

Journey Through Genesis
Bereisheit / Genesis 43

Gematria: Ha Torah

By Dr. Akiva Gamliel Belk

As we G-d Willing continue our Journey Through Genesis we offer this discussion of Ha Torah in the loving memory of Don ben Sarah, Martha bat Sarah Steven Ben Martha, Channah bat Sarah, Michael ben Sarah, Yochanan ben Chavah Ethel bat Channah, Gabor ben Idah, Will ben Chavah, Don ben Ether Channah, Gabor ben Ethel Channah and Carry bat Brachah Rivkah may their memory be for good and may they be elevated in the HaShaMiyim and those that contributed in their behalf be bless beyond measure.

Dear Ones please notice Genesis 43.26-30... The first discussion is about loving and enjoying Ha Torah. There is a very great value to loving Ha Torah. One does not need to be a Rabbi to love and enjoy Ha Torah. One does not need to be Jewish to love and enjoy Ha Torah. One does not need to be educated to love and enjoy Ha Torah. Dovid Ha Melek wrote, *Happy is the man / woman ...whose delight is in Ha Torah of HaShem; and in His Torah he / she meditates day and night. He / She shall be like a tree planted by the rivers of water, that brings forth its fruit in its season; [his / her] leaf shall not wither; and whatever he / she does shall prosper.* Tehillim / Psalms one

We want to be joyful. We want to be happy. We want to be fulfilled. We arrive at this goal by hungering for Ha Torah. Dovid Ha Melech wrote,

סַעֲפִים שְׁנֵאתִי וְתוֹרַתְךָ אֶהְבֵּתִי:

...and Your Torah I love, Tehillim / Psalms 119.113.

סָגִים הַשְּׁבֵת כָּל־רְשָׁעֵי־אָרֶץ לְכוֹן אֶהְבֵּתִי עֵדוֹתֶיךָ:

...I love Your Witness / Your Testimonies, Tehillim / Psalms 119.119.

עַל־כֵּן אֶהְבֵּתִי מִצְוֹתֶיךָ מִזָּהָב וּמִפָּז:

Oh! Yes! I love Your Commands more than gold more than finest [Gold], Tehillim 119.127.

רְאֵה כִּי־פְקוּדֵיךָ אֶהְבֵּתִי יְהוָה כְּחֶסֶדְךָ חַיִּנִי:

Observe! For Your Precepts I love, like [I love] Your Kindness and grace, Tehillim 119.159.

The Word Torah occurs 23 times in Ha Tenach.

The Word Ha Torah occurs 48 times in Ha Tenach.

The Word Toraht occurs 49 times in Ha Tenach.

The Word Ha Toraht occurs 1 times in Ha Tenach.

The Word Torah Tekah meaning Your Torah occurs 8 times in Ha Tenach.

What is the point to this? Most English Bibles do not use the Word Torah. Most often they say Law rather than Torah. In doing this the meaning is some what stifled and hidden and covered. The read may equate many thoughts to the Word Law that they would not if the Word Torah was used. When we read in Tehillim 19 that the Torah of the L-rd is Perfect we may miss the intent if we were to read the Law of the L-rd is Perfect. The Law of the L-rd is quoted in many places. The Law of the L-rd that Dovid Ha Melek is writing about is Ha Torah. When one reads Ha Torah of the L-rd is perfect that reference is ONLY to Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

The Gematria of Ha Torah is 616. For those that are new to the studies at B'nai Noach Torah Institute, LLC we Teach according to the custom of our Sages. Our Sages Teach that every Letter of the Alef Bet / the Hebrew Alpha Bet has a corresponding number. When these numbers are combined they equal a total. The Total is an אות a sign. Scholars call this Gematria, i.e. a system of assigning a number value to a Hebrew Letter Word or Phrase... This is also called Kabbalah or Jewish Mysticism.

Ha Torah

הַתּוֹרָה

ה 5 ת 400 ו 6 ר 200 ה 5 = 616

Genesis 43.26

וַיִּשְׂאֵל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשָּׁלוֹם אֲבִיכֶם הַזֶּקֶן
אֲשֶׁר אָמַרְתֶּם הָעוֹדְנֵנוּ חַי:

And he inquired of them about [how is your] peace / welfare, And he said, [how is] The peace / welfare of your Father, the Elder, you spoke of [him] is he alive, Genesis 43.26?

