

Standalone Aleph Tav Gematria Style – Esau and his 400 Men

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NOT FINISHED

Introduction

A good biblical hermeneutic maxim states that there is no idle word in the Torah. So we recently were studying Parasha VaYishlach¹ (And He Sent, Genesis 32:4-36:43) where Jacob is forced to confront Esau. Esau is coming with 400 men, so I asked the question what is the significance of 400 men? I didn't get an immediate answer when I first asked, so I slept on it. The next day I thought I would look at it from a gematria perspective, and realized that the gematria value for Tav (the last letter of the Aleph Bet) was 400. That instantly rang a bell about the Aleph Tav as I am greatly interested in studying the standalone Aleph Tav. The Aleph is the first letter in the Aleph Bet and it has the value of 1.

Then I realized that Jacob's problem was not 400 men but Esau plus his 400 men = 401 = the gematria value for Aleph Tav.

Here are the verses that referencing Esau and the 400 men

Gen 32:6 KJV And the messengers returned to Jacob, saying, We came to thy brother **Esau**, and also he cometh to meet thee, and **four hundred men** with him.

Gen 33:1 KJV And Jacob lifted up his eyes, and looked, and, behold, **Esau** came, and with him **four hundred men**. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

The question is what is the relationship between Esau (and his entourage) have to do with Y'shua HaMashiach whom I identify as the Aleph Tav?

Consider Y'shua's words found in the verses called the beatitudes.

Mat 5:21-26 KJV Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (22) But I say unto you, **That whosoever is angry with his brother without a cause shall be in danger of the judgment**: and whosoever shall say to his brother, Raca², shall be in danger of the council:³ but whosoever shall say, Thou fool, shall be in danger of hell fire. (23) Therefore **if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; (24) Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (25) Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast**

¹ Triennial Parasha VaYishlach And He Sent" Genesis 32:4-36:43; Obadiah 1:1-21, Hosea 11:7-12:12. And Triennial Parasha VaYeshev "And He Settled" Genesis 37:1-40:23; Amos 2:6-3:8, Zechariah 2:10(14)-4:7

² G4469 Of Chaldee origin (compare [H7386]); O empty one, that is, thou worthless (as a term of utter vilification); H7386 Resh Koof

³ G4892 sunedrion the Jewish Sanhedrim

into prison.⁴ (26) Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing⁵.

There is a lot here that can be talked about but I wanted to zero in on verses 23 & 24 show how if you're going to deal with Elohim (God), as in going to the altar, you need to first be right with your brother. To put it another way, if you want to draw near to Elohim with a gift (G1435, Hebrew word is corban which the root means to draw near), you need reconciliation with your brother.

Questions

Don't we assume, like I assumed Jacob did, that the 400 men that were with Esau were there with bad intent and that it was to be directed at Jacob. This may be a fair assumption but how do we or Jacob know conclusively for sure? There's a legal term called "mens rea" which means guilty mind. To me it's pretty obvious that Jacob's conscience is bothering him and he feels guilty about what he did to Esau and to his father.

It can also be argued that Esau did have bad intent on his mind but need Jacob to provoke him. If he could get Jacob to go to war with Esau then Esau would be in the right and he would prevail. Once Jacob realized that he couldn't get God (Aleph Tav) to fight his battle for him and go to war on his behalf, he was forced to go to peace with Esau (sue for peace if you will). If Esau was seek Once that happened all of Esau's powers went away

Gen 33:10 says that when Jacob finally met up with Esau, it was as if he saw Elohim (Aleph Tav).

Gen 33:10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

I surmise that this effect was the same for Esau. When Esau saw Jacob's face did he also see the face of Elohim (Aleph Tav)?

The next verse says that Esau took the gifts that Jacob presented to him therefore from a legal point of view therefore the conflict was resolved.

