## Word Study H1481 garity Gen 32:4 gematria 613, Rabbinical source for the 613 Mitzvoth

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# Introduction

First let me show the verse in context with and interpretation.

# Gen 32:3-7<sup>(4-8 A)</sup> – the origin of the "613 Mitzvoth"<sup>B</sup>

<sup>3</sup> And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. <sup>4</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have **sojourned** *Seir*, the country of Edom. <sup>4</sup> <sup>6</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have **sojourned** *Seir*, the country of Edom. <sup>4</sup> <sup>6</sup> And the messengers returned to Jacob, saying, We came to tell my lord, that I may find grace in thy sight. <sup>6</sup> And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred <sup>400</sup> men with him. <sup>7</sup> Then Jacob was greatly afraid and distressed: and he divided *Yei-Ya-chatz Yei-Chatz Yei* 

## Nehemiah Gordon's Comments on Rabbinical Interpretation

The Gematria of *GaRTY* is the summation of the letters *Gimel*<sup>3</sup> + *Resh*<sup>200</sup> + *Tav*<sup>400</sup> + *Yod*<sup>10</sup> = 613 *garti* has the numerical value of 613. That is to say (by the Rabbi's) ...

<sup>&</sup>lt;sup>A</sup> In the Hebrew bible this verse are Gen 32:5-8. It's also the start of parasha Vayishlach (and He sent).

<sup>&</sup>lt;sup>B</sup> These are my notes I got from Nehemia Gordon (probably from the "Torah Pearls".

<sup>&</sup>lt;sup>C</sup> H2673 See Word-Study-H2673-chatsah-divide, article #<u>1343</u>.

"I lived with the wicked Laban, but I kept the 613 commandments and I did not learn from his evil deeds."

#### **My Thoughts**

It is my position that Jacob is an excellent person to learn about law specifically the mistakes he made (we learn more from our mistakes than our successes). Unfortunately the above mentioned interpretation is not going to take you far, as this is an example of the critical thinking anti-pattern which goes along the lines that the patriarchs can do no wrong, and their adversaries (e.g. Esau and Laban) can do no good.<sup>D</sup> What is also interesting about the enumerated commandments is the ones that are not added to the traditional list. Specifically I'm speaking of Verses Exo 23:20-24 & Gen 18:18-19. These verses are not listed as part of the 613. <sup>E</sup>

## Gematria 401 is Aleph + Tav

#### "...four hundred men with him"

**Gematria Connection**. Jacob didn't just have a problem with Esau, it was with Esau + his 400 men. so that's 1 man + his 400 man entourage = 401 = Gematria(Aleph, Tav).

#### Gen 33:10 - I have seen thy face (Esau), as though I had seen the face of God"

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.

Seeing Esau reminds him of the Torah/Legal issue that have not been resolved. It's not that Jacob is saying Esau is my God, but his face is reflective of the nature God and how Jacob relates to God, i.e. his covenant with YHVH. <sup>F</sup> The essence of Jacob's Trouble lands squarely on the shoulder of Jacob precisely because he did not "pursue justice justly".<sup>G</sup> Seeing in the sense that Esau reminds him of . See Gen 32:30-31 where he is confronted with God and the confrontation is that he is not dealing with Esau.

<u>On the other hand</u>, I could also simultaneously agree that Esau is in fact the "elohim" (small e) of this earth, and that the role of Jacob/Israel is that of an ambassador to this earth (we are in this world but not of it). There is a lot that can be said about this but is beyond the context of this article (**ToDo**, list some good references).

<sup>&</sup>lt;sup>D</sup> See "Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury", article #<u>141</u>.

<sup>&</sup>lt;sup>E</sup> For Exo 23:20-24, see Exo-22-25-to-23-33-Im-kesef-Talveh-When-You-Lend, article #<u>1031</u>, and for De 18:18-19, see Deu-18-14-to-20-9-A-Prophet-from-Your-Midst-SAT-18-20, article #???. search for "Gematria-the-613-Commandments-and-the-Aleph-Tav". For more information, see this <u>Wikipedia</u> entry or <u>JewFAQ.Org</u>.

<sup>&</sup>lt;sup>F</sup> See Brit-Shalom-for-Judah-and-Ephraim, article #<u>790</u>. Although the article is meant to be between Ephraim and Judah, there are many principles that can be applied between Jacob and Esau. See specifically see section "Having ought with thy brother" (Mat 5:23-24) where I point out that "The ultimate goal is to be able to approach the Father and his altar but I cannot do that unless I have been reconciled with my brother." Is not Esau Jacob's brother? If I want to be blessed by Elohim, like Jacob did when he wrestled with the angel of Elohim, then he needs to make sure he has resolved his issue with Esau. To see God, you have to see through your adversary.

<sup>&</sup>lt;sup>G</sup> See "Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury", article #<u>141</u>.

**Evil Report Parallel**: Jacob receives a bad or evil report from the messengers (Num 13:32; Num 14:37). **400** men = 10 bad reports in the desert \* 40 years in the desert = 400. The parallel is that in both cases, they (Jacob and then Jacob's descendents i.e. the nation of Israel) lost faith that YHVH will bless them and protect them.

# Appendix

## Ahavta Commentary Gen 32:3-4<sup>H</sup>

Are the messengers sent to Esau, the same messengers the angels of YHVH found in Gen 32:1-2? This is also like Laban who received a message from YHVH before he catches up to Jacob.

Jacob called Esau "My Lord" eight times.<sup>I</sup> Esau consequently produced eight kings <sup>Gen 36:31-39</sup> before Jacob produced one.

"And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel: Bela, Jobab, Husham, Hadad, Samlah, Saul, Baalhanan, and Hadar." <sup>Gen 36:40</sup>

It will cost us – to consider the enemy's power more significant than God's. David said, "Yahweh is my light and my salvation; whom shall I fear? Yahweh is the defense of my life; whom shall I dread?  $^{Psa\ 27:1}$ 

Note that there is a difference between trusting in God's power to defend us from spiritual and physical enemies of our service toward Him, and tempting God by doing foolish dangerous things with the expectation that He will protect us from harm. We should trust God for protection when we decide to follow His commandments in this perverse world; we should not drive a car where we cannot see if the way is clear, thinking that God will protect us.

See also Standalone-Aleph-Tav-Gematria-Style-Esau-and-his-400-Men, article #317 [NOT FINISHED]

# Gen 32:4 <sup>(5 J)</sup> HSB5

I decided to show this word in the HSB5 interlinear.



# **Other Thoughts**

**ToDo**: Review this section

<sup>&</sup>lt;sup>H</sup> I don't necessarily agree with this comment, but thought it noteworthy.

<sup>&</sup>lt;sup>I</sup> Gen 32:4, 5, 18 Gen 33:8, 13, 14 (twice).

<sup>&</sup>lt;sup>J</sup> In the Hebrew bible this verse is Gen 32:5.

What are good hermeneutics regarding gematria. In expressing my *drosh*, do I start with gematria as a pillar of my argument or as a supplementary? My view is that if the text "cries out" for an explanation then that is one of the only times to "go gematria". Why do I dislike the understanding of the where the 613 commandments came from? First it's not a complete list, so it would be interesting to find which ones they don't recognize? I also need to explore that these commandments are guidelines and need to be applied in the reality of where people are at in their walk at that point of time. I'm not saying that we have the authority to suspend the laws, but we need to work with YHVH, who is a reasonable Elohim, with the target being in alignment with the Torah.