hline

The Significance of The [Number](nchart.html) Six

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

[Six and The House of David 2](#_Toc24700885)

[Six In Space 2](#_Toc24700886)

[Six In Time 3](#_Toc24700887)

[Sixth In The Torah 4](#_Toc24700888)

[Six In Torah Shebaalpeh, the oral Torah: 4](#_Toc24700889)

[Six In Thirty-six 5](#_Toc24700890)

[Six in 666 5](#_Toc24700891)

[Six In Megillat Ruth 5](#_Toc24700892)

[Six / Vav – Past and Future 6](#_Toc24700893)

[Miscellaneous Sixes 6](#_Toc24700894)

hline

In this [study](study.html) I would like to examine the significance and meaning of the [number](nchart.html) six.

To understand the [number](nchart.html) six, we need to understand the vav - ו, which is the [Hebrew](hebrew.html) [letter](letters.html) representing six. The sixth [letter](letters.html) of the alef-beit is the vav. The vav is shaped like a hook (ו). A hook is something that holds [two](two.html) things together. This property of the [letter](letters.html) vav, in its [Hebrew](hebrew.html) usage, is referred to as the vav of [connection](connection.html). It is normally translated as *and* which is used to *hook* words together.

The [first](one.html) vav of the Torah is found in:

***Bereshit (Genesis) 1:1*** *In the beginning G-d* [*created*](file:///D:\Word\Numbers\bara.html) *the* [*heavens*](heaven.html) *and [****vav****] the earth.*

This vav, the [first](one.html) [letter](letters.html) of the sixth word, serves to join [spiritual](physical.html) and [physical](physical.html), [heaven](heaven.html) and the earth, in [creation](bara.html). This [teaches](teacher.html) us a very significant lesson regarding the meaning of six.

The [connectivity](file:///D:\Word\Numbers\connection.html) of six and the vav is illustrated in the design of an alef - א. The alef is actually made up of [three](three.html) different [letters](letters.html): the [letter](letters.html) yud - י above; a yud - י below; and a diagonal vav – ו, or line suspended in between. The upper yod represents the [upper world](worlds.html) and the lower yod represents the [lower world](worlds.html). The vav [connects](connection.html) these [two](two.html) [worlds](worlds.html).

Six represents [connection](connection.html), exemplified by the [angels](angels.html) in Yeshayahu’s vision, whose six wings enabled them to soar to unite and connect with [HaShem](hashem.html):

***Yeshayahu (Isaiah) 6:1-3*** *In the year that king Uzziah died I saw also the Lord* [*sitting*](mashal.html) *upon a throne, high and lifted up, and his train filled the* [*temple*](temple.html)*. 2 Above it stood the* [*seraphims*](file:///D:\Word\Numbers\angels.html)*: each* [*one*](one.html) *had six wings; with twain he covered his* [*face*](body.html)*, and with twain he covered his* [*feet*](heel.html)*, and with twain he did fly. 3 And* [*one*](one.html) *cried unto another, and said, Holy, holy, holy, is* [*HaShem*](hashem.html) *of hosts: the whole earth is full of his glory.*

Now, from the existential structure that God created in the [world](worlds.html), it naturally follows that **the concept of the** [**number**](nchart.html) **six is *preparation***. It is rooted in the six directions, all of which prepare for the revelation of the true existential point. The entity itself is not revealed except by its forms of revelations, all of which are preparations to reach the revelation of its true existential point. It is where they all aspire to reach. Their focus is to reach the revelation of the existential point, the [seventh](seven.html), the Holy Palace aligned in the middle.

***Matityahu (Matthew) 27:62*** *Now the next day, that followed the day of the* ***preparation****, the chief* [*priests*](priests.html) *and Pharisees came together unto Pilate…*

***Mordechai (Mark) 15:42*** *And now when the even was come, because it was the* ***preparation****, that is, the day before the* [*sabbath*](sabbath.html)*…*

***Luqas (***[***Luke***](luke.html)***) 23:54*** *And that day was the* ***preparation****, and the* [*sabbath*](sabbath.html) *drew on.*

***Yochanan (John) 19:14*** *And it was the* ***preparation*** *of the* [*passover*](passover.html)*, and about the sixth hour: and he saith unto the* [*Jews*](gen-jew.html)*, Behold your King!*