הַשְׁלוֹם אֲבִיכֶם הַזֶּקֶן

[how is] The peace / welfare of your Father, the Elder

ה 5 ש 300 ל 30 ו 6 מ 40 = 381 א 1 ב 2 י 10 כ 20 מ 40 = 73 ה 5 ז 7 ק 100 ו 50 = 162 + 73 = 162
616 = 381

We have just shown that the total for the Letters in the Word Ha Torah is 616 and the total Letters in the Words [How is] the peace / welfare of your Father, the Elder is also 616. What does this say to us? What should this say to us?

Rabbi Eleazar Said in the name of Rabbi Chanina: The disciples of the wise increase peace in the world, as it says, And all thy children shall be taught of the L-rd, and great shall be the peace of thy children. Do not read בניך banayik meaning your children but instead read bonayik your builders Why? Because great is the peace for those that love Ha Torah / Your Law, and there is no stumbling for them. Peace be within your walls and prosperity within your homes. For my brethren and companions' sake I say, Peace be within you For the sake of the house of the L-rd our G-d I will seek your good. The L-rd will give strength to His people, the L-rd will Bless His people with peace. Berachot 64a

Dear Ones this speaks to the great value for the daily study of Ha Torah.

Assignment:

Those that have enrolled in Journey Through Genesis are required to do their homework assignments. Please answer each question then return it by E-mail. If you would like to discuss any area of this discussion please write or phone me at 636-577-7945.

- 1.) List the ONLY Books of Ha Torah.
- 2.) Why is it better to use the Word Torah instead of the Word Law? Do you agree with this?
- 3.) King David said, The Torah of the L-rd is Perfect. Can you think of any reason why someone would want to do away with the Perfect Torah?

May HaShem Bless those who love and enjoy and Observe Ha Torah and for those who try...

Blessings and peace,

Dr. Akiva Gamliel

There are points below that are not discussed in the audio.

The Second point of discussion is the Word **בֵּית** meaning house. In Passuk 27 it is called **הַבַּיִתָּה** Which brings about another discussion.

Genesis 43.27

וַיָּבֹא יוֹסֵף הַבַּיִתָּה וַיְבִיאוּ לוֹ אֶת־הַמִּנְחָה אֲשֶׁר־
בְּיָדָם הַבַּיִתָּה וַיִּשְׁתַּחֲוּוּ לוֹ אַרְצָה:

*And he, Yoseif came to **the house**. And they [his brothers] brought the offering that was in their hand*

*to **the house** and they prostrated themselves on the ground, Genesis 43.27.*

It is important to note Ha Torah's usage of the Letter **Hey** at the end of the Word. The Letter **Hey** is not necessary at the end of the Word unless it is telling us something. Since the **Hey** is there it is telling us whose house it is. **It is 'HER' house.** Notice Genesis 39.11

Genesis 39.11

וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֹא הַבַּיִתָּה לַעֲשׂוֹת מְלָאכָתּוֹ
וַאִין אִישׁ מֵאֲנָשֵׁי הַבַּיִת שָׁם בַּבַּיִת:

And it happened on the day, this very day, And he came to the house to do work and no man from the ruler of the house was in the house, Genesis 39.11.

וַתִּתְּפֹשֶׂהוּ בְּבִגְדוֹ לֵאמֹר שְׂכָבָה עִמִּי וַיַּעֲזֹב בְּגָדוֹ
בְּיָדָהּ וַיֵּנֶס וַיֵּצֵא הַחוּצָה:

And she grabbed him **saying**, 'be with me' He left his garment and fled and went outside.
Notice that the Word **Lay Mohr** is not feminine. Normally when a woman is speaking the Word would be spelled like Genesis 3.2 and 3.13.

וַתֹּאמֶר הָאִשָּׁה אֶל־הַנָּחֵשׁ מִפְּרִי עֵץ־הַגֶּן נָאֵכַל:

And she said...

**וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־זֹּאת עָשִׂית
וַתֹּאמֶר הָאִשָּׁה הַנָּחֵשׁ הִשְׂיֵאֲנִי וְאֵכַל:**

And he said...

And she said...

However here the Word **לאמר** is an adverb used to modify the verb. She grabbed him. The adverb tells us how she trapped him. It was not just that she grabbed him. She grabbed him like a man who would not be refused, like a man with a death lock on a woman. As she grabbed him with this death like hold and at the same time she said to him in a hard determined voice like when one commands another, 'BE WITH ME!!'. It was to this house that Yoseif met his brothers. The lady who did this to him became his Step Mother in Law. Yoseif married Asnot , her step daughter (the daughter of Deenah bat Leah). Yoseif was her step son in law. Her attempt was for a righteous purpose. As Viceroy Yoseif was now over his former master and all that he had. There was a purpose that Yoseif met his brothers at her house. Yoseif's House had mezuzah on the door. Yoseif's house had Shabbat Candle holders and Challah covers and a very noticeable Jewish presence. So he met his brothers at her house.

