

Word Study H1481 *garity* Gen 32:4 gematria 613, Rabbinical source for the 613 Mitzvoh

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Introduction

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

Gen 32:3-7 ^(4-8 A) – the origin of the “613 Mitzvoh”^B

³ And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. ⁴ And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have **sojourned** גַּרְתִּי ^{Gar-ti} H1481 with Laban, and stayed there until now: ⁵ And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. ⁶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred ⁴⁰⁰ men with him. ⁷ Then Jacob was greatly afraid and distressed: and he divided ^{vai-Ya-chatz} וַיַּחַצֵּן ^C the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

Nehemiah Gordon’s Comments on Rabbinical Interpretation

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

^A In the Hebrew bible this verse are Gen 32:5-8. It’s also the start of parasha *Vayishlach* (and He sent).

^B These are my notes I got from Nehemia Gordon (probably from the “Torah Pearls”).

^C H2673 See Word-Study-H2673-chatsah-divide, article #1343.

“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.^D 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.^E

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.^F The essence of Jacob's Trouble lands squarely on the shoulder of Jacob precisely because he did not “pursue justice justly”.^G 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.

On the other hand, 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).

^D See “Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury”, article #[141](#).

^E For Exo 23:20-24, see Exo-22-25-to-23-33-Im-kesef-Talveh-When-You-Lend, article #[1031](#), 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 [Wikipedia](#) entry or [JewFAQ.Org](#).

^F See Brit-Shalom-for-Judah-and-Ephraim, article #[790](#). 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.

^G See “Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury”, article #[141](#).

What are good hermeneutics regarding gematria. In expressing my *drash*, 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.