***Yochanan (John) 19:31*** *The* [*Jews*](gen-jew.html) *therefore, because it was the* ***preparation****, that the* [*bodies*](body.html) *should not remain upon the cross on the* [*sabbath*](sabbath.html) *day, (for that* [*sabbath*](sabbath.html) *day was an high day,) besought Pilate that their* [*legs*](body.html) *might be broken, and that they might be taken away.*

***Yochanan (John) 19:42*** *There laid they* [*Jesus*](yeshua.html) *therefore because of the* [*Jews*](gen-jew.html)*’* ***preparation*** *day; for the sepulchre was nigh at* [*hand*](fourteen.html)*.*

Six also represents the six orders of the [Mishna](orallaw.html). Through learning Torah, [one](one.html) [connects](connection.html) with [HaShem](hashem.html). The six orders are:

*Zeraim* ("[Seeds](flower.html)"), dealing with [prayer](prayer.html) and blessings, tithes and agricultural [laws.](law.html)

[*Moed*](settimes.html) ("[Festival](festival.html)"), pertaining to the [laws](law.html) of the [Sabbath](sabbath.html) and the [Festivals.](festivals.html)

*Nashim* ("Women"), concerning [marriage](mashal.html) and divorce, some forms of oaths and the [laws](law.html) of the [nazirite.](file:///D:\Word\Numbers\hair.html)

*Nezikin* ("Damages"), dealing with civil and criminal [law](law.html), the functioning of the courts and oaths.

*Kodashim* ("Holy things"), regarding sacrificial rites, the [Temple](temple.html), and the [dietary laws](law.html).

*Tohorot* ("Purities"), pertaining to the [laws](law.html) of [purity](purity.html) and [impurity](purity.html), including the [impurity](purity.html) of the dead, the [laws](law.html) of ritual [purity](purity.html) for the [priests](priests.html), the [laws](law.html) of "family [purity](purity.html)" and others.

Lets examine some examples of six.

# Six and The House of David

Six is a [number](nchart.html) that is uniquely associated with the [Jewish](gen-jew.html) people, in the [star](mazaroth.html) of [David](file:///D:\Word\Numbers\fathers.html) (Magen David – The Shield of David), a six pointed [star](mazaroth.html):

✡

There seems to be an intimate [connection](connection.html) between the [number](nchart.html) six and the house of David.

[***Midrash***](orallaw.html) ***Rabbah - Genesis XCVII*** *in* [*connection*](connection.html) *with the* [*offering*](korbanot) *of Nahshon of the* [*tribe*](tribes.html) *of Judah it is written, And his* [*offering*](korbanot) *was* [*one*](one.html) *silver dish (Num. VII, 13); whereas in* [*connection*](connection.html) *with all the others it states, ’his* [*offering*](korbanot)*.’ Thus a vav was added to Nahshon, hinting that six righteous men would come forth from his* [*tribe*](tribes.html)*, each of whom was blessed with six virtues. Thus of David it is written, That is skilful in playing, and a mighty man of valor, and a man of war, and prudent in affairs, and a comely person, and the Lord is with him (I Sam. XVI, 18). Of Hananiah, Mishael, and Azariah it is written, Youths in whom was no blemish, but fair to look on, and skilful in all wisdom, and skilful in* [*knowledge*](knowledge.html)*, and discerning in thought, and such as had ability to stand in the king's palace (Dan. I, 4). Of Hezekiah too six virtues are recorded: And his* [*name*](name.html) *is called, Wonderful, Counselor, Prince,* [*Mighty*](file:///D:\Word\Numbers\conundrum.html)*, Everlasting father, Prince of peace (Isa. IX, 5).4 Of Daniel it is written, Forasmuch as a surpassing spirit, and* [*knowledge*](knowledge.html)*, and understanding, interpreting of* [*dreams*](dreams.html)*, and declaring of riddles, and loosing of knots, were found in the same Daniel (Dan. V, 12). Finally, of the royal* [*Messiah*](mashiach.html) *it is written, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of* [*knowledge*](knowledge.html) *and of the* [*fear*](fear.html) *of the Lord (Isa. XI, 2).*

[***Midrash Rabbah***](orallaw.html) ***-*** [***Numbers***](nchart.html) ***XIII:11*** *Another reason why ‘attudim’ is written in full and the other word with a superfluous vav. It alludes to the six sons descended from Nahshon who were possessed of six blessings. They are the following: David, the* [*Messiah*](mashiach.html)*, Daniel, Hananiah, Mishael, and Azariah.*

As we shall see, [Ruth](ruth.html), as the progenitor of David, is also intimately bound with six and it’s multiples.