Why did Lot's wife turn back to look at the city. Many teach it was because her daughters and grand children were their. It is because the house was her house. Ha Torah Says in Genesis 19.11

**וַיִּשְׁלְחוּ הָאֲנָשִׁים אֶת־יָדָם וַיִּבְיֵאוּ אֶת־לוֹט אֵלֵיהֶם
הַבַּיְתָה וְאֶת־הַדָּלֶת סָגְרוּ:**

Ha Torah Says that the men [Angels] put out their hands and pulled Lot to them, into the house

and closed the door.

וַיִּשְׁאַל לָהֶם לְשָׁלוֹם וַיֹּאמֶר הַשָּׁלוֹם אֲבִיכֶם הַזֶּקֶן אֲשֶׁר
אָמַרְתֶּם הֵעוֹדְנוּ חַי:

And he inquired of them about [how is your] peace / welfare, And he said, [how is] The peace / welfare of your Father, the Elder, you spoke of [him] is he alive?

וַיֹּאמְרוּ שָׁלוֹם לְעַבְדְּךָ לְאָבִינוּ עוֹדְנוּ חַי וַיִּקְדּוּ
וַיִּשְׁתַּחוּ [וַיִּשְׁתַּחֲוּוּ]:

And they said [together He is at] peace, your servant, our Father. He is alive. They bowed their heads and prostrated to the ground.

וַיִּשָּׂא עֵינָיו וַיֵּרָא אֶת־בְּנֵי־מִיִּן אָחִיו בְּן־אִמּוֹ וַיֹּאמֶר
הַזֶּה אָחִיכֶם הַקָּטָן אֲשֶׁר אָמַרְתֶּם אֵלַי וַיֹּאמֶר
אֱלֹהִים יַחַנְךָ בְּנִי:

And he lifted his eyes and saw everything from Aleph to Tav of Benjamin his brother, son of his mother, And he said to his brothers Is this the little one that you spoke of to me? And he said [to Benjamin], G-d Be Gracious to you my son!

וַיִּמָּהַר יוֹסֵף כִּי־נִכְמְרוּ רַחֲמָיו אֶל־אָחִיו וַיִּבְקֶשׁ
לְבָכוֹת וַיָּבֵא הַחֲדָרָה וַיִּבֶן שָׂמָה:

And he Yoseif hurried [away] because enkindled was his compassion to his brothers and he needed to weep and he went to the room and weep there. Our Sages question why did Yoseif Weep? The following story is told. Yoseif was touched with great compassion because of his brother Benjamin's actions.

Yoseif inquired of Benjamin, Do you have a brother from the same mother?

Benjamin responded, I had a brother but I do not know where he is.

Then Yoseif inquires of Benjamin, Do you have any children?

Benjamin answers, I have ten sons.

Yoseif asks, What are their names?

Benjamin said Bela, Becher, Ashbeil, Geiroh, Naamon, Eichi, Rosh, Muppim, Chuppim and Ard

Yoseif inquired, what is the essence of each name?

Benjamin answers by saying each name is related to my brother and the troubles he

has experienced. בִּלְע

He was called Bela, because Yoseif was swallowed up
(Nee Vih Lah) among the peoples) נבלע

בְּכֹר

He was called Becher, because Yoseif was the firstborn
.Bekor of his mother בְּכֹר

אֲשֵׁבֶל

He was called Ash bel, because G-d Sent Yoseif into
captivity שבאו אל [Shaw Vih Oh El].

גֵּרָא

He was called Gera, because Yoseif dwelt גר
[gar] in lodgings [in a strange land].

נֶעֱמָן

He was called Naaman, because he was especially
beloved נאכז [na'im].

אחי

He was called Ehi because Yoseif is my brother. -

ראש

Yoseif was called ראש
because he was my Elder

מפי

He was called Muppim because Yoseif learned
from מפי the mouth of my Father.

חפיים

Chuppim, because Yoseif did not see my Chupah
marriage-canopy [chupah] and I did not see his.

ארד

He was called Ard, because Yoseif descended [yarad] among the peoples.