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The Significance of The [Number](nchart.html) [Twenty](twenty.html)-[four](four.html)

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In this [study](study.html) I would like to answer the following questions: What in the meaning of the [number](nchart.html) [twenty](twenty.html)-[four](four.html) (24)? What is the significance of the [number](nchart.html) [twenty](twenty.html)-[four](four.html)? The [number](nchart.html) [twenty](twenty.html)-[four](four.html) written in [Hebrew](hebrew.html) [letters](letters.html) is “kaf-dalet” - כ*ד*. The [number](nchart.html) [twenty](twenty.html)-[four](four.html) in [Hebrew](hebrew.html) spells out the word “kad” or pitcher.

כ*ד* = [Twenty](twenty.html)-[four](four.html) = kad = pitcher

The [number](nchart.html) [twenty](twenty.html)-[four](four.html) is associated with judgment and severity. In some way, unity is also associated with the [number](nchart.html) [twenty](twenty.html)-[four](four.html).

# The [Creation](bara.html) of [Twenty](twenty.html)-[four](four.html)

The [first](one.html) usage of the [number](nchart.html) [twenty](twenty.html)-[four](four.html) is at the dedication of the altar in the [Mishkan](mikdash.html) (the [Tabernacle](mikdash.html) in the wilderness):

***Bamidbar (***[***Numbers***](nchart.html)***) 7:88*** *And all the oxen for the* [*sacrifice*](korbanot.html) *of the peace offerings were* [*twenty*](twenty.html) *and* [*four*](four.html) *bullocks, the rams sixty, the he goats sixty, the lambs of the* [*first*](one.html) *year sixty. This was the dedication of the altar, after that it was anointed.*

*The concept of* [*twenty*](twenty.html)*-*[*four*](four.html) *was created in this pasuk*. This pasuk [teaches](teacher.html) us that [twenty](twenty.html)-[four](four.html) is intimately associated with the altar in the [Mishkan](mikdash.html).

# The Tanach

According to the [Talmud](orallaw.html), the Tanach[[1]](#footnote-1) consists of [twenty](twenty.html)-[four](four.html) books. This [number](nchart.html) is derived by not dividing [first](one.html) and second Shmuel, [first](one.html) and second Kings, [first](one.html) and second Chronicles, by treating Ezra and Nechemiah as [one](one.html) book, and by counting the [twelve](twelve.html) minor prophets as [one](one.html) book.

***Taanit 8a*** *to whom his studies are as hard as iron, it is because he has failed to systematize his studies, as it is said, And* [*one*](one.html) *do not whet the edge. What is his remedy? Let him attend the school even more regularly, as it is said, Then must he put to more strength; but wisdom is profitable to direct. [The latter words indicate] how much more profitable would his efforts be if he had originally systematized his studies. Thus for example, Resh Lakish made it his practice to repeat in systematic order his studies* [*forty*](forty.html) *times corresponding to the* [*forty*](forty.html) *days during which the Torah was given, and only then would he come before R. Johanan. R. Adda b. Abbahu made it his practice to repeat in systematic order his studies* [*twenty*](twenty.html)*-*[*four*](four.html) *times corresponding to the [*[*twenty*](twenty.html)*-*[*four*](four.html) *books which embody] the Torah, the Prophets and the Hagiographa, and only then would he come before Raba.*

[***Midrash***](orallaw.html) ***Bamidbar Rabba to*** [***Numbers***](nchart.html) ***7:48-89*** *R. Berekiah the* [*priest*](priests.html)*, the son of Rabbi, said: We read the text ‘masmeroth’ but the written form is actually ‘mishmaroth.’ As the* [*number*](nchart.html) *of priestly and levitical divisions is* [*twenty*](twenty.html)*-*[*four*](four.html)*, so the* [*number*](nchart.html) *of books in the Bible is* [*twenty*](twenty.html)*-*[*four*](four.html)*. The words of the Scribes are compared to the words of the Torah, thus* [*teaching*](teacher.html) *that the former are as true as the latter. Another exposition of the expression ‘And as nails (masmeroth)’. The written form is ‘mishmaroth’, to imply that as the* [*number*](nchart.html) *of divisions is* [*twenty*](twenty.html)*-*[*four*](four.html) *so the* [*number*](nchart.html) *of nails must be* [*twenty*](twenty.html)*-*[*four*](four.html)*.*

The [twenty](twenty.html)-[four](four.html) “Books” in the Tanach are as follows:

1-5: The [Five](five.html) Books of Moses Torah:

Bereshit, or Genesis

Shemot, or [Exodus](exodus.html)

VaYikra, or Leviticus

BaMidbar, or [Numbers](nchart.html)

Devarim, or Deuteronomy.