# Six In Space

We do [know](daat.html) that the [number](nchart.html) six represents the [physical](physical.html) [world](worlds.html). The Torah describes the [creation](bara.html) of the universe as a six part, six day, process.

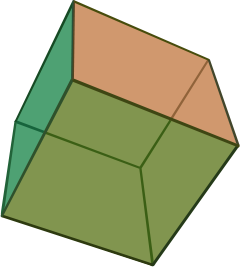
The following is an excerpt from *Reflections & Introspections*, [Elul](elul.html) – [Rosh Hashana](teruah.html)h – [Yom Kippur](kippur.html) – Sukkos, TORAH [INSIGHTS](insights.html) OF HAGAON [HAGADOL](hagadol.html) RavMoshe Shapiro.

“The nature of the [number](nchart.html) six and its very [first](one.html) source is the six natural directions of the [world](worlds.html)—[east](east.html), west, north, south, above, and below. All of these directions are the expansion of every entity. This in relation to space, and [time](time.html) as well was created as six days. In any [event](feasts.html), this is how space looks. Open space spreads to the [four](four.html) corners of the earth, above, and below. This is rooted in existence itself because God created the [world](worlds.html) as six days and rested on the [seventh](seven.html). Consequently, the [number](nchart.html) six is the [number](nchart.html) of expansion to all directions.”

“But the point of true existence, the central core from which all six directions emerge, and to which they subsequently return, is the [seventh](seven.html). It embraces the entire expansion to all the directions. Otherwise, each side would flee, and each would be a separate entity, the [east](east.html) would be by itself, the west would be by itself, and so on.”

“The central core where all the sides interconnect and from where they expand to all directions and to where they return is famously called, “The Holy Palace aligned in the middle”. This is stated in the Book of [Creation](bara.html) (4:3), as cited by the Kuzari(4:25) and by many earlier commentators.”

The Maharal indicates that six: Connotes being [*one*](one.html) in the sense of being whole and all encompassing, rather than being part of something else. The concept is illustrated by the six sides of an object (right, left, front, back, top, and bottom) that fully encompasses it:



Our sources describe the universe as emanating in six directions: north, south, [east](east.html), west, up, down, from a central point. All [physical](physical.html) space and all [physical](physical.html) objects have these six dimensions. Six represents completion, because something that is surrounded on all six sides: north, south, [east](east.html), west, above and below, is complete.

This [teaches](teacher.html) us that the [number](nchart.html) six befits the [Jewish](gen-jew.html) [nation](nations.html), which is [*one*](one.html) [nation](nations.html) and [*one*](one.html) *of* many [nations](nations.html).

There were six [cities of refuge](elul.html):

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

# Six In [Time](time.html)

[Shavuot](shavuot.html) occurs on the sixth day of the month of [Sivan](feasts.html). Chazal [teach](teacher.html) that the [creation](bara.html) narrative alludes to [Shavuot](shavuot.html) in the use of the wording: The sixth day. In the [creation](bara.html) narrative, the days are delineated with specific terminology:

[One](one.html) day.

A second day.

A [third](three.html) day.

A [fourth](four.html) day.

A [fifth](five.html) day.

The Sixth day.

[The seventh day](seven.html).

Thus we see that during the six days of [creation](bara.html), the sixth day is different from the preceding [five](five.html) days. In is only on the sixth day that the Torah uses the definite article *the*. Rashi suggests that the use of this terminology is a [remez](remez.html), a hint to [Shavuot](shavuot.html) which is the only [festival](festival.html) to occur on the sixth day of the [month](file:///D:\Word\Numbers\chodesh.html).

The sixth day of [creation](bara.html) was also [Rosh HaShanah](teruah.html) ([Yom Teruah](teruah.html)). It was the focus of [creation](bara.html) because on this day man was created. The [creation](bara.html) was finished with the [creation](bara.html) of man on the sixth day. On the sixth day [Adam](adam.html) and Chava left [Gan Eden](eden.html). They no longer had a [connection](connection.html) to this special [world](worlds.html). They had damaged the unity they had with [HaShem](hashem.html).

