of those who do disregard that law. They are subject to the displeasure - the solemn rebuke - of God. So all must be who disregard his law; and it is my purpose not to be found among their number."

Psalm 119:22

Remove from me reproach and contempt - Show me thy favor, and let me not suffer in the estimation of mankind on account of my religion. Let me not be exposed to malicious charges; to accusations of hypocrisy, insincerity, and unfaithfulness on account of my religion. This "reproach and contempt" might arise from two sources;

(1) on account of religion itself, or because he was a true friend of God; or

(2) he may have been charged with hypocrisy and insincerity; with doing things inconsistent with the profession of religion. These accusations he prays may be removed from him:

(a) in order that the true religion might not be in itself a matter of reproach, but that God might honor his own religion, and make it esteemed among people;

(b) because he was conscious that so far as he was concerned, the charges were unfounded. He did not deserve the "reproach and contempt" that properly belong to a life of hypocrisy and insincerity.

For I have kept thy testimonies - My conscience assures me of this. I can appeal to thee, my God, in proof that I do not deserve the charge of insincerity and hypocrisy. Every professedly pious man ought to be able thus to appeal to conscience and to God, and to say, in the most solemn manner, that he does not deserve the reproach of hypocrisy and insincerity.

Keyword Study: Psalm 119:23-24 (words starting with *gimel* are highlighted)

“Princes **also** did **sit** and **speak** against me: but Thy servant **did meditate** in Thy Statutes. Thy Testimonies **also** are my **delight** and my **counsellors**.”

Keyword	Strong's #	Hebrew Word	Meaning
Princes	H8269	śar	a <i>head</i> person (of any rank or class): - captain (that had rule), chief (captain), general, governor, keeper, lord, ([-task-]) master, prince (-ipal), ruler, steward
Also	H1571	gam	to <i>gather</i> ; properly <i>assemblage</i> ; used only adverbially <i>also, even, yea, though</i> ; often repeated as correlation <i>both... and</i> : - again, alike, also, (so much) as (soon), both (so) . . . and, but, either . . . or, even, for all, (in) likewise (manner), moreover, nay . . . neither, one, then (-refore), though, what, with, yea
Sit	H3427	yāshab	to <i>sit</i> down (specifically as judge, in ambush, in quiet); by implication to <i> dwell</i> , to <i> remain</i> ; causatively to <i> settle</i> , to <i> marry</i> : - (make to) abide (-ing), continue, (cause to, make to) dwell (-ing), ease self, endure, establish, X fail, habitation, haunt, (make to) inhabit (-ant), make to keep [house], lurking, X marry (-ing), (bring again to) place, remain, return, seat, set (-tle), (down-) sit (-down, still, -ting down, -ting [place] -uate), take, tarry.
Speak	H1696	dābar	to <i> arrange</i> ; but used figuratively (of words) to <i> speak</i> ; rarely (in a destructive sense) to <i> subdue</i> : - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work
Did Meditate	H7878	śiyach	to <i> ponder</i> , that is, (by implication) <i> converse</i> (with oneself, and hence aloud) or (transitively) <i> utter</i> : - commune, complain, declare, meditate, muse, pray, speak, talk (with)
Delight	H8191	sha'shūa'	<i> enjoyment</i> : - delight, pleasure
Counsellors	H6098	'êtsāh	<i> advice</i> ; by implication <i> plan</i> ; also <i> prudence</i> : - advice, advisement, counsel ([-lor]), purpose

Rewrite these 2 verses using the fuller meaning you found in your Keyword study above:

High ranking individuals and world leaders gather to ambush and judge me and enact laws to destroy me. But I, Your bondservant, still meditated on and declared Your Statutes.

Your testimonies also are my delight and the Source of my counsel.

Cross References Psalm_119:97-100, Psalm_119:104-105, Psalm_19:11; Deu_17:18-20; Jos_1:8; Pro_6:20-23; Isa_8:20; Col_3:16; 2Ti_3:15-17

Psalm 119:23

Princes also did sit and speak against me - This would have been applicable to David many times in his life, but it was also applicable to many others, and there is nothing in the language which would limit it to David. It is evident that the author of the psalm had been subject to reproach from those who were of exalted rank; it is clear also that he felt this keenly. It is natural, whether proper or not, that we should feel the reproach and

contempt of those in elevated life - the rich, the honored, the learned - more than of those in humbler life. Their good opinion can be of value only as they may be better qualified than others to judge of what constitutes true excellence, or as they may have it in their power to do us more harm, or to do more to aid us in doing good, than others have; but truth and principle are never to be sacrificed that we may secure their favor; and if, in the faithful discharge of our duty, and the zealous adherence to the principles of our religion, we incur their frowns, we are to bear it - as the great Lord and Saviour of his people did. Heb 13:13.

But thy servant did meditate in thy statutes - I was engaged in this; I continued to do it; I was not deterred from it by their opposition; I found comfort in it, when they sat and talked against me. This would seem to have reference to some occasion when they were together - in public business, or in the social circle. They, the princes and nobles engaged in the ordinary topics of conversation, or in conversation connected with revelry, frivolity, or sin. Unwilling to participate in this - having different tastes - feeling that it was improper to be one of their companions in such a mode of spending time, or in such subjects of conversation, "he" withdrew, he turned his thoughts on the law of God, he sought comfort in meditation on that law and on God. He became, therefore, the subject of remark - perhaps of their jests - "because" he thus refused to mingle with them, or because he put on what seemed to be hypocritical seriousness, and was (what they deemed) stern, sour, unsocial, as if he thus publicly, though tacitly, meant to rebuke them. Nothing will be more "likely" to subject one to taunting remarks, to rebuke, to contempt, than to manifest a religious spirit, and to introduce religion in any way in the circles of the worldly and the frivolous.

Psalm 119:24

Thy testimonies also are my delight - See the notes at Psalm 119:16. He found his main happiness in the Word of God.

And my counselors - Margin, as in Hebrew, "men of my counsel." He sought direction and advice from them as from a friend who would give him counsel. He looked to the revealed law of God to ascertain what was right; to know how he should act in the emergencies of life.

Personal Application:

1. What was the most personally meaningful message of the *Gimel* that you found in this study?
That my Heavenly Father sends me – and others who love Him – to prepare the Way for His Return. WE are the forerunners of the Messiah. It is my job to prepare the hearts of those I come in contact with to meet the King Face-to-face.
2. What insights about *Yahweh* did you gain?
Yahshua the Mashiach is identified as the Redeemer of mankind (John 4:42). He is the One who, being born into the world, runs forth bearing charity for the poor ones who stand "behind the door." He is our nourishment and our great Benefit. But for those who spurn His love, *Yahshua* represents judgment and recompense (i.e., the Avenger of blood, called *go'el haddam*).