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# **The Significance of The Number Forty-Two (42)**

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## Introduction

In this study I would like to understand the significance of the number forty-two (42). The meaning of the number forty-two is very profound. This number is at the root of creation and affects our lives directly. Each particular number has a unique meaning that speaks to its significance, and *forty-two* is no different. Whenever we speak of the significance of numbers, we are speaking of a mystical meaning which must be explained in the physical world, yet it requires a teacher to lead us to understand its significance.

As we begin this fascinating study of the number forty-two, please keep in mind that Chazal<sup>[1]</sup> have taught that every occurrence of the number forty-two, and indeed every other number, is related to every other occurrence, whether in the Tanach<sup>[2]</sup> or within the natural world. Thus a great deal of insight can be gained by comparing and analyzing different sets of forty-two.

We find the number forty-two in many places, sometimes this number is revealed by being mentioned explicitly, and sometimes this number is concealed in a list of forty-two items which are not enumerated. This revelation and concealment hints to a man who is revealed to the world when he goes out, and to a woman who is concealed within the home, and becomes the home, that she builds for her family. Penultimately the mission of these two is to become one. Ultimately, the mission of the entire world is to become one with HaShem.

To help us begin to understand this number, let's start with a working definition that we shall expand as we study. Forty-two signifies a new, unified creation that is a process with components.

Forty-two is expressed in Hebrew as: Mem Bet - מב. To understand this number, we must first understand its components: Mem - מ and Bet ב, forty and two.

מב is also an allusion to the Written and the Oral Torah. The ב represents the Written Torah which begins with a ב. The מ represents the Oral Torah which begins with a מ.

מב is used repetitiously in Bamidbar (Numbers) 33 to indicate they left one place and arrived at the next place. They traveled to 42 different places!

### Forty – Mem מ

Every time one finds the number forty in Torah, its inner meaning is the ascent from one level to the next higher one. For example: We get a new mission at forty. But the attainment of a higher level can come only after first reaching and fulfilling all aspects of the previous level, and then making an emptiness in the middle to allow for the emergence of something entirely new.

Forty finds perfection in mikveh<sup>[3]</sup> which has forty seahs of water and water (mayim) is spelled with two mems: מים. The immersion in the mikveh is a return to the state we had in Gan Eden, a state where a man (Adam) composed of male and female parts could walk with HaShem in the garden.

Forty is composed of 4 X 10, of 10 X 4.

The fact that **forty** is **four** times **ten** means that we need to understand a bit about these **two numbers**, in order to complete our understanding of the **number forty-two**.

**Ten** is a unity made up of parts. The nature of the parts is subsumed into the nature of the unity. This explains how a minyan of **ten** men in the **synagogue** becomes a **spiritual** entity at **prayer time**. A minyan is an entity capable of saying kaddish and other special **prayers** that can only be said when a congregation of at least **ten** men is present.

The Kaddish sanctifies the great **name** of **HaShem**, that is the great **name** of **forty-two letters**. The Kaddish is composed of units of **four** and **ten** and **twenty-eight** words or **letters**;  $4+10+28 = 42$ . The Kaddish is the means for the elevation of the Bne Israel from **one** stage to the next in their **journey** of life, leading ultimately to **Olam Haba**, the **world** to come.

We learned in our **study** of the **Temple** that the **body** of **Mashiach** is a **body** composed of the righteous of Israel. This **body** is a unity composed of parts. The **body** is composed of Israel and the **head** is **Mashiach**. This is the ultimate expression of **ten**: A unity made of parts.

The **number four** signifies completion or fullness.

Now **four** times **ten** equals **forty**; so a complete category of being, or **world**, has **forty** aspects. In other words, **forty** represents the completion of a whole mode or way of being, and when **one** passes the **number forty**, **One** leaves that mode of being behind and enters an entirely different level, he enters another **world**. **One** gets an entirely **new** mission when he turns **forty**.

**Forty** thus hints to the completion of a messianic mission that results in a man who has been born again.

At this point we should have a reasonable understanding of the **number forty**. Now let's examine the last component of the **number forty-two**.

#### **Two – Bet ב**

The second **letter** of the **Hebrew** alef-bet, bet - ב, mirrors the symbolism of the **number two**. It is called Bet. The **letter** bet ב is the picture of a house with an open door. This **letter** is the **first letter** of the Torah and of the book of Bereshit (Genesis). Like the **number two**, bet stands for the beginning of man's **journey**. If we look at the **number two** in a positive sense, it stands for man, his realm and all that was created by **HaShem** for man's benefit. If we look at it in a negative light, **two** stands for all that is separate or opposed to **HaShem**.

The **number one** implies that there exists but a single reality. It suggests absolute conformity. The **number two** represents separation, division, and disunity (the **two** items have undone that unity that existed when there was only **one** item). **Two** represents right and left, giving versus restraint. The **number three**, however, finds an underlying unity between disparate entities. Thus the **thirteenth hermeneutic** rule of Ishmael expresses this resolution as: *When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.*

The **number two** is expressed as the **female** dimension (she can double herself – Thus the duplicated **organs** of the **body** are expressed in **Hebrew** by a feminine gender).

Why did the Torah start with the second **letter** of the **Hebrew** alphabet and not the **first**? In his masterwork "The Wisdom in the **Hebrew** Alphabet", Hakham M. L. Munk explains that the **Hebrew letter** "bet" with its numerical value of **two**: Symbolizes our **world**, since everything earthly is embedded in plurality. All that was created for man's use came in pairs:

The Torah – WRITTEN and ORAL;  
The **Commandments** – 'Mitzvot' – POSITIVE and NEGATIVE precepts;  
The Intermediaries – MOSHE and AHRON;  
The **World** – HEAVEN and Earth;  
The Luminaries – SUN and MOON;  
Human – MALE: ADAM and FEMALE: EVE;  
**Two** Tablets – BETWEEN MAN and GOD and BETWEEN MAN and his NEIGHBOR;  
**Two** Drives and **Two** Hearts – The EVIL Inclination and the GOOD Inclination;  
**Two** Worlds – THIS WORLD – 'OLAM HAZEH' and THE **WORLD** TO COME – 'OLAM HABAH'

Torah **teaches** us that everything, at all levels, comprises pairs: A **giver** and a receiver.

At this point we understand the basic meaning of **forty-two** as expressed by the **Hebrew letters**. Now, let's look to see where we find the **number forty-two** to see how this definition is expressed in this **world**.

#### **Journeys of the Bne Yisrael**

There were **forty-two** camping places, or **stages**, to our **journey** in the wilderness, as detailed in Bamidbar (**Numbers**) chapter 33. You can read the details by referring to a previous **study** titled: **Stages**.

Leaving **Egypt** to reach **Eretz Israel** was a process of elevation (Aliyah) and the **forty-two letter name** helped the **Jews** in this endeavor.



Notice the following verses from Bamidbar (**Numbers**) chapter 33:

*"They journeyed from Rameses in the first month, on the fifteenth day of the month of the first month, on the day after the Pesach; Bne Israel left with a high hand in the sight of all of Egypt. And the Egyptians were burying those whom God had smitten - all the firstborn; and God had also executed judgments upon their gods" (3-4).*

*"They journeyed from Succoth and encamped at Eitam, which is on the edge of the wilderness" (6).*

“They journeyed from Eitam and turned back to Pi ha-Chirot, which faces Ba'al Tzefon, and they encamped in front of Midgal” (7).

“They journeyed from before [Pi] ha-Hirot and passed through in the midst of the sea into the wilderness, and they walked a distance of *three* days in the wilderness of Eitam, and encamped at Mara” (8).

“They journeyed from Mara and came to Eilim, and in Eilim there were *twelve* fountains of water and *seventy* palm trees, and they encamped there” (9).

“They journeyed from *Alush* and encamped at Refidim, and there was no water there for the *nation* to drink” (14).

Middle Section verses 15 through 35

“They journeyed from Etzion Gever and encamped in the wilderness of Tzin, which is *Kadesh*” (36).

“They journeyed from *Kadesh* and encamped at *Hor* ha-Har, on the border of the land of *Edom*” (37).

“Aharon the *Kohen* ascended to *Hor* ha-Har, according to God's word, and he died there in the fortieth year after Benei Yisrael came out of the land of Egypt, in the *fifth* month, on the *first* of the month” (38).

“And Aharon was a hundred and *twenty-three* years old when he died at *Hor* ha-Har” (39)

“The Canaanite king of Arad, who dwelled in the Negev, in the land of Canaan, heard that Benei Yisrael were *coming*” (40).

“They journeyed from Ovot and encamped at Iyei ha-Avarim, on the border of Moav” (44)

“They journeyed from Almon-Divlataima and encamped in the mountains of Avarim, before Nevo” (47)

“They journeyed from the mountains of Avarim and encamped on the plains of Moav on the Yarden, near Yeriho” (48).

“They encamped on the Yarden, from Beit ha-Yeshimot to Avel-ha-Shittim, on the plains of Moav” (49)

Even a cursory glance at the above, reveals that the entire middle section, verses 15-35, follows the standard format. All the deviations are concentrated in the *first fourteen* verses and in the *fourteen* verses at the end. The deviations - additions, elaborations - emphasize the *departure from Egypt* and entering the uninhabited desert, on *one hand*, and then finally, after a lengthy stay in the desert, once again returning to civilization, specifically *eretz Israel*.

Thus the *forty-two* stops are divided into *three* sets. Each set contains *fourteen* verses.

Verses 1-14 14 total verses.	Verses are non-standard in that they contain more details.
Verses 15-35 14 total verses.	Verses in standard format with no extra details.
Verses 36-49 14 total verses.	Verses are non-standard in that they contain more details.

From the above table we see *forty-two* comprised of *three* sets of *fourteen*. Thus we see the same pattern we will see in the genealogy of *Mashiach*, the korbanot of Balak, the *Midrash* of the Egyptian *famine*, and in the *forty-two letter name* of *HaShem*.