On the sixth day, six things were created:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XI:9 R.*** *Phinehas said: In the sixth He created six things:* [*Adam*](adam.html)*, Eve, creeping things, cattle, beasts, and* [*demons*](demons.html)*.*

Finally, the [world](worlds.html) in its current state will exist for [six thousand years](file:///D:\Word\Numbers\redemption.html):

***Sanhedrin 97a*** *The Tanna debe Eliyyahu* [*teaches*](teacher.html)*: The* [*world*](worlds.html) *is to exist six thousand years. In the* [*first*](one.html)[*two*](two.html) *thousand there was desolation;[[1]](#footnote-1)* [*two*](two.html) *thousand years the Torah flourished;[[2]](#footnote-2) and the next* [*two*](two.html) *thousand years is the Messianic era[[3]](#footnote-3), but through our many iniquities all these years have been lost.*

# Sixth In The Torah

The sixth [Commandment](cmds613.html) is *do not murder*. This is a fundamental [commandment](cmds613.html) that entails the respect for humanity. However, the principle of *murder* is not limited to [physical](physical.html) murdering of another’s [physical body](physical.html). We are commanded not to embarrass or shame our neighbor in any way:

***Vayikra (Leviticus) 19:18*** *You shall not go as a talebearer among your people; neither shall you stand idly by the* [*blood*](body.html) *of your neighbor …*

From this verse, the rabbis proclaimed that gossip or any means of publicly embarrassing someone else is likened to murder.

The [world](worlds.html) was created in six days, the six days of [crea­tion](bara.html). The [first](one.html) word in the Torah is *Bereshit* (In the beginning) which itself is composed of six [letters](letters.html) - בראשית. Furthermore the Torah clearly states: *G-d created six days[[4]](#footnote-4)*. There are also six alefs – א, in the [first](one.html) verse of the Torah. The [first](one.html) [letter](letters.html) vav in the Torah is found at the beginning of the sixth word (*v’et*). So [creation](bara.html) is connected to the [number](nchart.html) six.

The sixth day of [creation](bara.html) was *yesod,* which means both building a foundation and bonding. This was the day that [Adam](adam.html), the foundation of the human race, was created. [HaShem](hashem.html) [first](one.html) fashioned the entire [world](worlds.html) and then brought man into it. From this we learn that it is man’s obligation to form a [connection](connection.html) between the [physical](physical.html) and the [spiri­tual](physical.html) realms by using every aspect of the [physical](physical.html) [world](worlds.html) in the service of [HaShem](hashem.html).

# Six In [Torah Shebaalpeh](file:///D:\Word\Numbers\orallaw.html), the [oral Torah](orallaw.html):

[***Midrash Rabbah***](orallaw.html) ***- Genesis I:4*** *IN THE BEGlNNlNG GOD CREATED. Six things preceded the* [*creation*](bara.html) *of the* [*world*](worlds.html)*; some of them were actually created, while the* [*creation*](bara.html) *of the others was already contemplated. The Torah and the Throne of Glory were created. The Torah, for it is written, The Lord made me as the beginning of His way, prior to His works of old (Prov. VIII, 22).3 The Throne of GIory, as it is written, Thy throne is established of old, etc. (Ps. XCIII, 2). The* [*creation*](bara.html) *of the Patriarchs was contemplated, for it is written, I saw your* [*fathers*](fathers.html) *as the* [*first*](one.html)*-ripe in the* [*fig-tree*](bethphag.html) *at her* [*first*](one.html) *season (Hos. IX, 10).4 [The* [*creation*](bara.html) *of]* [*Israel*](file:///D:\Word\Numbers\gen-jew.html) *was contemplated, as it is written, Remember Thy congregation, which Thou hast gotten aforetime (Ps. LXXIV, 2). [The* [*creation*](bara.html) *of] the* [*Temple*](temple.html) *was contemplated, for it is written, Thou throne of glory, on high from the beginning, the place of our* [*sanctuary*](mikdash.html) *(Jer. XVII, 12). The* [*name*](name.html) *of* [*Messiah*](mashiach.html) *was contemplated, for it is written, His* [*name*](name.html) *existeth ere the* [*sun*](hachama.html) *(Ps. LXXII, 17).R. Ahabah b. R. Ze'ira said: Repentance too, as it is written, Before the mountains were brought forth, etc. (ib. XC, 2), and from that very moment, Thou turnest man to contrition, and sayest: Repent, ye children of men (ib. 3). I still do not* [*know*](daat.html) *which was* [*first*](one.html)*, whether the Torah preceded the Throne of Glory or the Throne of Glory preceded the Torah. Said R. Abba b. Kahana: The Torah preceded the Throne of Glory, for it says, ’The Lord made me as the beginning of His way, ere His works of old,’ which means, ere that whereof it is written, ’Thy throne is established of old.’*