6-9: The “Neviim Rishonim,” the Early, or Former, Prophets:

Yehoshua or Joshua

“Shoftim” or Judges

Shmuel or Samuel I and II

“Melachim” or Kings I and II

10-13: The “Neviim Acharonim,” the Later Prophets:

Yeshayahu or Isaiah

Yirmiyahu or Jeremiah

Yechezkel or Ezekiel

“Trei Asar” or Minor Prophets (or “The [Twelve](twelve.html) Prophets”). Books and Prophets within “Trei Asar”: Hosea, Joel, Amos, Obadiah, [Jonah](file:///D:\Word\Numbers\jonah.html), Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

14-16: The “Sifrei Emet,” “Books of Truth”:

“Tehillim” or [Psalms](psalms1.html)

“Mishlei” or Proverbs

“Iyov” or Job

17-21: The “[Five](five.html) Megilot” or “[Five](five.html) Scrolls”:

“Shir HaShirim” or Song of Songs

Rut or [Ruth](ruth.html)

“Eichah” or Lamentations

“Kohelet” or Ecclesiastes

[Esther](esther.html)

22-24: The “Other Writings”:

Daniel

Ezra-Nehemiah

“Divrei HaYamim” or Chronicles I and II.

Thus the Tanach is united in the [twenty](twenty.html)-[four](four.html) which unifies the books, forming them into a single entity.

The [twenty](twenty.html)-[four](four.html) books of the Scriptures are likened to a pitcher of water from the great sea (the [number](nchart.html) [twenty](twenty.html)-[four](four.html) in [Hebrew](hebrew.html) spells out the word “Kad,” or pitcher).

# [Priests](priests.html) and Levites

The Kahuna (Priesthood) was divided into [twenty](twenty.html)-[four](four.html) Mishmarot (courses). Every week, another Mishmeret (Ma’amad) would serve in the [Mikdash](mikdash.html) ([Sanctuary](mikdash.html)); during the pilgrimage [festivals](festivals.html) of [Pesach](passover.html), [Succoth](succoth.html), [Shavuot](shavuot.html), [Kohanim](priests.html) ([Priests](priests.html)) from all the Mishmarot served. The Mishmarot were the families of the Levites, that were designated by King David for service in the [Beit HaMikdash](mikdash.html) (the [Temple](temple.html)):

***Divrei Hayamim (1 Chronicles) 23:1*** *So when David was old and full of days, he made Solomon his son king over Israel. 2 And he* [*gathered*](gather.html) *together all the princes of Israel, with the* [*priests*](priests.html) *and the Levites. 3 Now the Levites were numbered from the age of* [*thirty*](thirty.html) *years and upward: and their* [*number*](nchart.html) *by their polls, man by man, was* [*thirty*](thirty.html) *and* [*eight*](eight.html) *thousand. 4 Of which,* [*twenty*](twenty.html) *and* [*four*](four.html) *thousand were to set forward the work of the house of* [*HaShem*](hashem.html)*; and* [*six*](six.html) *thousand were officers and judges: 5 Moreover* [*four*](four.html) *thousand were porters; and* [*four*](four.html) *thousand praised* [*HaShem*](hashem.html) *with the instruments which I made, said David, to praise therewith. 6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari. 7 Of the Gershonites were, Laadan, and Shimei. 8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel,* [*three*](three.html)*. 9 The sons of Shimei; Shelomith, and Haziel, and Haran,* [*three*](three.html)*. These were the chief of the* [*fathers*](fathers.html) *of Laadan. 10 And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These* [*four*](four.html) *were the sons of Shimei. 11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in* [*one*](one.html) *reckoning, according to their father’s house. 12 The sons of Kohath; Amram, Izhar,* [*Hebron*](city.html)*, and Uzziel,* [*four*](four.html)*. 13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons forever, to burn* [*incense*](ketoret.html) *before* [*HaShem*](hashem.html)*, to minister unto him, and to bless in his* [*name*](name.html) *for ever. 14 Now concerning Moses the man of God, his sons were named of the* [*tribe*](tribes.html) *of Levi. 15 The sons of Moses were, Gershom, and Eliezer. 16 Of the sons of Gershom, Shebuel was the chief. 17 And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many. 18 Of the sons of Izhar; Shelomith the chief. 19 Of the sons of* [*Hebron*](city.html)*; Jeriah the* [*first*](one.html)*, Amariah the second, Jahaziel the* [*third*](three.html)*, and Jekameam the* [*fourth*](four.html)*. 20 Of the sons of Uzziel; Michah the* [*first*](one.html)*, and Jesiah the second. 21 The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish. 22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them. 23 The sons of Mushi; Mahli, and Eder, and Jeremoth,* [*three*](three.html)*. 24 These were the sons of Levi after the house of their* [*fathers*](fathers.html)*; even the chief of the* [*fathers*](fathers.html)*, as they were counted by* [*number*](nchart.html) *of names by their polls, that did the work for the service of the house of* [*HaShem*](hashem.html)*, from the age of* [*twenty*](twenty.html) *years and upward.*