These were the *journeys* of the Bne Israel as they moved from this *world* of constriction<sup>[4]</sup> to the *world* of *Gan Eden*.<sup>[5]</sup> These *journeys* are also the same *stages* that every *Jew* experiences as he moves through life. These are *journeys* where the Bne Israel, and every *Jew*, were to work on themselves to prepare to be born again. That is why they were in the wilderness for *forty* years<sup>[6]</sup>.

How do we *know* that they were to be born again? As we learned in our *study* of the *number forty*, when *one* is immersed in the *mikveh*, *one* is returning to the state of his *creation* in *Gan Eden*. This was a state of sinlessness that allowed man (*Adam*) to *walk* with *HaShem* in *Gan Eden*.

Bamidbar chapter 33 contains within it a summary of the entire *forty* years that the Bne Israel were in the desert, including all the locations the Bne Israel camped at, *forty-two* in all, starting with *Ramses*.

At *first* thought, the *number forty-two* may not be significant, but the Pri Tzadik points out that *forty-two* is the *number* of *letters* found in the special and holy *Name* of *HaShem* that prophets used to pronounce and meditate on when going into a state of prophecy. Therefore, the Pri Tzadik *teaches*, these *forty-two* stops correspond to this *forty-two letter Name*.

What is the significance of this correspondence?

We *know* that each *camp* the Bne Israel established throughout their *forty* years in the desert was not merely a place to become rejuvenated; they were places to become reJEWened. In other words, each *journey* represented a *new* path to an even higher level of *spiritual* growth and *connection* to Torah, and each *camp* was the *time* and place to integrate that *new* level. This way, when it came *time* to leave, the Bne Israel were a *new* people, or, rather, the same people on a higher level. This was a process of growth that was to continue until the Bne Israel, simultaneously, reached perfection and the *Land of Israel*. The goal of the growth was to enable us to return to *Gan Eden*, The Promised Land!

This, the Pri Tzadik points out, is also an analogy for life. Everyone has *forty-two* “stops” to make on his way to personal *spiritual* completion, for which he was put here on the earth. What that *forty-second* level will look like for each person will be different, but it means the same thing for all of us:

Spiritual completion. The completion that comes from the **two** becoming **one**, the completion of a mission of **creation**.

The **Zohar** understands the recounting of these **forty-two** stations on a mystical level.

**Soncino Zohar, Bereshit, Section 1, Page 30a** - AND THE EARTH WAS VOID AND WITHOUT FORM. This describes the original state-as it were, the dregs of ink clinging to the point of the pen-in which there was no subsistence, until the **world** was graven with **forty-two letters**, all of which are the ornamentation of the Holy Name.

According to the Kabbalah, **HaShem** brought the **world** into being by virtue of the **first forty-two letters** of the Torah, the **forty-two** building blocks or **stages** of **creation**. The **forty-two stages** of **travel**, in Bamidbar chapter 33, echo the genesis of the **world** and reflect a second process of **creation**, **one** that lasted **forty** years. In recounting the **forty-two journeys**, Moses now tells the Bne Israel that, in fact, a **new creation** has occurred. The **creation** of the **nation** has paralleled the **creation** of the **world**.<sup>[7]</sup>

Owned by	HaShem
Previously owned by	Egyptians
Between	Egypt and Israel
Chased by	Egyptians
Taught by	HaShem
Type of	Exile

This leads us to The **Name** that contains **forty-two letters**.

### The **forty-two letter Name**<sup>[8]</sup>

**Forty-two** is the **number** with which **HaShem** creates the Universe in Kabbalistic tradition. This is based on an understanding that the **first forty-two letters** of the Torah contain **one** of **HaShem's** names. The divine **name** consisting of **forty-two letters** was thought by Abulafia<sup>[9]</sup> to be derived from the **first forty-two letters** of Bereshit, which starts with the **letter** bet and ends with the **letter** mem. Mem bet being the way we represent **forty-two** when using **Hebrew letters**, as we saw previously.<sup>[10]</sup>

The **forty-two letter Name** is the force behind the **mitzva** for a man to marry and have children, because children are created by marital union.

The **Talmud** also speaks of this **forty-two letter name**:

**Kiddushin 71a** Rab Judah said in Rab's **name**: The **forty-two lettered Name** is entrusted only to him who is pious, meek, middle-aged, free from bad temper, sober, and not insistent on his rights. And he who knows it, is heedful thereof, and observes it in **purity**, is beloved above and popular below, feared by man, and inherits **two worlds**, this **world** and the **future world**.

The early commentators say that the **forty-two letters** are simply derived from the **first forty-two letters** of the Torah. You may find other possibilities if you count **letters** of the beginning of the **creation** story in different ways. The **Name** is either a particular combination of **forty-two letters**, known to the Kabbalists from traditional writings, or the **name** "I Am that I Am", which comes out to 42 in gematria. In any case, the **letters** of the **creation** story have become moments of sexual union within the divine life.

The **forty-two letter name** is written as **fourteen** sets of **three letters**, as in the following example<sup>[11]</sup>:

אב"ג יח"ץ קר"ע שט"ן גי"ד יכ"ש בט"ר צת"ג חק"ב טנ"ע יג"ל פז"ק שק"ו צי"ת

So again we see this association of the **numbers three** and **fourteen** with the **number forty-two**.

The **forty-two letter name** is also found in a permutation of the **first forty-two letters** of the Torah. Thus the **forty-two letter name** is associated with **creation**.

Torah is the blueprint for **creation**. As such, it should come as no surprise to learn that there are **forty-two** lines in each column of Torah text<sup>[12]</sup>. Our Hakhamim mandated this **number** based on the **number** of camps found in Bamidbar chapter 33. Thus every page hints to its role in **creation**, in the **forty-two journeys**, and with man's reconciliation.

The Pri Tzaddik explains<sup>[13]</sup> that **Shabbat** plays a similar role to the 42 camps at which the **Jewish** people stopped throughout their 40 years in the desert. Each stop corresponded to a **letter** from God's 42-letter **Name** used by prophets to go into a state of prophecy. When a person "acquires" all 42 **letters**, they have completed their purpose in life, and are ready to go to the **World-to-Come**.

The **journeys**, the Pri Tzaddik explains, were far from random. Each section of the **journey** was designated to acquire the next **letter** of the 42-letter **Name**. The **camp** that followed was meant to help the **Jewish** people integrate the lessons and level, achieved from the previous **journey**. If they were successful, then they would have been ready to acquire the next possible **letter** through the next leg of their **journey**.

### In The **Midrash**

The **Midrash** also speaks of **forty-two** years made up of **three** sets of **fourteen** years:

**Midrash Rabbah - Genesis LXXXIX:9** THE SEVEN GOOD KINE ARE SEVEN YEARS, etc. (XLI, 26). R. Judah said: [The **dreams**] betokened **fourteen** years [of **famine** and **plenty** respectively], since Pharaoh saw it thus.<sup>[14]</sup> R. Nehemiah said: **Twenty-eight** years of each, since Pharaoh

*dreamt thus and narrated thus to Joseph.*<sup>[15]</sup> *The Rabbis said: Forty-two years were intended, since Pharaoh dreamed, recounted his dreams to Joseph, and Joseph repeated them to Pharaoh.*<sup>[16]</sup>

**In Our Prayers**

The **prayers** found in the siddur contain several profound uses of the **number forty-two**. Whether in the **number** of words or **letters**, **forty-two** is an integral building block used by the **prayers** to achieve results.

*In the Shema*

In the verse *Shema Israel*,<sup>[17]</sup> *HaShem Elohenu, HaShem echad* there are **six** words, and in the paragraph of *Ve'ahavta* (You shall love) till *uvisharecha* (and upon your gates) there are a total of **forty-two** words.

The **Shema** is recited twice a day, by observant **Jews**, to obey the Torah **command**, as found in the **Shema** itself. The goal of the **Shema** is not just to declare that **HaShem** is **one**, but rather to declare that **HaShem** is **one** and there is nothing in existence besides Him. The **world** and everything around us, is just an extension of **HaShem**. We are an extension of the **oneness** of **HaShem**.

To help us understand the making of many into **one**, **HaShem** gave us the sense of **hearing**. As an aside, **HaShem** gave us the human **body**, with all of its responses, in order to give us intimate **insights** into **HaShem** and His **creation**. If we understand what it means to hear, we can understand what it means to declare **HaShem's oneness**.

**Hearing** is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus we would say that **hearing** is the forming of disparate parts into a single idea or picture. Literally we make many (sounds) into **one** (idea).

The **Shema**, which is uttered twice a day by every observant **Jew**, is an interesting perspective into **hearing**. **Shema** is normally translated as “hear”. Our Sages **teach** us that *shema* literally means *the gathering of many and making them into one*. The appropriateness of this definition is brought into sharp distinction when we see that the goal of the *shema* is that **HaShem** should be **one** and His **name One**.

This “**oneness**” was our state in **Gan Eden**. Thus we would say that we find **forty-two** words in the *Ve'ahavta* in order to facilitate our return to the state that we enjoyed in **Gan Eden**.

The goal of the **Shema** is **oneness**, but the goal of the *Ve'ahavta* is to create a **new** reality where Klal Israel are bonded together in love for **HaShem**.

The verse of “*Shema Israel*” (Hear O Israel) accentuates “accepting the yoke of **heaven**”, and the paragraph of “*Ve'ahavta*” (and you shall love) deals with absolute love of **HaShem**.

The **six cities of refuge** correspond to the **six** words “*Shema Yisrael Adonai Elohenu Adonai Ehad*,” “Hear O Israel, the Lord is our God, the Lord is **One**.” Add the names of the **forty-two** other cities, and you have **forty-eight** words, corresponding to the total of **forty-eight Hebrew** words in the passage beginning with “Hear, O Israel...” (Deut. 6:4) and ending with “...and upon thy gates” (Deut. 6:9).

The foregoing implies that the words of the declaration of faith beginning with “Hear O Israel” (Deut. 6:4-9) constitutes those “**cities of refuge**” where any **Jews**, no matter what his **sin**, can find shelter and protection. If he accepts the yoke of the Kingdom of **Heaven** and loves the Lord, he will be saved from the accusers who pursue him.<sup>[18]</sup>

Owned by	HaShem
Previously owned by	Self
Between	Night and day
Chased by	Own desires
Taught by	HaShem
Type of	Exile

*In the Amida*

The **first** blessing of the **Amida** contains **forty-two Hebrew** words.