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXIX:7*** *The* [*Temple*](temple.html)*: So* [*David*](file:///D:\Word\Numbers\fathers.html) *gave to Ornan for the place six hundred shekels of gold (I Chron. XXI, 25).*

# Six In [Thirty-six](thirtysix.html)

Six times six is [thirty-six](thirtysix.html).

The [number](nchart.html) six, and the [number](nchart.html) [thirty-six](thirtysix.html), both allude to the incomplete state of [creation](bara.html) that mankind is expected to rectify and bring to fruition.

# Six in 666

*Mosad Hayesod* cites the Vilna Gaon's commentary on the [Zohar](orallaw.html) that "the [number](nchart.html) 666 contains hidden within it exalted and lofty messianic potential." No other explanation is offered there.

666 is six repeated [three](three.html) times. Repeating a concept [three](three.html) times represents the affirmation and strength of that concept. The [number](nchart.html) 666 could thus represent the strength and perfection of the [physical](physical.html) [world](worlds.html), which Judaism [teaches](teacher.html) will occur in the messianic era, when the [physical](physical.html) [world](worlds.html) will reach its ultimate purpose, to be a vehicle through which the *created* [experience](experience.html) the Creator.

# Six In Megillat [Ruth](ruth.html)

There is a proliferation of the [number](nchart.html) six (and its multiples) in the Megillah of [Ruth](ruth.html):

Shuv (return) occurs [twelve](twelve.html) times in chapter [one](one.html).

6 times: “**Shuv**” indicates a return to Beit-Lechem (vv. 6,7,10,21,22,22).

6 times: “**Shuv**” indicates a return to Moav (vv. 8, 11,12,15,15,16).

M'lak'tot (gleaners)occurs [twelve](twelve.html) times in chapter [two](two.html).

In [Ruth](ruth.html) 3:14 and 3:16 we see six measures of [barley](file:///D:\Word\Numbers\timing.html).

[***Midrash***](orallaw.html) ***Rabbah -*** [***Ruth***](ruth.html) ***V:6*** *AND BOAZ SAID UNTO HER AT MEAL* [*TIME*](time.html)*: COME HITHER, AND* [*EAT*](eating.html) *OF THE BREAD, AND DIP THY MORSEL IN THE VINEGAR. AND SHE SAT BESIDE THE REAPERS; AND THEY REACHED HER PARCHED CORN, AND SHE DID* [*EAT*](eating.html) *AND WAS SATISFIED AND LEFT THEREOF (II, 14). R. Jonathan interpreted this verse in six ways.*

[***Midrash Rabbah***](orallaw.html) ***-*** [***Ruth***](ruth.html) ***VII:2*** *Simon said: The meaning is that as a reward for, AND HE MEASURED SIX BARLEYS AND LAID [THEM] ON HER,1 he was vouchsafed that there should arise from her six righteous men, each* [*one*](one.html) *of them possessing six outstanding virtues, viz.* [*David*](file:///D:\Word\Numbers\fathers.html)*, Hezekiah, Josiah, Hananiah, Mishael and Azariah, Daniel, and the* [*Messiah*](mashiach.html)*. David, as it is said, Skilful in playing, and a mighty man of valor, and a man of war, and prudent in affairs, and a comely person, and the Lord is with him (I Sam. XVI, 18); Hezekiah, as it is said, That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it, through justice and through righteousness (Isa. IX, 6). And his* [*name*](name.html) *is called Pele- joez-el-gibbor-abi-ad-sar-shalom (ib. 5). Some observe that l'marbeh (be increased) is written with a closed mem. Josiah, as it is said, For he shall be as a tree planted by the waters, and that spreadeth out its roots by the river, etc. (Jer. XVII, 8). Hananiah, Mishael, and Azariah, as it is said, Youths in whom there was no blemish, but fair to look on, and skilful in all wisdom, and skilful in* [*knowledge*](knowledge.html)*, and discerning in thought, and such as had ability (Dan. I, 4). Daniel, as it is said, A surpassing spirit, and* [*knowledge*](knowledge.html)*, and understanding, interpreting of* [*dreams*](dreams.html)*, and declaring of riddles, and loosing of knots, were found in the same Daniel (ib. v, 12). The* [*Messiah*](mashiach.html)*, as it is said, And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, etc. (Isa. XI, 2).*