Gen 33:11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

Israel, acting as the accommodating party for the debtor defendant Jacob, compensated the claims that Esau had towards the inheritance. Jacob has the right to the double portion inheritance because he is the trustee and the extra apportionment is compensation for being the trustee (i.e. trustee fees). To that end there is no controversy, (see Gen zzz) where it states that Esau clearly walked away from the birthright and in fact despised it therefore he has no claim against it. When it comes to the double portion inheritance though he very much has made a claim and was going to take the claim by making the statement that he was going to take the life of Jacob to get it (see Gen zzz).

Esau has every right to be angry with Jacob by how he was treated, Gen zzz, shows clearly that Jacob was not only disrespectful and dishonorable to Esau, but also to his own father! This act is clearly indefensible even

⁴ The inequities of the father can be paid by the son. Joseph was cast into prison.

⁵ Eye for an Eye...the books must be balanced.

though Jacob has a clear right to the double portion inheritance. It would have been better the Jacob would have gone to Isaac and respectfully remind him that it Esau doesn't have the birthright and therefore has no standing to make a claim to the trustee fees (i.e. the double portion inheritance). But that's not what happened so what are what to do or more pointedly what is Elohim (Aleph Tav) going to do?

Mankind in this age even during the age of Jacob and Esau live in an era of spiritual bankruptcy. For Elohim to be merciful in this world that he now finds it with man outside the garden, he has to resort to Torah Equity. Therefore this also means that he have to deal with the world in which we find ourselves which is to say we have to embrace Equity.

Gal 3:22 KJV But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gal 3:22 NIV But the Scripture declares that the whole world is a prisoner of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe.

So what's my point? The pattern that Jack Smith is suggesting strongly is to embrace Equity in the public arena and to always go to peace with your brother/advisory/enemy. If you're always consistent in giving your brother/advisory/enemy the process that he is due (i.e. due process) you will always remain in honor. If there are instances when the response is dishonor to you then it's simply not your problem anymore, it's YHWH's as "vengeance is mine saith the Lord". The reverse is true as well i.e. if you, Israel, don't give your brother/advisory/enemy due process and you impart vengeance, then YHWH will judge you. Since you are now living by the sword (the physical sword in contrast to the spiritual sword), you will die by the sword.

The Sword

Amo 9:10-12

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: **12** That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

This is similar to those who live by the sword will die by the sword ([Mat 26:52](#), [Num 14:43](#)). The last part of this verse implies that they are fighting by the sword, and the reason it's evil is because they are interfering with YHWH's will. [Amo 9:12](#) gives the context of Edom just like what Jacob had to do with Edom during the great wrestling match of all time.

Given the situation that Jacob finds himself, how does he resolve issues and act like the creditor? If in fact we find ourselves in a place where adjudicating matters in public is fundamentally sitting on top of a bankruptcy, then what should your tactic be?

Here's another question to ponder. What fund did Jacob use to pay off his Esau, public or private? No matter what Laban did to Jacob the twenty years he was with him Elohim still blessed him. If YHWH would bless him in the past why wouldn't he bless him in the future. If Jacob is truly a fact a servant of YHWH Elohim, he doesn't own the stuff anyway, so why not settle the matter with Esau without getting into any disputes with

him. Once he has accomplished being right with his chief adversary (i.e. a man named Esau) he can now draw closer to YHVH.

What if today it could be proved to you that all the judges/prosecutors/attorneys etc. of today are a bunch of Edomites (Esau's descendents)? My response would be so what? If I do what my Elohim tells me to do pursuant to my covenant with him i.e. I give my adversary due process, what's the Edomite judge going to do about it? Nothing, just like the original Edomite Esau did nothing when Jacob finally went to peace with him.

What is the goal of the judge in bankruptcy court? Who's the creditor and whose the debtor? If you go in and argue the facts you are acting as a debtor...not good. What Jacob did whether he understood it or not was to settle the claim that Esau has. By doing so he's not endorsing the claims nor is he agreeing with it, he is simply acting like an accommodating parting and resolving the issue.