*In the Ana Bekoach Prayer*

Hakham Nechunya Ben Hakana<sup>[19]</sup> wrote a special **prayer** with **forty-two** words, the initials of which comprise the **forty-two letter** Divine **name**. The **first** line is: *Ana Bekoach Gedulat Y'mincha Tatir Tz'rurah*:

“We beg You! With the strength of Your Right **Hand's** greatness, untie the bundled **sins**. Accept the **prayer** of Your **nation**; strengthen us, **purify** us, O **awesome One**. Please, O Strong **One**, those who foster Your **Oneness**, guard them as the apple of Your eye. Bless them, **purify** them, show them mercy. May Your righteousness always recompense them. Powerful Holy **One**, with Your abundant goodness guide Your congregation. **One** and only Exalted **One**, turn to Your **nation**, which proclaims Your holiness. Accept our requests and hear our **cry**, O Knower of all mysteries.”

[illegible]

אבג	יתץ
קרע	שטן
נגד	יכש
בטר	צתג
חקב	טנע
יגל	פזק
שקו	צית



split into two halves, 7 triplets on one side, and 7 on the other, the vowels on the right side of the Name have the collective value of 378, that of Chashmal, the electric field of the angels and spirit of the tzaddikim. The left side's total vowel valuation is 210 as in the 210 years in Exile in Egypt. Each triplet of the right side has a valuation of 56, which is  $2 \times 28$  (koach/power) except the middle triplet, which is 42, and the vertical sum of the first letters of each line is also 56, or twice 28. And 28 is the number of letters in the Torah's first verse, the one connected to the Shem Mem-Bet. If we add all the vowels in the Name, plus the kolel of 28 we get  $378 + 210 + 28 = 616$ , the value of H'Torah, "The Torah." If we add the value of all the vowels to all the letters and subtract the kolel of 42, we get  $3701 + 588 - 42 = 4247$ , with 424 being the value of Mashiach Ben David. And the sum of the letters and vowels of the first line, that associated with Abraham, total 612, the value of Brit (covenant), as in the Covenant of Abraham.

Tehillim (Psalm) 100

Forty-two words make up this Psalm which represent a connection to the 42-letter name of the Creator, also known as the Ana B'choach. This prayer is meant to arouse within us thankfulness and appreciation for the unseen miracles that occur in our lives.

A song of thanksgiving,  
Shout in triumph to HaShem, all the earth.  
Serve HaShem with joy,  
come before the Eternal with happiness.  
Know that HaShem is the Eternal One,  
the One who made us, and to whom we belong,  
the people, the flock of the Eternal's pasture.  
Enter the Eternal's gates with thanksgiving,  
the Eternal's courts with praise.  
Thank the Eternal, praise the Name.  
For HaShem is good, mercy everlasting,  
faithfulness, enduring through all generations.

In The Kaddish

The scholars of Kabbala have identified a number of different mystical allusions in the Kaddish prayer. For example, the phrase "Ve'yishtabach Ve'yitpa'ar Ve'yitromam Ve'yitnasei Ve'yit'hadar Ve'yit'aleh Ve'yit'hala" consists of seven words, each of which begins with the letter "Vav," which has the numerical value of six. The product of seven and six is forty-two, and thus this phrase alludes to the forty-two letter Name of God. By the same token, each of these seven words consists of six letters.<sup>[27]</sup>

The Kaddish sanctifies the great name of HaShem, that is the great name of forty-two letters.

The Kaddish is the means for the elevation of the People of Israel from one stage to the next in their journey of life, leading ultimately to Olam Haba.

### Cities of refuge

The first six words of the Shema followed by the forty-two words of the Ve'ahavta are a picture of the cities which were given to the Levites in Yehoshua (Joshua) 21.<sup>[28]</sup> The Levites were given forty-two cities in addition to the six cities of refuge.<sup>[29]</sup> This suggests an intrinsic connection between the Shema and the Levitical cities.

**Bamidbar (Numbers) 35:6** And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

When it is proven that a person killed unintentionally, he is banished to one of the six cities of refuge or one of the forty-two Levitical cities, to protect him from the vengeance of the slain man's relatives. He must stay there and not leave the city or its city limits for any reason whatsoever, until the death of the Kohen Gadol<sup>[30]</sup> who served at the time that he was sentenced to exile.

**Bamidbar (Numbers) 35:6** And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither; and beside them ye shall give forty and two cities.

The cities of refuge are closely connected to the cities of the Levites. They appear in the same chapter in the Torah. In fact, the forty-two Levite cities function as cities of refuge.<sup>[31]</sup> The cities of refuge are under the jurisdiction of the Levites, and more specifically, the High Priest. When an unintentional killer dwells within the city of refuge he becomes the "property" of the High Priest. He lives within his city and therefore belongs to him. Although by no means a slave, he still lives under the dominion of the High Priest. The same law governing the release of a permanent Jewish slave upon the death of his master<sup>[32]</sup> applies here. The unintentional killer may leave only upon the death of his "master", the High Priest.

What was the point of having the manslayer flee to a city of refuge? A manslayer was one who had killed someone unintentionally. Chazal teach that this accident occurred because the manslayer did not take special precautions to insure that it could not happen. In other words, he did not have love for his fellow. To correct this lack of love, this failure to be cautious, HaShem sends the manslayer and his teacher to a city of refuge. These cities are populated by the Levites and priests who primary job was to teach Torah. Further, the priests were the descendants of Aharon who had a special knack for bringing peace between a man and his neighbor. Thus the Levitical cities were the ideal environment to rehabilitate the manslayer. The manslayer could learn Torah by observing it in the actions of those who were trained and called to teach Torah.

The forty-two cities which were given to the Levites are going to be inhabited by those who are close to HaShem because of their service in the Beit HaMikdash and because their primary job is to teach Torah. The primary way of teaching Torah is by modeling a life of Torah. This suggests that the Levites are re-creating Gan Eden and teaching Torah to the Bne Israel in such a way that they, too, are ascending back to the state that they had at Gan Eden. Both entities are part of the process of recreation. Forty-two is the perfect number to describe this process.

Owned by	High Priest
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Previously owned by	Self
Between	Home and Refuge city
Chased by	Avenger of blood
Taught by	Priests
Type of	Exile

Finally, Rashi, on Bereshit 4:16, offer the following insight into the cities of refuge:

**to the east of Eden** --There his father was **exiled** when he was driven out of the **Garden of Eden**, as it is said (3:24) “and He stationed at the **east** of the **Garden of Eden**, etc., to guard” the way of approach to the Garden, from which we can learn that **Adam** was there. And we find that **the easterly direction always offers asylum for murderers**, as it is said (Deut. 4:41): “Then Moses separated, etc.” [three cities of refuge] in the direction of the sunrise”-.<sup>[33]</sup> Another explanation: כָּאֶרְצוֹ means that wherever he went, the earth would quake beneath him, and the people would say, “Go away from him; this is the **one** who killed his brother”.<sup>[34]</sup>

## In Time

There are **forty-two** days between the end of **Pesach** and **Shavuot**. During this **time** we are counting the **Omer** and working on ourselves to be able to stand before **HaShem** and receive the Torah. Since the revelation at Mt. **Sinai** is a recreation of **Gan Eden**, we can begin to understand that the work of the **omer** period is to change ourselves back to the state we had in the Garden. At **Sinai**, we again stood in the presence of The Creator for the revelation of the Torah, which is the blueprint for **creation**. **HaShem** looked into His Torah and used it to create the **world**.

The **forty-two** days between **Pesach** and **Shavuot** are connected by Sefirat HaOmer, the counting of the **omer**. They are also connected in that **Shavuot** is the completion of **Pesach**; this is why **Shavuot** is also called Atzeret.

Thus we see that the **number forty-two** is concealed within our **omer** count; and its meaning and significance is bound up in unifying these **two festivals**. Finally, the result of counting **forty-two**, at **Sinai**, is a **new** man who again walks with **HaShem** in the Garden.

Owned by	HaShem
Previously owned by	World
Between	Sin and Torah
Chased by	Time
Taught by	Teacher
Type of	

## Creation

The **Zohar** understands the recounting of these **forty-two** stations on a mystical level. According to the Kabbalah, God brought the **world** into being by virtue of the **first forty-two letters** of the Torah, the **forty-two** building blocks or **stages** of **creation**. The **forty-two** stations of **travel** in *Masei* echo the genesis of the **world** and reflect a second process of **creation**, **one** that lasted **forty-two** years. In recounting the **forty-two journeys**, Moses now tells B'nai Israel that in fact, a **new creation** has occurred. The **creation** of the **nation** has paralleled the **world**.<sup>[35]</sup>

**Zohar Hadash, Ma'amar 42 Journeys** When G-d brought the **Jews** out from **Egypt**, He brought them out with the mystery of the **42-letter name**, just as He created **heaven** and earth...

Rabbi **Avraham Sabba** (d. 1508) explains the **connection**:

*These journeys were something remarkable: the conclusion of the entire Torah... Just as the Torah begins with the story of **creation**, which alludes to the **42-letter name**, so too, it ends (Masei is the end of the main part of the Torah, as Devarim is treated differently) with the record of the **42 journeys**, which correspond to the **42-letter name**. This hints to the fact that the Torah is all-inclusive, bound and sealed in a single entity... There is no division in it at all; for its start is bound to its end and its end to its beginning.*<sup>[36]</sup>

## Shabbat

We have a several times that the **number forty-two** is found at the beginning and end of **Shabbat**.

As the women are lighting the **two Shabbat** candles **eighteen** minutes before sundown, the men are in the **synagogue** reciting the **prayer** *Ana b'koach* just before *Lecha Dodi*. This **prayer** contains the **forty-two letter name** of **HaShem**. The men will **pray** this **prayer** again during Shacharit services just before *Pesukei D'Zimrei*.