The [name](name.html) Boaz appears [three](three.html) times six times in sefer [Ruth](ruth.html).

The [name](name.html) [*Ruth*](ruth.html) appears [two](two.html) times six times in sefer [Ruth](ruth.html). (Both of these counts ignore the [genealogy](file:///D:\Word\Numbers\toldot.html) at the end of the Megillah which is not, properly, part of the story).

# Six / Vav – Past and [Future](future.html)

The [letter](letters.html) vav attached to a verb converts that verb from either the past to the [future](future.html) tense, or from the [future](future.html) to the past tense. For example, the word *hoiya* in [Hebrew](hebrew.html) means “it was.” The word *v’hoiya* means “it will be.” By merely attaching the [letter](letters.html) vav, the past is transformed into the [future](future.html). In reverse, consider the word *yehi*, which means “it shall be,” as in “*Yehi or[[5]](#footnote-5)*, “Let there be light.” Place a ***vav*** in front, *vayehi*, and the meaning becomes, “There *was* light”, in the past tense.

# Miscellaneous Sixes

The six Sephirot represented by the vav: Chesed, gevurah, tiferet, netzach, hod, yesod.

The [number](nchart.html) six also represents the six hundred thousand [Jew­ish](gen-jew.html) men aged 20-60 who [left the land of Egypt](file:///D:\Word\Numbers\thebirth.html). It additionally represents the Torah because the word ישראל, [Israel](file:///D:\Word\Numbers\gen-jew.html), is an acronym meaning “יש ששים רבוא אותיות לתורה - There are six hundred thousand [letters](letters.html) of the Torah,” and if [*one*](one.html) [letter](letters.html) of the Torah is missing or broken or cracked, G-d forbid, the entire [Torah scroll](letters.html) is declared not kosher, it is unfit to be read. Similarly, if [one](one.html) [Jew](gen-jew.html) strays from the path, or is missing or defiled, the entire [Jewish](gen-jew.html) [nation](nations.html) is likewise lacking or defiled. We are rendered incomplete.

Thus six and the vav [teaches](teacher.html) us the monumental effect we have on the [physical](physical.html) [world](worlds.html) by being connected on high and bringing the Torah down to earth in our thoughts, speech, and actions.

✡ ✡ ✡

The Arizal explains that [numbers](nchart.html) have their origins in the supernal [spiritual](physical.html) [worlds](worlds.html). Single digit [numbers](nchart.html) correspond to the [physical](physical.html) realm Asiyah, the sefirat Malkhut. Tens correspond to the angelic realm Yetzirah, the sefirat Tiferet. Hundreds correspond to the Neshama realm Beriah, the sefirat Binah, Imma. Being that hundreds emanate from the realm of Imma, they are the source of blessing. Therefore, all offerings are the rectification of 100% of the produce offered.

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. I.e., no Torah. It is a tradition that [Abraham](file:///D:\Word\Numbers\avraham.html) was fifty-two years old when he began to convert men to the worship of the true God; from Adam until then, two thousand years elapsed. [↑](#footnote-ref-1)
2. I.e., from Abraham's fifty-second year until one hundred and seventy-two years after the destruction of the second [Temple](file:///D:\Word\Numbers\temple.html). This does not mean that the Torah should cease thereafter, but is mentioned merely to distinguish it from the next era. [↑](#footnote-ref-2)
3. I.e., [Messiah](file:///D:\Word\Numbers\mashiach.html) will come within that period. [↑](#footnote-ref-3)
4. Shemot 20:11 [↑](#footnote-ref-4)
5. Bereshit 1:3 [↑](#footnote-ref-5)