***Taanit 27a*** *THE FOLLOWING ARE [THE DETAILS CONCERNING] THE MA’AMADOTH. BECAUSE IT IS SAID,* [*COMMAND*](cmds613.html) *THE CHILDREN OF ISRAEL etc. What does [this Mishnah] mean to say? — This is what it means to say: THE FOLLOWING ARE [THE DETAILS CONCERNING] THE MA’AMADOTH. AND WHY WERE THE MA’AMADOTH INSTITUTED? BECAUSE IT IS SAID,* [*COMMAND*](cmds613.html) *THE CHILDREN OF ISRAEL AND SAY UNTO THEM: MY* [*FOOD*](food.html) *WHICH IS PRESENTED UNTO ME. HOW CAN A MAN’S* [*OFFERING*](korbanot) *BE BROUGHT [ON THE ALTAR] AND HE IS NOT PRESENT? [THEREFORE] THE EARLIER PROPHETS INSTITUTED* [*TWENTY*](twenty.html)*-*[*FOUR*](four.html) *MISHMAROTH; EACH MISHMAR WAS REPRESENTED [AT THE* [*TEMPLE*](temple.html)*] IN* [*JERUSALEM*](city.html) *BY ITS OWN MA’AMAD OF* [*PRIESTS*](priests.html)*, LEVITES AND ISRAELITES. WHEN THE* [*TIME*](time.html) *CAME FOR THE MISHMAR TO GO UP, THE* [*PRIESTS*](priests.html) *AND LEVITES WENT UP TO* [*JERUSALEM*](city.html)*.*

***Taanit 27a*** *R. Hama b. Guria said in the* [*name*](name.html) *of Rab: Moses instituted for Israel* [*eight*](eight.html) *Mishmaroth,* [*four*](four.html) *from [the family of] Eleazar and* [*four*](four.html) *from [the family of] Ithamar; Samuel came and increased them to sixteen; David came and increased them to* [*twenty*](twenty.html)*-*[*four*](four.html)*, as it is said, In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valor at Jazer of Gilead.*

*Middoth Chapter 3 MISHNAH 5. THERE WERE RINGS TO THE NORTH OF THE ALTAR,* [*SIX*](six.html) *ROWS OF* [*FOUR*](four.html) *EACH (*[*twenty*](twenty.html)*-*[*four*](four.html)*), OR, ACCORDING TO SOME,* [*FOUR*](four.html) *ROWS OF* [*SIX*](six.html) *EACH, AT WHICH THEY USED TO SLAUGHTER THE SACRIFICIAL ANIMALS. THE SLAUGHTERERS SHED WAS AT THE NORTH OF THE ALTAR. THERE WERE* [*EIGHT*](eight.html) *DWARF PILLARS THERE, ON WHICH WERE BLOCKS OF CEDAR-WOOD. IN THESE WERE FIXED HOOKS OF IRON,* [*THREE*](three.html) *ROWS IN EACH, ON WHICH THEY HUNG THE CARCASSES, AND FLAYED THEM OVER TABLES OF MARBLE BETWEEN THE PILLARS.*