The purpose of **prayer** is for a person to change himself into what he **needs** to be to cause **HaShem** to heed his **prayer**. The hard work of **prayer** is to change yourself, as we have learned in a previous **study**. As they ascend in their **prayers** towards a union with **HaShem**, they reach a point where they are in the process of becoming a **new creation**, bonded with **HaShem**. This process reaches a significant peak at the *Ve'ahavta*, which we have already **studied**.

At the end of **Shabbat**, we again find the **number forty-two**. The havdallah candle is lit **forty-two** minutes after sundown. This seems like a peculiar place to find **forty-two**. After all, **Shabbat** is ending. The most beloved of days is ending. How can this be a **time** of ascent?

**Shabbat** is the plan and the result. It is the life of the week, the spark of kedusha<sup>[37]</sup> which animates **time**.

**Shabbat** rest is an opportunity for introspection. What have I achieved this week? How am I better, more aware, more sensitive? Where do I need to develop in particular? Stock taking; facing up to oneself honestly. This itself is a faint reflection of the eternal facing up to oneself which is of the essence of the next **world**. The meditation of **Shabbat** is the meditation of *being*, not becoming. But from that awareness the next week's *becoming* is generated.

**Shabbat** ends with havdallah, the ceremony of “distinguishing” the holy from the mundane. A profound lesson can be learned from havdallah which is part of the theme we have been studying.  
**Shabbat** exits, the week begins. There is a natural sense of let-down, holiness has left, the lower state is experienced. This is why we smell spices at havdallah, to revive the wilting neshama.

But a deep **secret** is revealed when we take wine for havdallah! Wine is used when *elevation* occurs. What is the meaning of this paradox?

The idea is as follows. Certainly the week begins with the sadness of sensing **Shabbat** fade. The relinquishing of kedusha is palpable. We smell spices. But the week’s beginning means a **new** opportunity to build, to elevate our present status towards another **Shabbat** which will be higher than the last, which will reflect another week of work and growth *added* to all the previous ones! We take wine! This is called “a descent for the purpose of elevation”, a higher and greater elevation than before.

**Shabbat** is closely related to the idea of teshuva<sup>[38]</sup>. The **letters** of **Shabbat** are also those of *tashev* the root of *teshuva*. **Shabbat** is the celebration of the remembrance of **Creation**, a return to the primal, perfect state, a return to the source. *Teshuva* is a return to the pure state, the state which existed before **sin** caused its damage. But more than this: just as each **Shabbat** is built by a descent from the previous **one** into the work of the week, so too the state of *teshuva* is in **one** way *higher* than the original unblemished state which preceded **sin**.

Teshuva, when motivated and performed correctly, transforms **sin** into **merit**! The mechanism of this seeming paradox is this: before a person sinned, the potential for that **sin** was latent in the personality. It was an undiscovered, unexpressed weakness waiting to break through. The act of **sin** revealed it and made it actual in the personality. Before the **sin** there was a serious deficiency in the personality, that person carried a flaw; the opportunity to **sin** proved that, the flaw was revealed.

The definition of *teshuva* is that when it has been sincerely performed the person has reached a state in which, if presented with the opportunity and temptation to **sin** again, he would not do so. The flaw has been removed! **Sin** revealed the weakness, teshuva corrected it. Amazingly, the **sin** was an integral part of the process of reaching a **new** level where the personality defect which led to that **sin**, has been eradicated; the **sin** itself has been used as a tool for growth, it has been transformed into a **merit**!

Of course, **one** may not **sin** deliberately in order to utilize this process, in fact, sinning deliberately for this purpose blocks that path to teshuva. The ideal pathway is to recognize a character flaw before it manifests as **sin** and to eliminate it immediately. In this way development of the personality can take place without the damage of **sin**. But the fact remains that if a flaw is unrecognized and uncorrected and leads to **sin**, teshuva can **redeem** and even improve.

Our pathway again, a state unblemished by **sin**, a descent into the state of **sin**, and ascent to a **new** level of growth, stronger and clearer. The descent has turned out to be “a descent for the purpose of elevation”.

So we see our overall theme reflected most seminally in the **cycle** of **Shabbat** and the week; a high beginning, a descent, a loss of that high level of kedusha, but only for the purpose of being able to work, to achieve. And then the result of that work: a return to the dimension of the beginning, higher, more inspired, more sensitive; closer to that final **Shabbat** and better prepared. We have joined with the **Shabbat** and become a **new**, more elevated **creation**, bonded to **HaShem**. Thus we signify this by lighting the havdallah candle **forty-two** minutes after sundown.

Owned by	HaShem (covenant)
Previously owned by	Self
Between	six work days and <b>Shabbat</b>
Chased by	<b>Time</b>
<b>Taught</b> by	Man of the house
<b>Type</b> of	Rest

#### *In Sefirat HaOmer*

When we count the **omer**, we work on each of **seven** traits as found in the sefirot. On the **forty-second** day of our count, we encounter the sefirah of Malchut she’be’Yesod.

Malchut is the attribute of nobility and sovereignty.

Yesod is bonding and unity.

Yesod is the place of the **brit mila** and is the organ of the conception of a **new creation**. Thus we can see that the **forty-second** day of Sefirat HaOmer would be for the **creation** of a noble man, an Ish.

#### *Age of the universe*

Nechunya (1st century AD) and DeMin Acco (13th century AD) used the **42-letter** name at the start of Genesis to calculate that the Age of Our Universe should be:

**42** x 1,000 Divine Years,

and that a Divine Year should be:

365 x 1,000 years,

so that the Age of Our Universe should be:

**42** x 1,000 x 365 x 1,000 = 15,330,000,000 years.

A figure that is consistent with present-day astronomical observations and calculations.

## Lunar Month

Rambam (Maimonides), who lived about 1200 AD, commented on the synodic Lunar month of the Jewish calendar as being 29 days, 12 hours, and  $793/1080$  of the next hour, for a total of  $29 + 12/24 + 793/(1080 \times 24) = 29.530594$  days.

Bachya (13th century AD) used an ELS with spacing 42 that started with the first letter of Genesis - D  
then went to the 42nd letter following that D - R  
then went to the 42nd letter following that R - H  
then went to the 42nd letter following that H - B  
to produce the sequence DRHB, which he showed to produce the 29.530594 day synodic Lunar month.

Bachya did not claim to have discovered the Torah-coding of the Jewish Lunar month, but gave credit to Nechunya (1st century AD).

## In the Calendar

Bachya (13th century AD) used an ELS<sup>[39]</sup> with spacing of **forty-two**, that started with the **first letter** of Bereshit<sup>[40]</sup> - ב  
then went to the  
42nd **letter** following that ב - ה  
then went to the  
42nd **letter** following that ה - ו  
then went to the  
42nd **letter** following that ו - ז  
to produce the sequence **והב**, which he showed to produce the 29.530594 day synodic Lunar month.

Bachya did not claim to have discovered the Torah-coding of the Jewish Lunar month, but gave credit to Nechunya (1st century AD).

The 42<sup>nd</sup> day of the **Omer** is Yom **Yerushalayim** - Jerusalem Day.

\* \* \*

The crossing of the **Red Sea** took place on **Nisan twenty-one**, on the last day of **Passover**. Again we see **HaShem** giving His people **laws** and decrees before the giving of the Torah on Mount **Sinai**. This **event** took place **forty-two** days before the Torah was given on Mount **Sinai**. On this day the Bne Israel will be immersed in the Yam Suf<sup>[41]</sup> and be baptized into Moses.

**1 Corinthians 10:2** And were all baptized unto Moses in the **cloud** and in the **sea**

Baptism, as we learned when we **studied** the **number forty**, is a return to the state we had at Eden. Further, Moshe is the **first** redeemer, so being baptized into Moshe is the bonding of Bne Israel with The Redeemer. Being baptized into Moshe means being bonded with the ultimate Redeemer, **Mashiach**.

When the Bne Israel emerged on the side of the Yam Suf, they were ready to begin the **forty-two** days of growth that would allow them to receive the Torah, which was a recreation of **Gan Eden**.

There is another way of looking at the sefirah. Since there are **forty-two** days between **Pesach** and **Shavuot**, we could present the sefirot which form our **Omer** count as beginning on the day after the last day of **Pesach**. The Sfat Emet points out that in addition to these **forty-two journeys**, there are an additional **seven** where the **nation** actually retreats to a previous encampment.

The following chart illustrates the **connection** between the sefirat HaOmer and the wilderness camps in Bamidbar 33:



Sefirah	Meaning	Camp	Meaning
Chesed of Gevurah	Kindness of Strength	סכת - Succoth	Temporary Shelters
Gevurah of Gevurah	Strength of Strength	אתם - Etham	Contemplation
Tiferet of Gevurah	Beauty of Strength	פי החירות - Pi Hahiroth	Mouth of Freedom
Netzach of Gevurah	Splendor of Strength	מרה - Marah	Bitterness
Hod of Gevurah	Praise of Strength	אילם - Elim	Mighty men, Trees, Rams
Yesod of Gevurah	Foundation of Strength	ים סוף - Reed Sea	Reed Sea
Malchut of Gevurah	Kingdom of Strength	סין - Sin	Desert of Clay
Chesed of Tiferet	Kindness of Beauty	דפקה - Dophkah	Attack
Gevurah of Tiferet	Strength of Beauty	אלוש - Alush	Wild
Tiferet of Tiferet	Beauty of Beauty	רפידים - Rephidim	Weakness
Netzach of Tiferet	Splendor of Beauty	מדבר סיני - Sinai	Hatred
Hod of Tiferet	Praise of of Beauty	קברת התאווה - Kibroth Hattaavah	Graves of Craving
Yesod of Tiferet	Foundation of Beauty	חצרת - Chazeroth	Courtyard
Malchut of Tiferet	Kingdom of Beauty	רתמה - Rithmah	Smoldering
Chesed of Netzach	Kindness of Splendor	רמן פרץ - Rimmon Perez	Spreading Pomegranate Tree
Gevurah of Netzach	Strength of Splendor	לבנה - Livnah	White Brick
Tiferet of Netzach	Beauty of Splendor	רסה - Rissah	Well Stpped Up With Stones
Netzach of Netzach	Splendor of Splendor	קהלתה - Kehelathah	Assembly
Hod of Netzach	Praise of Splendor	שפר - Shapher	Beautiful
Yesod of Netzach	Foundation of Splendor	חרדה - Haradah	Terror
Malchut of Netzach	Kingdom of Splendor	מקהלת - Makheloth	Assemblies
Chesed of Hod	Kindness of Praise	תחת - Tahath	Bottom
Gevurah of Hod	Strength of Praise	תרח - Terah	Ibex
Tiferet of Hod	Beauty of Praise	מתקה - Mithcah	Sweet Delight
Netzach of Hod	Splendor of Praise	חשמנה - Chashmonah	Fruitfulness
Hod of Hod	Praise of Praise	מסרות - Moseroth	Correction
Yesod of of Hod	Foundation of Praise	בני יעקן - Bene Jaakan	Wise Son
Malchut of Hod	Kingdom of Praise	חר הגדגד - Char Haggidgad	Hole of the Cleft
Chesed of Yesod	Kindness of Foundation	יטבתה - Yotvathah	Pleasantness
Gevurah of Yesod	Strength of Foundation	עברנה - Avronah	Transitional
Tiferet of Yesod	Beauty of Foundation	עציון גבר - Etzion Geber	Giant's Backbone
Netzach of Yesod	Splendor of Foundation	קדש (Rekem) - Kadesh	Sanctuary
Hod of Yesod	Praise of Foundation	הר - Hor	Mountain
Yesod of Yesod	Foundation of Foundation	צלמנה - Tzalmonah	Shadiness
Malchut of Yesod	Kingdom of Foundation	פונן - Punon	Perplexity
Chesed of Malchut	Kindness of Kingdom	אבת - Oboth	Necromancer
Gevurah of Malchut	Strength of Kingdom	עיי העברים - Iye Abarim	Ruins of the Passes
Tiferet of Malchut	Beauty of Kingdom	דיבן גד - Divon Gad	Sorrowing Overcomers
Netzach of Malchut	Splendor of Kingdom	עלמן דבלתימה - Almon Diblathaim	Cake of Pressed Figs
Hod of Malchut	Praise of Kingdom	מקרי העברים - M'Hari Abarim	Mountains of the Passes
Yesod of Malchut	Foundation of Kingdom	מואב - Moab	Mother's Father
Malchut of Malchut	Kingdom of Kingdom	בית הישמות - Beth Yeshimoth	House of The Desolaton



Finally, the Sefer Ha-Temunah establishes the age of the **world**, at least according to some classical interpretations, at **forty-two** thousand years. That is, the **world** was created **forty-two** thousand years old when **Adam** was created. This **teaching** was subject to a highly significant interpretation by Rabbi **Isaac** of Akko. According to Rabbi Akko and some Midrashic sources, the 42,000 years, translates the age of the Earth as 15,340,500,000 years old.<sup>[42]</sup>

\* \* \*

If **one** were to dig a tunnel between any **two** points on earth, **one** would find that it would take **forty-two** minutes to traverse the distance within the tunnel, using gravity. No matter how long or short the tunnel is, as long as the tunnel is straight, it will take exactly **forty-two** minutes to traverse the tunnel when we use gravity alone for our motive force.

### Building the Beit HaMikdash

**Forty-two** is associated with the building of the **Beit HaMikdash**, as can be seen from:

***Divre HaYamim (2 Chronicles) 1:18 - 2:1** Now Solomon purposed to build a house for the **name** of **HaShem**, and a house for his kingdom. And Solomon counted out **seventy** thousand men to bear burdens, and eighty thousand men that were hewers in the mountains, and **three** thousand and **six** hundred to oversee them.*

In the above pasuk, king Shlomo **appointed** 3,600 to oversee 150,000. We can see, therefore that **forty-two** (150,000 divided by 3,600 = 42) is the maximum **number** of workers that **one** person can oversee. Chazal comment on this by examining the following pasuk:

***Ruth 2:5-6 5** Then said Boaz unto his servant that was set over the reapers: 'Whose damsel is this?' 6 And the servant that was set over the reapers answered and said: 'It is a Moabitish damsel that came back with Naomi out of the **field** of **Moab**;*

The overseer whom Boaz addressed was “**standing** over the reapers” in a high, prominent place so that his voice would carry far. Chazal point out that he was supervising **forty-two** harvesters:

***Midrash Rabbah Ruth IV:6** THEN BOAZ SAID TO HIS SERVANT THAT WAS SET OVER THE REAPERS (II,5). Over how many was he appointed? R. Eliezer, the son of Miriam, said: He was set over **forty-two**, as we see from the verse, And Solomon numbered all the strangers that were in the **land** of Israel... and he set **three** score and **ten** thousand of them to bear burdens, and fourscore thousands to be hewers in the mountains, and **three** thousand and **six** hundred overseers to set the people at work (II Chron. II, 16 f.). **One** who adopts this plan is able to go on, and knows what he is about.*

We **know** that as king Shlomo built the **Beit HaMikdash** by combining many stones, so **HaShem** will send His **angels** to **gather** the elect from the **four** corners of the earth and form them into the **body** of **Mashiach**:

***Colossians 1:18** And he (**Mashiach**) is the **head** of the **body**, the assembly: who is the beginning, the firstborn from the dead; that in all he might have the preeminence.*

From this we can understand that the forming of many stones into a **Beit HaMikdash** and the forming of many tzaddikim into the **body** of **Mashiach** is associated with the **number forty-two**. Man, as a microcosm of the universe<sup>[43]</sup>, is the ultimate act of **creation**. Further, only in **Gan Eden** did we have a royal man (**Adam**) who had in his loins the souls of everyone who would ever live. **Adam** pictures many parts joined into **one**.

The process of building and supervising this construction project, is the process of **forty-two**. So, again we see that **creation** is associated with **forty-two**.

It comes out that the menorah had a total of **twenty-two** cups. There were **eighteen** on the **six** branches, **three** on each branch, and an additional **four** on the stem of the menorah. The menorah also had **eleven** spheres, **six** on the **six** branches, **three** on the shaft where the branches extend, **one** near the bottom, and **one** in the upper **three** handbreadths of the shaft. The last sphere was together with the **three** upper cups. The menorah also had **nine** flowers. There were **six**, **one** on each of the **six** branches, and **three** on the shaft. All these were absolutely necessary if the menorah was to be valid. If **one** of the above **forty-two** cups, spheres, or flowers were missing, the menorah was invalid. The same is true if any of the **seven** branches or **seven** lamps were missing.

The **forty-two** of the menorah points to it's function of providing the light of the **world** which leads us back to **HaShem** and a turning from our **wicked** ways.

### Bilaam, Balak, and Elisha

Balak prepared **seven** altars, with **two** sacrifices on each altar, **three** times:

***Bamidbar (Numbers) 23:1** And Bilaam said unto Balak, Build me here **seven** altars, and prepare me here **seven** oxen and **seven** rams.*

***Bamidbar (Numbers) 23:14** And he brought him into the **field** of Zophim, to the top of Pisgah, and built **seven** altars, and offered a bullock and a ram on every altar.*

***Bamidbar (Numbers) 23:29** And Bilaam said unto Balak, Build me here **seven** altars, and prepare me here **seven** bullocks and **seven** rams.*

Thus we have **three** sets of **fourteen** sacrifices, for a total of **forty-two** sacrifices.

Before each attempt to curse Bne Israel, Bilaam has Balak erect **seven** altars and offer **two** sacrifices upon each, such that in total he brought **forty-two** sacrifices.

***Sanhedrin 105b** Rab Judah said in Rab's **name**: **One** should always occupy himself with Torah and good deeds, though it be not for their own sake, for out of good work misapplied in purpose there comes [the **desire** to do it] for its own sake. For as a reward for the **forty-two** sacrifices offered up by Balak, he was privileged that **Ruth** should be his descendant; [as] R. Jose b. Huna said: **Ruth** was the daughter of Eglon, the grandson of Balak, king of **Moab**.*



The **Gemara** takes this incident with Balak and **connects** it to an incident in Sefer Melachim:

**Sotah 47a** - R. Hanina said: On account of the **forty-two** sacrifices which Balak, king of **Moab**, offered, were **forty-two** children cut off from Israel.

The **Gemara** here refers to a somewhat obscure incident told towards the beginning of Sefer Melachim II, at the end of chapter 2. Shortly after Eliyahu's death, his disciple and successor as prophet, Elisha, comes to the **city** of Bet El and is greeted by a group of youngsters who hurl insults at him. Elisha curses them with **HaShem's Name**, at which point **two** bears come out of the forest and tear apart **forty-two** of them.

**Melachim (II Kings) 2:22-25** And the waters were healed until this day, according to the saying of Elisha which he **spoke**. 23. And he went up from there to Beth-El; and as he was going up by the way, there came out little children from the **city**, and mocked him, and said to him, Go up, you bald **head**; go up, you bald **head**. 24. And he turned back, and looked on them, and cursed them in the **name** of the Lord. And there came out **two female** bears from the wood, and tore **forty two** children of them. 25. And he went from there to Mount Carmel, and from there he returned to Samaria.

The **Zohar** then comes to connect these **two** incidents:

**Soncino Zohar, Shemoth, Section 2, Page 224a** - R. Simeon said: 'Observe that the **forty-two** offerings brought by Balaam and Balak were offerings diverted from the "other side" towards the Holy **One**, blessed be He, and so the "other side", which is called "curse", had to be repaid these offerings from Israel. This is the inner implication of the verse, "And he looked behind him and saw them". That is to say, "behind him", meaning the "other side", which stands behind the Shechinah. He turned "and saw them", as being meet for punishment; "and cursed them in the **name** of the Lord", inducing the Divine **Name**, as it were, to discharge the debt owing to the "other side", for the latter's offerings which had been diverted to Him. Thus all is made right before the Holy **One**, blessed be He, and not a single act is lost, whether for good or for evil.

**Soncino Zohar, Shemoth, Section 2, Page 224b** - Straightway "he [Elisha] cursed them in the **name** of the Lord". "And there came forth **two** bears"-she bears, as indicated by the feminine numeral sh'tayim, big with offspring, "and tare **forty** and **two** children of them", in correspondence, as has been explained, to the **number** of offerings brought by Balak.