?No need to look here judge there's not argument therefore there is nothing to adjudicate.?

If we don't want to be accused of prejudging Esau, consider that all Esau really wanted from Jacob was respect.

How wonderful and good it is when brothers dwell together...does this apply to the brothers of Joseph (i.e. the brothers of the two house's) and also does it apply to Esau?

Spiritually speaking isn't Esau showing weakness because he need to have a 400 man army? Esau + 400 men has less power than Jacob + God (Aleph Tav).

Gen 27:40-45 KJV 40 And by thy (Esau) sword shalt thou live, and shalt serve thy brother (Jacob); and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. (41) And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. (42) And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee. (43) Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; (44) And tarry with him a few days, until thy brother's fury turn away; (45) Until thy brother's anger turn away from thee, and he forget *that* **Aleph Tav** which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

Dear reader, do not think for a second that I'm here to completely defend Esau, here is what scripture says about the Esau's birthright.

Gen 25:34 KJV Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

This is very damning to Esau and you don't need interpretation about the meaning because scripture itself comments on the subject matter.

Jacob's Trouble

http://en.wikipedia.org/wiki/Jacob%27s_Trouble

Gen 34:30, Psa 20:1, Jer 30:4-7

My conclusion to the ultimate cause of Jacob's trouble is Jacob himself... he is the proximate cause of his on injury.

20 years Esau waited, why so long

RJ believes that Jacob strove against Esau where Christianity (or at least Messianics I believe) believe that he strove with God.

Gen 33:4 the dot's of above the word for kiss are supposedly meant to mean that Esau really wanted to kill Esau, Nehemia Gordon et. al. thinks that's ridiculous and that it was meant that the scribe felt the word shouldn't have been there and the dots were meant to mark the word as deleted.

Psa 83:1-8 describe Esau's descendents.

Gen 34:30 KJV And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

Jer 30:4-7 KJV And these *are* the words that the LORD spake concerning Israel and concerning Judah. (5) For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. (6) Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? (7) Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

Jer 30:3 KJV For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Jacob first sent messengers to Esau announcing his soon return. In similar manner, we have the announcements made by God's prophets speaking of our eventual return to the land. And like the pattern of Jacob, the word has come back to us of future trouble. In our case, we call it Jacob's Trouble the great tribulation. We know that before we are fully in the kingdom and in the land, we will have to deal with the tribulation, a time of distress as the world has never seen before. The very thought causes some Christians to seek a way to escape. It is very possible that Jacob may have thought and asked, A Lord, can't you just zap everything right and put me in the land? We know that it doesn't work that way; we know that going through the tribulation is a greater picture of God's deliverance than just being zapped into the promised land. Therefore, we know the pretribulation resurrection and rapture are misplaced hopes. The real deliverance is by God's outstretched hand so that even His enemies learn to know the Lord. The reality of our day is no less disturbing than the message back to Jacob about his enemies and their intent. Sourc: Monte Judah [Yavoh - Jacob's Return to the Land / January 2001](#)

As Israel (Jacob) met his enemy Esau, note the procession of his family and who is listed as last.

Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. And he put the maids and their children in front, and Leah and her children next, and Rachel **and Joseph last**.

Genesis 33:1-2

Joseph was last. Joseph of course is the brother who was to be rejected by his brethren, sold, and cast away with disregard. Yeshua was rejected by His brethren, sold, and cast away with disregard. Later, Joseph was raised to a position of great authority and stood over his brethren. Joseph said that God had sent him to be a preservation (salvation) of life for them.

Yeshua has also been raised up to be the Kings of Kings and the Lord of Lords. He too, was sent before us to be a preservation of life. Joseph was called the "bread man of life." Yeshua is the true bread from heaven. The last part of our return to the land includes coming to terms with Yeshua Ben Yoseph (Yeshua, son of Joseph). Joseph was also the father of Ephraim, the leader of the House of Israel. Therefore, our return to the land with the Messiah is not complete until the House of Israel (Joseph) returns with us.