“To the north of the altar were rings, [six](six.html) rows of [four](four.html) each, and some say [four](four.html) rows of [six](six.html) each, at which they slaughtered the animal offerings”. And what exactly were these rings? Tif’eret Yisrael explains, “Every Mishmeret (Ma’amad), of the [twenty](twenty.html)-[four](four.html), had its own special ring, (embedded into the stone floor of the courtyard north of the altar) fashioned similar to an arch, which opened on [one](one.html) side on a pivot. They would raise the arch on its pivot and place the [neck](body.html) of the animal under it. Then the ring would be closed and the end attached to the floor thus preventing the animal from moving around.

All the people, inhabitants of the towns, of Israel, which constituted the Ma’amad, assembled in the [city](city.html) of the Ma’amad.” [A Ma’amad was the group of Israelites representing a particular geographic area. Eretz Yisrael was divided into [twenty](twenty.html)-[four](four.html) Ma’amad districts and each of the [twenty](twenty.html)-[four](four.html) Ma’amad groups was associated with [one](one.html) of the [twenty](twenty.html)-[four](four.html) Mishmarot (families) of the Levites and the [Priests](priests.html). Both the Ma’amad group and the associated Mishmar of [Priests](priests.html) represented the same district. When a Mishmar was called to officiate in the [Beit HaMikdash](mikdash.html), some of the members of its associated Ma’amad group would go up to [Jerusalem](city.html), enter the Azara and serve as witnesses to the daily sacrificial rite as representatives of their Ma’amad and all of the people of Israel.]

Thus we see that the [Priests](priests.html) represented the [Jews](gen-jew.html) of their district. From this we can see that the [twenty](twenty.html)-[four](four.html) mishmarot were a picture of the unity of Israel.

The [Gemara](orallaw.html) states that there are [twenty](twenty.html)-[four](four.html) instances in Scripture where the [Priests](priests.html) are referred to as Levites. Reb Tzadok HaKohen from Lublin writes that the concept of [Shabbat](sabbath.html) is mentioned [twelve](twelve.html) times in the Torah, and we [know](daat.html) that everything on [Shabbat](sabbath.html) is double, so essentially [Shabbat](sabbath.html) is represented by the [number](nchart.html) [twenty](twenty.html)-[four](four.html). This idea is also reflected in the fact that a bride adorns herself with [twenty](twenty.html)-[four](four.html) ornaments, and the [Shabbat](sabbath.html) is referred to as the bride. In a similar vein we can suggest that the [Zohar](orallaw.html) states that a Torah scholar is akin to [Shabbat](sabbath.html), and the [Priests](priests.html) and Levites were the quintessential Torah scholars amongst the [Jewish](gen-jew.html) People, so it is appropriate that the [Priests](priests.html) are referred to as Levites [twenty](twenty.html)-[four](four.html) times in Scripture.

# The Mystery of Unity

***Soncino*** [***Zohar***](orallaw.html)***, Shemot, Section 2, Page 139b*** *‘There are* [*thirteen*](thirteen.html) *things enumerated apart from the stones, which, taken altogether, make* [*twenty*](twenty.html)*-* [*five*](five.html) *in the supernal mystery of the union. Corresponding to these* [*twenty*](twenty.html)*-*[*five*](five.html)*, Moses chiselled* [*twenty*](twenty.html)*-*[*five*](five.html)[*letters*](letters.html) *in writing the mystery of the* [*Shema*](shema.html) *(the* [*twenty*](twenty.html)*-*[*five*](five.html)[*Hebrew*](hebrew.html)[*letters*](letters.html) *contained in the verse, “hear, O Israel, the Lord our God, the Lord is* [*one*](one.html)*”).* [*Jacob*](israelja.html) *wished to express the unity below and did so in the* [*twenty*](twenty.html)*-*[*four*](four.html)[*letters*](letters.html) *of the response to the* [*Shema*](shema.html)*: “Blessed be the* [*Name*](name.html) *of His glorious Kingdom for ever and ever.” He did not bring it up to* [*twenty*](twenty.html)*-*[*five*](five.html) *because the* [*Tabernacle*](mikdash.html) *was not yet.*