This is a very perplexing incident. How can the taunts of children make them worthy of death? After all, **HaShem** is clearly with Elisha and He is clearly the **one** controlling the **two** bears. Thus we must conclude that **HaShem** is executing the death penalty on these **forty-two**, because of their words.

Since the youth's taunt involves the **head** and the lack of **hair**, we can begin to understand that the **sin** that they commit is **idolatry**. After all, demeaning a prophet and implying that he has no **connection** with **HaShem**, is tantamount to **idolatry**; and we **know** that **idolatry** does carry the death penalty. Further, the **Zohar** has also connected these children with the **idolatry** and rebellion of Balak and Bilaam.

The death of these young people is ridding the land of that which is impure. At the same **time**, it is sanctifying the **name** of **HaShem** by exacting the Torah punishment for **idolatry**. The **land of Israel**, then, is being recreated to become what it was in the beginning: **Gan Eden**.

\* \* \*

Chazal also **teach** us that in the **merit** of Balak's **forty-two** sacrifices, he was privileged to be the progenitor of **Ruth**, who was the mother of royalty. Even the **mitzvot** of the **wicked** must have a reward. And, as we learned in a previous **study**, the **wicked** do not exist in the **Olam HaBa** and their reward must be paid out in this **world**. The story of **Ruth** is thus associated with recreation and a return to **Gan Eden**.

Owned by	HaShem
Previously owned by	Self
Between	Curses and praises
Chased by	Midianites
Taught by	Priests and Pinchas
Type of	Tribulation

## In Mashiach's genealogy

Balak built **three** sets of **seven** altars where he offered **three** sets of **fourteen** sacrifices for a total of **forty-two** sacrifices. We have a similar numbering idea in Sefer Matityahu, where we have **three** sets of **fourteen** generations for a total of **forty-two** generations:

**Matityahu 1:17** So all the **generations** from **Abraham** to **David** are **fourteen** generations; and from **David** until the carrying away into **Babylon** are **fourteen** generations; and from the carrying away into **Babylon** unto **Mashiach** are **fourteen** generations.

This genealogy starts with **Avraham**. Why start with **Avraham**? After all, the genealogy in Luqas goes all the way back to **Adam**.<sup>[44]</sup>

**Avraham** was the **first** king of the whole **world**. **Avraham** defeated the king of Assyria, the king of **Babylon**, and **two** additional kings. He defeated these kings after they had already defeated **five** other great kings<sup>[45]</sup>. The area that these kings ruled would have been nearly all of the **known world**. This suggests that the genealogy of **Mashiach** was specifically traced through kings and princes, all the way back to the **first** of the Patriarchs and the progenitor of Israel. This genealogy went back to the beginning of the **covenant** people, to the very **seed** of the Bne Israel.<sup>[46]</sup>

Matityahu enumerates the lineage of **Mashiach** ben **David** to **forty-two** names, in **three** sets of **fourteen**. It is no coincidence that the **name** **David**, in **Hebrew**, has **three letters** (דָּוִד), whose total numerical value is **fourteen**. (each **letter** of the **Hebrew** alphabet represents a **number**; ד = 4, ו = 6, ד = 4). Further, **David HaMelech** was king of Israel for a total of 42 years!

However, if **one** counts the names carefully, he will find **two** discrepancies: 1. In the **third** set there are only **thirteen** names and 2. The last **one** is not a **name**, but rather a **title** (Christ). Since Matthew is written at the drash level we can discern that the title was used to apply to **two** people: **Mashiach** ben **Yosef** and **Mashiach** ben **David**, both of whom are called Christ. Thus we see that the **one** **title** has **two** names which complete the **third** set of **fourteen** names.

Thus we see that the **number fourteen** alludes to King David. Interestingly, when we go back to the beginning, we are going back to when all the Bne Israel were contained in the loins of **Avraham**. We were **one** people in **Avraham**, even as we were **one** in **Adam** HaRishon.

I believe that the following **midrash** speaks to the genealogy of **Mashiach** (The Bread from **Heaven**):

**Midrash Rabbah - Exodus XXV:5** - and God said, **BEHOLD, I WILL CAUSE TO RAIN BREAD FROM HEAVEN FOR YOU**. R. Judah b. Shalom the Levite said in the **name** of R. **Jonah**, and also R. Levi in the **name** of R. Hama b. R. Hanina said: The manna descended after [they had travelled] **forty-two** stages.

Finally, the **Zohar** also points us to **Mashiach** and uses very graphic terminology to do so.

**Soncino Zohar, Bereshith, Section 1, Page 1a** Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. II, 2). 'What', he said, 'does the lily symbolise? It symbolises the **Community** of Israel. As the lily among thorns is tinged with red and white, so the **Community** of Israel is visited now with justice and now with mercy; as the lily possesses **thirteen** leaves, so the **Community** of Israel is vouchsafed **thirteen** categories of mercy which surround it on every side. For this reason, the term Elohim (God) mentioned here (in the **first** verse of Genesis) is separated by **thirteen** words from the next mention of Elohim, symbolising the **thirteen** categories of mercy which surround the **Community** of Israel to protect it. The second mention of Elohim is separated from the **third** by **five** words, representing the **five** strong leaves that surround the lily, symbolic of the **five** ways of **salvation** which are the "**five** gates". This is alluded to in the verse "I will lift up the cup of **salvation**" (Ps. CXVI, 13). This is the "cup of benediction", which has to be raised by **five** fingers and no more, after the model of the lily, which rests on **five** strong leaves in the shape of **five** fingers. Thus the lily is a symbol of the cup of benediction. Immediately after the **third** mention of Elohim appears the light which, so soon as created, was treasured up and enclosed in that b'rith (**covenant**) which entered the lily and fructified it, and this is what is called "tree bearing fruit wherein is the **seed** thereof": and this **seed** is preserved in the very **sign** of the **covenant**. And as **the ideal covenant was formed through forty-two copulations**, so the engraven ineffable **name** is formed of the **forty-two** letters of the work of **creation**.'

These **forty-two** copulations are a clear allusion to the **forty-two** sets of 'parents' who are the ancestors of **Mashiach** (remember that the **covenant** equals Torah Equals **Mashiach**) in Matityahu chapter 1.

### In Sefer Ruth

**Midrash Rabbah - Ruth IV:6** THEN BOAZ SAID TO HIS SERVANT THAT WAS SET OVER THE REAPERS (II,5). Over how many was he appointed? R. Eliezer, the son of Miriam, said: He was set over forty-two, as we see from the verse, And Solomon numbered all the strangers that were in the land of Israel... and he set three score and ten thousand of them to bear burdens, and fourscore thousands to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work.<sup>[47]</sup> One who adopts this plan is able to go on, and knows what he is about.

### In Sefer Revelation

In sefer Revelation we have **two** occurrences of the **number forty-two**. This **sod** level sefer is revealing a great deal by using the **number forty-two**.

Owned by	
Previously owned by	
Between	2 times <b>forty-two</b>
Chased by	<b>Time</b>
Taught by	<b>Plagues</b>
Type of	Tribulation

**Revelation 11:2** And there was given me a reed like unto a **rod**: and the **angel** stood, saying, Rise, and measure the **temple** of God, and the altar; and them that worship therein. But the court which is without the **temple** leave out, and measure it not; for it is given unto the **Gentiles**: and the holy city shall they tread under **foot forty** and **two** months.

In this **first** passage we see that the Bne Israel are about to be judged. We **know** that they are being judged because that is always the purpose of a tape measure, or measuring stick. Consider that when a builder uses a tape measure, that he is evaluating an item for a particular purpose. If the item is too small for this purpose, it is rejected. If it is too big for this purpose, then it is corrected. Thus when Yochanan is told to measure the **Temple**, the altar, and them that worship therein, he is being told to judge them for their fitness to the purpose of **creation**.

The **Temple** is a symbol of **Adam** in **Gan Eden**. It is a picture of the lively stones<sup>[48]</sup> that make up the **body** of **Mashiach**. The judgment of the **Temple** and its worshippers is a necessary precondition for their return to **HaShem**. Some may be corrected and some may be rejected. This process of judgment is to take **forty-two** months.

In addition to being a **time** of judgment for the Bne Israel, this also seems to be a **time** of judgment for the **Gentiles**. The ultimate goal of all judgment is to correct those that are correctable and to reject those that can not be corrected. This process of judgment is the process of the **forty-two** camps of the Bne Israel. During the **forty** year **journey**, some were rejected, some were corrected, and the rest were prepared for the return to the **Land of Israel, Gan Eden**.

**Revelation 13:3-5** And I saw **one** of his heads as it were wounded to death; and his deadly wound was healed: and all the world<sup>[49]</sup> wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a **mouth speaking** great things and blasphemies; and power was given unto him to continue **forty** and **two** months. And he opened his **mouth** in blasphemy against God, to blaspheme his **name**, and his **tabernacle**, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear.

In this second use of **forty-two**, in sefer Revelation, we see another judgment that reminds us a bit of the incident with the **forty-two** young people who used their **mouth**'s to commit **idolatry** and rebellion. In sefer Revelation we see a beast with a **mouth** who blasphemes and thereby rejects **HaShem**. **HaShem**'s goal for this beast is the removal of all those not written in Sefer HaChaim, the Book of Life – The Torah. This judgment of the **Gentiles** and the Bne Israel is used to prepare the land for its elevations and to prepare those who are written in the Book of Life, to  **dwell** therein with **HaShem**. Thus we would expect **forty-two** to be associated with this process that “re-creates” man for **Gan Eden**.

### Miscellaneous counts

There are **forty-two laws** used to properly understand the **Zohar**.

☆ ☆ ☆

Megillat **Esther** records that **two** years after Koresh (Cyrus) gave the order to rebuild **Jerusalem**, Achashverosh became King. Out of the millions of **Jews** who were taken captive to **Babylon**, **forty-two** thousand returned to Israel.

☆ ☆ ☆

Hakham Schach proves the value of Torah as the self-sufficient repository of all **knowledge** by asking, rhetorically: “Whence did Chazal **know** that the earth was **forty-two** times larger than the **moon**, and that the **sun** was approximately **one-hundred-and-seventy** times larger than the earth<sup>[50]</sup>, if not from the power of the Torah?