Uri says that Zaphnath-paaneah means "the one who can interpret the code"

References

Number in Scripture By E.W. Bullinger

FOUR HUNDRED

is the *product* of 8 and 50, and is a divinely perfect period.

From the fulfillment of the promise to Abraham in the birth of Isaac to the Exodus was a period of 400 years. Stephen mentions it as dating from "his seed" (Acts 7:6)⁶, and God dates it from the same point when He says to Abraham, "thy seed" (Gen 15:13).*

* The structure of this verse rescues it from the way in which it is sadly misunderstood:—

A. "Know of a surety that thy seed shall be a stranger in a strange land that is not theirs,

B. and shall serve them;

B. and they shall afflict them

A. four hundred years."

The structure places B and *B* in a parenthesis. A and A cover the whole time of the *sojourn*, while B and *B* refer to the service and sojourn during a parenthesis of unnamed length within that time. The structure of Acts 7:6 is exactly the same.

It is popularly confounded with quite a different period of years, which, though it has the same point as to its termination, does not commence at the same point

FOUR HUNDRED AND THIRTY

From the call of Abraham, or the "promise" made to him at that call (Gen 12:3), unto the Exodus was 430 years. This covers the whole period of the "sojourning"; not of Abraham's "seed," as in Genesis 15:13 and Acts 7:6, but of Abraham himself. This is what is mentioned in Galatians 3:17 as the period from the "promise" to the "Law." It is referred to also in Exodus 12:40, where the "sojourning" is the nominative case (or subject) of the verb, while the sentence, "who dwelt in Egypt," is merely *a relative clause*, defining parenthetically an important point concerning them.

e-Sword search of four hundred – 81 verses

Gen 15:13 400 years of affliction (Exo 12:40-41 says 430 years)

⁶ See Acts-5-12-to-42-repentance-to-Israel-and-forgiveness-of-sins.doc, at Act 5:36 Theudas was joined with about 400 men

Gen 23:15-16 400 shekels of silver for the cave at Macpelah

Gen 27:41-42 Esau's motivation to kill Jacob

Esau and his 400 men

Gen 32:6 (Split into two camps Gen 32:7)

Gen 33:1

Other

Exo 38:29 2,430

Jdg 20:2, 17 400,000 footmen drew sword

Jdg 21:12 400 young virgins

G692 argos

ToDo: WHY IS THIS RELEVANT

ἀργός

From G1 (as a negative particle) and G2041; *inactive*, that is, *unemployed*; (by implication) *lazy*, *useless*: - barren, idle, slow.

LXX related word(s) H4853 massa

KJC 8

idle, 6 Mat_12:36, Mat_20:3, Mat_20:6 (2), 1Ti_5:13 (2)

barren, 1 2Pe_1:8

slow, 1 Tit_1:12

Mat 12:36 KJV But I say unto you, That every idle ^{G692} word that men shall speak, they shall give account thereof in the day of judgment.

Gematria for “Esau” and “shalom” are both 376:

Total	Top: Hebrew Letters Bottom: Gematria Value				Hebrew Word	Transliteration
		ו	ש	ע	עֵשָׂו	Esau
376		6	300	70		
	ם	ו	ל	ש	שָׁלוֹם	Shalom
376	40	6	30	300		

Hebrew Aleph-Bet Chart

Name	Alef	Bet	Gimel	Dalet	Hey	Vav	Zayin	Chet	Tet	Yood	Caf	Lamed	Mem	Noon	Samek	Ayin	Pey	Tzadik	Koof	Reysh	Sheen	Tav
Gematria	1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400
Hebrew	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
Sofit											ך		ם	ן			ף	ץ				
Order	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Paleo	𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕

See also Pro 16:7, Gen 33:18

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