[Jacob](israelja.html) wanted to establish the “Mystery of Unity” below [on earth], and composed the [twenty](twenty.html)-[four](four.html) [letters](letters.html) of, “Blessed be the [name](name.html) of His glorious kingdom forever.” He didn’t make it [twenty](twenty.html)-[five](five.html) [letters](letters.html) since the [Tabernacle](mikdash.html) had yet to be built. Once the [Tabernacle](mikdash.html) was built, the [first](one.html) word was completed ... With regard to this it says, “God [spoke](mashal.html) to him from the Tent of Meeting, saying ...” (Leviticus 1:1), which has [twenty](twenty.html)-[five](five.html) [letters](letters.html).

What does this mean?

The “Mystery of Unity” refers to the supernatural state of existence when all negative traits disappear, traits that lead to division among people, such as hatred, jealousy, anger, and so on. This will be the “state of union” in the Messianic [time](time.html), when the human inclination to do evil will be removed permanently.

There are [twenty](twenty.html)-[four](four.html) Ornaments of the Bride*.[[2]](#footnote-2)* These correspond to the [twenty](twenty.html)-[four](four.html) books of Scripture that comprise the main part of the [Shavuot](shavuot.html) night [*Tikkun*](tikkun.html), as well as the [twenty](twenty.html)-[four](four.html) possible combinations of [HaShem](hashem.html)’s holy [Name](name.html) *Adonai*, that correspond to the Sefirah of Malchut. By reciting the [Tikkun](tikkun.html) of [Shavuot](shavuot.html) night, [one](one.html) clothes the Bride, the Divine Presence, in beautiful garments that make her fit for union with the King.

The [Zohar](orallaw.html) makes it very clear: those of us who want to be part of the Light revealed in the morning, the [Zohar](orallaw.html) speaks of the [marriage](mashal.html), the [coming](coming.html) together of Zeir Anpin and Malchut, this work we are about to do, the reading of the [twenty](twenty.html)-[four](four.html) books, and the mediation on the [twenty](twenty.html)-[four](four.html) combinations at the end of each reading, that is how we prepare the bride for the union. That is how we prepare ourselves to receive the tremendous Light to be revealed in the morning.

[**Midrash**](orallaw.html) **Bamidbar Rabba to** [**Numbers**](nchart.html) **4:17 – 5:10** The [twenty](twenty.html)-[four](four.html) priestly gifts assigned to the [tribe](tribes.html) of Levi; [ten](ten.html) in the [Sanctuary](mikdash.html):

1. The [sin](sin.html)-[offering](korbanot) of cattle,
2. guilt-[offering](korbanot) for undoubted commission of offences,
3. communal peace-offerings,
4. [sin](sin.html)-[offering](korbanot) of fowl,
5. guilt-[offering](korbanot) for doubtful commission of offence,
6. the leper’s log of oil,
7. the [two](two.html) loaves,
8. the show bread,
9. the surplus of the ‘[omer](omer.html), and
10. the remnants of meal offerings],

[Ten](ten.html) on the Land [Lit. ‘in the borders’, the technical designation of [Eretz Israel](city.html) as distinct from [Jerusalem](city.html)]. The [ten](ten.html) are:

1. Teruma,
2. teruma of the tithe the cake of dough,
3. the [first](one.html) of the fleece,
4. gifts consisting of the shoulder cheeks, and maw, - these count as [one](one.html),
5. [redemption](redemption.html) money of the firstborn,
6. the substitute for the firstling [ass](chamor.html),
7. [field](field.html) of possession,
8. devoted [field](field.html), and
9. the restoration of anything taken illegitimately from a proselyte;
10. if he dies without heirs, restoration must be made to the [priest](priests.html),[[3]](#footnote-3)

And [four](four.html) in [Jerusalem](city.html)

1. The firstling,
2. firstfruits,
3. contribution from thank-offerings and
4. the ram of the nazirite, and the skins of sacrifices.

# Hindrances to Repentance

Rambam’s list of [twenty](twenty.html)-[four](four.html) situations which *prevent* teshuva.[[4]](#footnote-4)

This chapter lists [twenty](twenty.html)-[four](four.html) things that prevent repentance, and tells us that even so, there is nothing that stands in the way of repentance.