☆ ☆ ☆

**Forty-two** men of Beth-azmaveth were counted in the census of men of Israel upon return from **exile**.<sup>[51]</sup>

☆ ☆ ☆

Moshe went up on **Sinai** for 42 days (including the day he went up and the day he returned)<sup>[52]</sup>.

☆ ☆ ☆

The script in Rabbeinu Tam **Tefillin** contains **forty-two** references to the **Name** of **HaShem**. In the **Tefillin** shel yad alone there are **twenty-one** mentions of **HaShem**, and together with the shel rosh there are **forty-two**.

☆ ☆ ☆

**Midrash Rabbah - Genesis LXXXIX:9 THE SEVEN GOOD KINE ARE SEVEN YEARS, etc. (XLI, 26). R. Judah said: [The dreams] betokened fourteen years [of famine and plenty respectively], since Pharaoh saw it thus. R. Nehemiah said: Twenty-eight years of each, since Pharaoh dreamt thus and narrated thus to Joseph. The Rabbis said: Forty-two years were intended, since Pharaoh dreamed, recounted his dreams to Joseph, and Joseph repeated them to Pharaoh. R. Jose b. R. Hanina said: The famine lasted two years, for as soon as Jacob went down thither it came to an end. And when did [the remaining years] return? In the days of Ezekiel, as it says, And I will make the land of Egypt desolate (Ezek. XXIX, 12).**

### Forty-Two By Rabbeinu Bechaye

Rabbeinu Bachya writes that the **seven** healthy cows and the **seven** emaciated cows in Pharaoh's **dream** equals **fourteen**; he then recalled the **dream** to **Yosef**, another **fourteen**; **Yosef** repeated the **dream** over the course of his interpretation, for a total of **forty-two**. Now **two** years into the **famine**, **Yaakov** came down to Egypt and the **famine** ended as a result of the blessing which accompanied him. However, the promise of the **forty-two** years was still to be fulfilled, as over a thousand years later the pasuk states, “Egypt will be desolate, it will not be settled for **forty** years”<sup>[53]</sup> - thus completing the total of **forty-two** years of **famine**.

☆ ☆ ☆

- a) **Forty-two** stations mentioned in Parshat Masai.
- b) **Forty-two Letters** in the Divine **name** of Mem-Beit;<sup>[54]</sup> generally defined as the acronym of the **forty-two** words in Ana Boko'ach, the **prayer** of R. Nechunyah ben Hakanah; to subdue the forces of evil and **impurity**.<sup>[55]</sup>
- c) Ma'aseh Bereishit (the Work of **Creation**) refers to the **name** which emerges from the 28 **letters** of the **first** verse and the **first** 14 **letters** in the second verse.<sup>[56]</sup>

☆ ☆ ☆

The angle at which light rays produce a rainbow through drops of water is 42 degrees.





## Charts

The following chart details the corellations between the places in Bamidbar ([Numbers](#)) 33 and the [Shema](#):

Camp	Meaning	Shema	Shema (English)
		שמע	Hear
		ישראל	Israel
		יהוה	HaShem
		אלהינו	Our G-d
		יהוה	HaShem
		אחד	one
Succoth - סכת	Temporary Shelters	וְאַהֲבַתְּ	And you shall love
Etham - אתם	Contemplation	את	
Pi Hahiroth - פי החירות	Mouth of Freedom	יהוה	HaShem
Marah - מרה	Bitterness	אלהיך	your G-d
Elim - אילם	Mighty men, Trees, Rams	בְּכָל	with all
Reed Sea - ים סוף	Reed Sea	לִבְבְּךָ	your <a href="#">heart</a>
Sin - סין	Desert of Clay	וּבְכָל	and with all
Dophkah - דפקה	Attack	נַפְשֶׁךָ	your soul
Alush - אלוש	Wild	וּבְכָל	and with all
Rephidim - רפידם	Weakness	מֵאֲדָרְךָ	your might
Desert of Sinai - מדבר סיני	Hatred	וְהָיוּ	and they shall be
Kibroth Hattaavah - קברת התאוה	Graves of Craving	הַדְּבָרִים	the words
Chazeroth - חצרת	Courtyard	הָאֵלֶּה	these
Rithmah - רתמה	Smoldering	אֲשֶׁר	which
Rimmon Perez - רמון פרץ	Spreading Pomegranate Tree	אֲנֹכִי	I
Livnah - לבנה	White Brick	מִצְוֶה	<a href="#">command</a>
Rissah - רסה	Well Stpped Up With Stones	הַיּוֹם	this day
Khelathah - קהלתה	Assembly	עַל	shall be on
Shapher - שפר	Beautiful	לִבְבְּךָ	your <a href="#">heart</a>
Haradah - חרדה	Terror	וְשֹׁנָמָם	and diligently
Makheleth - מקהלת	Assemblies	לְבִנְיָךְ	you shall <a href="#">teach</a>
Tahath - תחת	Bottom	וְדִבַּרְתָּ	and you shall <a href="#">speak</a>
Terah - תרה	Ibex	בָּם	of them
Mithcah - מתקה	Sweet Delight	בְּשִׁבְתְּךָ	when you sit
Chashmonah - חשמנה	Fruitfulness	בְּבֵיתְךָ	in your house
Moseroth - מסרות	Correction	וּבְלִכְתְּךָ	and when you <a href="#">walk</a>
Bene Jaakan - בני יעקן	Wise Son	בְּדַרְךְךָ	by the way
Char Haggidgad - חר הגדגד	Hole of the Cleft	וּבְשֹׁכְבְּךָ	and when you lie down
Yotvathah - יטבתה	Pleasantness	וּבְקוּמָה	and when you rise up
Avronah - עברנה	Transitional	וּקְשַׁרְתָּם	and you shall bind them
Etzion Geber - עציון גבר	Giant's Backbone	לְאוֹת	for a <a href="#">sign</a>
Kadesh (Rekem) - קדש	Sanctuary	עַל	upon
Hor - הר	Mountain	יָדְךָ	your <a href="#">hand</a>
Tzalmonah - צלמנה	Shadiness	וְהָיוּ	and they shall be
Punon - פונן	Perplexity	לְטָטְפֹת	for frontlets
Oboth - אבת	Necromancer	בֵּין	between
Iye Abarim - עיי העברים	Ruins of the Passes	עֵינֶיךָ	your <a href="#">eyes</a>
Divon Gad - דיבן גד	Sorrowing Overcomers	וּקְתַבְתֶּם	and you shall write them
Almon Diblathaim - עלמן דבלתימה	Cake of Pressed Figs	עַל	on
M'Hari Abarim - מהרי העברים	Mountains of the Passes	מִדְּוָזוֹת	the door-posts of
Moab - מואב	Mother's Father	בֵּיתְךָ	your house
Beth Yeshimoth - בית הישמת	House of The Desolaton	וּבְשַׁעְרֶיךָ	and on your gates.

Dophkah - דפקה	Attack	נפשך	your soul	Amminadab	Gibeon - Hill
Alush - אלוש	Wild	ובכל	and with all	Nahshon	Geba - Cup
Rephidim - רפידים	Weakness	מאדך	your might	Salmon	Anathoth - Poverty
Desert of Sinai - מדבר סיני	Hatred	ותיו	and they shall be	Boaz	Almon - Hidden
Kibroth Hattaavah - התאוה קברת	Graves of Craving	הדברים	the words	Obed	Gezer - Dividing
Chazeroth - חצרת	Courtyard	האלה	these	Jesse	Kibzaim - Congregation
Rithmah - רתמה	Smoldering	אשר	which	David	Beth-horon – House of Wrath
Rimmon Perez - רמון פרץ	Spreading Pomegranate Tree	אנכי	I	Solomon	Elteke – Of grace
Livnah - לבנה	White Brick	מצוה	command	Rehoboam	Gibbethon – High House
Rissah - רסה	Well Stpped Up With Stones	היום	this day	Abijah	Aiyalon – Deer Field
Kehelathah - קהלתה	Assembly	על	shall be on	Asa	Gath-rimmon (Dan) – High wine-press
Shapher - שפר	Beautiful	לבבה	your heart	Jehoshaphat	Taanach – Who humbles thee
Haradah - חרדה	Terror	ושונתם	and diligently	Jehoram	Gath-rimmon (Mannashe) - High wine-press
Makheleth - מקהלת	Assemblies	לבניה	you shall teach	Uzziah	Beeshterah – With Increase
Tahath - תחת	Bottom	ודברת	and you shall speak	Jotham	Kishion - Hardness
Terah - תרה	Ibex	בם	of them	Ahaz	Dobrath - Words
Mithcah - מתקה	Sweet Delight	בשבתך	when you sit	Hezekiah	Yarmuth – Throwing Down
Chashmonah - חשמנה	Fruitfulness	בביתך	in your house	Manasseh	En-gannim – Of Gardens
Moseroth - מסרות	Correction	ובלכתך	and when you walk	Amon	Mishal – Parables, governing
Bene Jaakan - בני יעקן	Wise Son	בדרך	by the way	Josiah	Abdon - Servant
Char Haggidgad - חר הגדגד	Hole of the Cleft	ובשכבך	and when you lie down	Jeconiah	Helkath - Field
Yotvathah - יטבתה	Pleasantness	ובקומך	and when you rise up	Shealtiel	Rehob – Breadth, Space
Avronah - עברנה	Transitional	וקשרתם	and you shall bind them	Zerubbabel	Hammoth-dor – Hot springs generation
Etzion Geber - עצין גבר	Giant's Backbone	לאות	for a sign	Abihud	Kartan – Two Cities
Kadesh (Rekem) - קדש	Sanctuary	על	upon	Eliakim	Yokneam – Building up, Possessing
Hor - הר	Mountain	ידך	your hand	Azor	Kartah – Meeting, Calling
Tzalmonah - צלמנה	Shadiness	ותיו	and they shall be	Zadok	Dimnah - Dunghill
Punon - פונן	Perplexity	לטטפת	for frontlets	Akim	Nahalal - Pasture
Oboth - אבת	Necromancer	בין	between	Elihud	Betzer – Remote Fortress
Iye Abarim - עיי העברים	Ruins of the Passes	עיניך	your eyes	Eleazar	Yachtzah – Trodden down
Divon Gad - דיבון גד	Sorrowing Overcomers	וקתבתם	and you shall write them	Matthan	Kedemot – Antiquity, Old Age
Almon Diblathaim - עלמן דבלתימה	Cake of Pressed Figs	על	on	Jacob	Mephaat – Appearance, or force, of waters
M'Hari Abarim - מקרי העברים	Mountains of the Passes	מזוזות	the door-posts of	Joseph	Mahanaim – Two fields, Two Armies
Moab - מואב	Mother's Father	ביתך	your house	Mashiach ben Joseph	Cheshbon - Reckoning
Beth Yeshimoth - הישמת בית	House of The Desolation	ובשעריך	and on your gates.	Mashiach ben David	Yazer – Assistance, Helper

In this next chart, I look at the **shema** as a **tikkun**, a correction, to the **journeys** we took. This means that the **shema** is in reverse order.

Camp	Meaning	Shema Hebrew	Shema English	Matthew Genealogy	Cities of Refuge / ... .. [58]
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Kibroth Hattaavah - התאוה קברת	Graves of Craving	לאות	for a <a href="#">sign</a>	Obed	Gezer - <b>Dividing</b>
Chazeroth - חצרת	Courtyard	וקשרתם	and you shall bind them	Jesse	Kibzaim - <b>Congregation</b>
Rithmah - רתמה	Smoldering	ובקומה	and when you rise up	David	Beth-horon – <b>House of Wrath</b>
Rimmon Perez - רמון פרץ	Spreading Pomegranate Tree	ובשכבה	and when you lie down	Solomon	Elteke – <b>Of grace</b>
Livnah - לבנה	White Brick	בדרך	by the way	Rehoboam	Gibbethon – <b>High House</b>
Rissah - רסה	Well Stpped Up With Stones	ובלקחה	and when you walk	Abijah	Aiyalon – <b>Deer Field</b>
Kehelathah - קהליתה	Assembly	בביתה	in your house	Asa	Gath-rimmon (Dan) – <b>High wine-press</b>
Shapher - שפר	Beautiful	בשבתה	when you sit	Jehoshaphat	Taanach – <b>Who humbles thee</b>
Haradah - חרדה	Terror	בם	of them	Jehoram	Gath-rimmon (Mannashe) - <b>High wine-press</b>
Makheloth - מקהלת	Assemblies	ודברת	and you shall speak	Uzziah	Beeshterah – <b>With Increase</b>
Tahath - תחת	Bottom	לבניה	you shall teach	Jotham	Kishion - <b>Hardness</b>
Terah - תרח	Ibex	ושננתם	and diligently	Ahaz	Dobrath - <b>Words</b>
Mithcah - מתקה	Sweet Delight	לכבה	your heart	Hezekiah	Yarmuth – <b>Throwing Down</b>
Chashmonah - חשמנה	Fruitfulness	על	shall be on	Manasseh	En-gannim – <b>Of Gardens</b>
Moseroth - מסרות	Correction	היום	this day	Amon	Mishal – <b>Parables, governing</b>
Bene Jaakan - בני יעקן	Wise Son	מצוה	command	Josiah	Abdon - <b>Servant</b>
Char Haggidgad - חר הגדגד	Hole of the Cleft	אנכי	I	Jeconiah	Helkath - <b>Field</b>
Yotvathah - יטבתה	Pleasantness	אשר	which	Shealtiel	Rehob – <b>Breadth, Space</b>
Avronah - עברנה	Transitional	האלה	these	Zerubbabel	Hammoth-dor – <b>Hot springs generation</b>
Etzion Geber - עצינ גבר	Giant's Backbone	הדברים	the words	Abihud	Kartan – <b>Two Cities</b>
Kadesh (Rekem) - קדש	<a href="#">Sanctuary</a>	והיו	and they shall be	Eliakim	Yokneam – <b>Building up, Possessing</b>
Hor - הר	Mountain	מאדה	your might	Azor	Kartah – <b>Meeting, Calling</b>
Tzalmonah - צלמנה	Shadiness	ובכל	and with all	Zadok	Dimnah - <b>Dunghill</b>
Punon - פון	Perplexity	נפשך	your soul	Akim	Nahalal - <b>Pasture</b>
Oboth - אבת	Necromancer	ובכל	and with all	Elihud	Betzer – <b>Remote Fortress</b>
Iye Abarim - עיי העברים	Ruins of the Passes	לכבה	your heart	Eleazar	Yachtzah – <b>Trodden down</b>
Divon Gad - דיבן גד	Sorrowing Overcomers	בכל	with all	Matthan	Kedemot – <b>Antiquity, Old Age</b>
Almon Diblathaim - עלמן דבלתימה	Cake of Pressed Figs	אלהיה	your G-d	Jacob	Mephaat – <b>Appearance, or force, of waters</b>
M'Hari Abarim - מקרי העברים	Mountains of the Passes	יהוה	HaShem	Joseph	Mahanaim – <b>Two fields, Two Armies</b>
Moab - מואב	Mother's Father	את		Mashiach ben Joseph	Cheshbon - <b>Reckoning</b>
Beth Yeshimoth - הישמת בית	House of The Desolaton	ואהבת	And you shall love	Mashiach ben David	Yazer – <b>Assistance, Helper</b>
		אחד	one		Golan - <b>Passage</b>
		יהוה	HaShem		Ramoth - <b>Eminences</b>
		אלהינו	Our G-d		Bosor - <b>Burning</b>
		יהוה	HaShem		Kedesh - <a href="#">Sanctuary</a>
		ישראל	Israel		<a href="#">Shechem</a> – <b>Back, Shoulder</b>
		שמע	Hear		<a href="#">Hebron</a> - <b>Society</b>





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[1] Our Sages

[2] **Tanach** (Hebrew: **תנ"ך** is an (acronym that identifies the Hebrew Bible. The acronym is formed from the initial Hebrew letters of the Tanakh's **three** traditional subdivisions: **Torah** (**תורה**), meaning “teaching” or “law,” includes the **Five** Books of Moses. The Torah is also known by its Greek name, “the Pentateuch,” which similarly means “five scrolls.” **Nevi'im** (**נביאים**), meaning “Prophets.” The Nevi'im are often divided into the Earlier Prophets, which are generally historical, and the Later Prophets, which contain more exhortational prophecies. **Ketuvim** (**כתובים**), meaning “Writings,” are sometimes also known by the Greek title “Hagiographa.” These encompass all the remaining books, and include the **Five** Scrolls.

[3] A mikveh is a pool where one is immersed or baptized.

[4] The Hebrew word for *Egypt* is *Mitzrayim* which means *a place of constriction*.

[5] The land of Israel is Gan Eden, the Garden of Eden, as we explored in a [previous study](#).

[6] We explored this concept in a [previous study](#).

[7] Aryeh Ben David, *Around the Shabbat Table: A Guide to Fulfilling and Meaningful [Shabbat](#) Table Conversations* [Northvale, NJ: Jason Aronson, 2000], p. 294

[8] Kiddushin 71a

[9] Abraham ben Samuel Abulafia was the founder of the school of “Prophetic **Kabbalah**“.

[10] See the interpretation of Ba’alei Ha-Tosafot on Chagigah 11b.

[11] According to R. Hai Gaon, the letters were well known, but not the way in which they were pronounced.

[12] Soferim 2:6

[13] Parashat Massey

[14] The **seven** good kine and the seven full ears both betokened seven years.

[15] And the repetition indicated the doubling of the years.

[16] Nevertheless on all views they were reduced to seven because Joseph declared, They shall be seven years of famine (v. 27).

[17] Devarim (Deuteronomy) 6:4-9, 11:13-21, Bamidbar (Numbers) 15:37-41

[18] Ohev Yisrael

[19] Author of *Sefer HaBahir*. He was a talmid of Hakham Shimon bar Yochai, who was the author of the [Zohar](#).

[20] Bereshit (Genesis) 1:14

[21] Zohar II, 234b

[22] see *Siddur Otzar Hatefilot*

[23] Tehillim (Psalms) 113:9

[24] Shir HaShirim (Song of Songs) 4:13

[25] Shmuel alef (1 Samuel) 1:11

[26] Berachot 31b

[27] Rabbi Eli Mansour

[28] Ohev Yisrael from Apt.

[29] See the chart at the end of this paper for a complete list of the cities.

[30] High Priest

[31] Rambam, Mishneh Torah, Laws of the Murderer, 8:9

[32] Mishna, Tractate Kiddushin, 1:2

[33] Mid. Devarim Rabbah, Lieberman, p.60; Tan. Buber ad loc.

[34] Mid. Tan., Bereishith 9

[35] Aryeh Ben David, *Around the Shabbat Table: A Guide to Fulfilling and Meaningful [Shabbat](#) Table Conversations* [Northvale, NJ: Jason Aronson, 2000], p. 294

[36] *Tzror Hamor*, Bamidbar 33:1

[37] Holiness

[38] Repentance, the mitzva of correcting past mistakes.

[39] Equidistant Letter Sequence

[40] Genesis

[41] Reed Sea

[42] 42,000 \* 365,250 earthly years.

[43] Avot D’R. Nossou, ch. 31

[44] Luqas (Luke) 3:38

[45] Bereshit (Genesis) chapter 14.

[46] Divre HaYamim (II Chronicles) 20:7, Tehillim ([Psalms](#)) 105:6, Yeshayahu (Isaiah) 41:8

[47] *II Chron. II, 16 f*

[48] I Tzefet (Peter) 2:5

[49] The Gentiles

[50] Hilchot Yesodei HaTorah 3:8

[51] Ezra 2:24

[52] Pesikta Zutresa

[53] Yehezkel (Ezekiel) chapter 29

[54] Kidushin 71a

[55] Likkutei Torah 88d

[56] Tosafot on Chagigah 11b

[57] Yehoshua (Joshua) chapter 21

[58] Yehoshua (Joshua) chapter 21