1) There are [twenty](twenty.html)-[four](four.html) things for which repentance cannot be done. [Four](four.html) of these are very great [sins](sin.html), and if [one](one.html) commits any of them God will not accept [one](one.html)’s repentance on account of the seriousness of the [sin](sin.html). These [four](four.html) [sins](sin.html) are as follows:

(i) Causing a lot of people to [sin](sin.html). Included in this category is preventing a lot of people from fulfilling a [mitzva](cmds613.html).[[5]](#footnote-5)

(ii) Bringing [one](one.html)’s fellow from good to bad, e.g. by enticing or influencing him.

(iii) Not preventing [one](one.html)’s son from entering a bad culture. Since [one](one.html)’s son is in [one](one.html)’s charge, then if [one](one.html) had tried to prevent him he wouldn’t have entered the bad culture, so it is as if [one](one.html) has caused him to [sin](sin.html). Included in this category is not preventing another person or persons from doing wrong but instead leaving them to their failings.

(iv) Sinning with the intention of repenting afterwards. Included in this category is sinning with the intention of waiting for the Day of [Atonement](kippur.html) to atone [one](one.html).

2) There are [five](five.html) [sins](sin.html) which lock the Gates of Repentance for [one](one.html), and they are as follows:

(i) Disassociating oneself from the [community](community.html), for at a [time](time.html) when they repent [one](one.html) won’t be associated with them or with the [merit](merit.html) of their repentance.

(ii) Arguing with the words of the Sages, for arguing like this causes [one](one.html) to disassociate, whereupon [one](one.html) won’t [know](daat.html) [how to reach] the Gates of Repentance.

(iii) Mocking the [mitzvot](cmds613.html), which makes them as nothing in [one](one.html)’s own opinion, so that [one](one.html) won’t fulfill them - if [one](one.html) doesn’t fulfill them, how else will [one](one.html) achieve [merits](merit.html)?!

(iv) Disgracing [one](one.html)’s Rabbis, for doing this will cause [one](one.html) to be pushed and loathed like Gehazi, and when [one](one.html) is bothered it will transpire that [one](one.html) is not learning, or being [taught](teacher.html), the true way.

(v) Hating the rebukes [in the Torah], for this obstructs repentance. Rebuke leads to repentance.

When [one](one.html) remembers [one](one.html)’s [sins](sin.html) and is humiliated by them, [one](one.html) will repent, as it is written, “Remember, and don’t forget, how you provoked the Lord you God to anger...you have been rebellious, et cetera”, and it is also written, “Yet the Lord has not given you a [heart](body.html) to perceive, and [eyes](body.html) to see, and [ears](body.html) to hear, until this day”, and it is also written, “Do you thus requite the Lord, O foolish and unwise people? Is He not your father who bought you?”. Isaiah similarly rebuked the [Jews](gen-jew.html) by saying, “Ah, sinful [nation](nations.html), a people loaded with iniquity, a [seed](flower.html) of evildoers, children that deal corruptly”, and, “The ox knows his owner, and the [ass](chamor.html) his master’s crib, but Israel does not [know](daat.html), my people does not consider”, and, “Because I [know](daat.html) that you are obstinate and your [neck](body.html) is an iron sinew and your [forehead](body.html) brass”. In this vein the Lord has commanded us to rebuke sinners, as it is written, “[Cry](mashal.html) aloud, do not spare, raise your voice like a [shofar](shofar.html) and show my people their transgression”. Similarly, all the Prophets rebuked the [Jews](gen-jew.html) until they repented. Therefore, in each and every [Jewish](gen-jew.html) [community](community.html), a wise, God-fearing and great person who is loved by everyone should rise up, rebuke everybody and make them repent. [One](one.html) who hates rebukes will not be affected by them and will remain with his [sins](sin.html), which in his opinion are good.

3) There are [five](five.html) [sins](sin.html) for which there is no complete repentance, because they are [sins](sin.html) committed against [one](one.html)’s fellow man but [one](one.html) doesn’t [know](daat.html) against whom exactly [one](one.html) had sinned in order to [be able to] pay him back or ask for [forgiveness](forgive.html). These [sins](sin.html) are as follows:

(i) Cursing a group of people, but not a particular person, for then [one](one.html) can ask an individual for [forgiveness](forgive.html).

(ii) Teaming up with a thief, because [one](one.html) doesn’t to whom the stolen articles belong. The thief steals from many people and brings the stolen goods to [one](one.html), which [one](one.html) accepts. Furthermore, this is encouraging the thief to steal, thereby [one](one.html) is causing him to [sin](sin.html).

(iii) Finding a lost article and not searching for its owner. When, after some [time](time.html), [one](one.html) repents, [one](one.html) will not [know](daat.html) to whom to return it.

(iv) Using charity which has been set aside for poor people, orphans and widows. Such people are miserable and not very well [known](daat.html), move around a lot from town to town, and hardly anybody knows them. Anybody who uses their charity won’t [know](daat.html) to whom to pay it back.

(v) Accepting a bribe in order to bias a judgment. [One](one.html) who does so will not feel as though he is having is judgment affected and so will not correct it, for this matter is uncontrollable. Furthermore, [one](one.html) is causing the briber to [sin](sin.html).

4) There are [five](five.html) [sins](sin.html) for which [one](one.html) [probably] won’t repent, because in most people’s opinions these are minor [sins](sin.html) and not even considered as [sins](sin.html). These [sins](sin.html) are as follows:

(i) [Eating](eating.html) a meal such that [one](one.html)’s host will have insufficient [food](food.html) for his next meal - this is also akin to theft. [One](one.html) who does this will not consider it a [sin](sin.html), and will try to [justify](justification.html) it by saying that he had permission to [eat](eating.html).

(ii) Using the guarantee of a loan given to a poor person, for such an item would be a spade or plough. Somebody who acts in this way will think that the poor person isn’t lacking the item and will not count it as theft.

(iii) Looking at the nakedness of any of [one](one.html)’s close relatives. [One](one.html) who does this will think it as nothing, for the reason that he did not draw near to, or have [intercourse](marriageact.html) with, her. He does not [know](daat.html) that staring is a great [sin](sin.html) and causes coition, as it is written, “...and that you do not stray after your own [heart](body.html) and your own [eyes](body.html)“.

(iv) [One](one.html) who revels in the degradation of someone else will not consider it a [sin](sin.html), because the person in question was not [standing](mashal.html) there and was not shamed or embarrassed, but he is instead comparing that person’s actions to his own so that he will be respected and the other person will be shamed.

(v) [One](one.html) who suspects properly-acting people [of sinning] will not consider it a [sin](sin.html), because he will think that he is not causing any damage, but that there is only suspicion present. He does not [know](daat.html) that this is a great [sin](sin.html), for he is considering properly-acting people as sinners.

5) There are [five](five.html) [sins](sin.html) to which people who commit them are attracted and find it difficult to retract from. Therefore, [one](one.html) has to be careful not to be attracted by them, for they all extremely bad temperaments. These [sins](sin.html) include slander, tale-bearing, having bad thoughts, and making friends with a [wicked](wicked.html) person, because [one](one.html) will learn from his actions and will become [wicked](wicked.html). Solomon said, “A companion of fools shall suffer harm”. It has already been explained in the [Laws](law.html) of Temperaments what [one](one.html) has to accustom oneself to - how much more so a penitent [has to accustom himself to these things].

6) None of these [sins](sin.html) completely prevents repentance, even though they may inhibit it. If somebody repented for having committed [one](one.html) of these [sins](sin.html) his repentance is accepted, and he will get a share in the [World](futures.html) To Come.

From these [twenty](twenty.html)-[four](four.html) we can see that teshuva, repentance, is a key ingredient that enables a sinner to unify himself with the people of Israel.

# Rabbi Akiva’s Talmidim

We are [taught](teacher.html) that the [twenty](twenty.html)-[four](four.html) thousand talmidim of R. Akiva died because of lack of mutual respect which eclipsed their greatness in learning. These talmidim all died between [Pesach](passover.html) and [Lag B’Omer](omer.html). Because [HaShem](hashem.html) was displeased with the service of the talmidim, they died.

Our Sages [teach](teacher.html) that the greatness of these talmidim was such that they each viewed himself as a [teacher](teacher.html) and not as a student, in relation to the rest of the [twenty](twenty.html)-[four](four.html) thousand. Thus they refused to learn from each other. They were all givers. However, without a receiver, a [giver](giver.html) is impotent. It is like having a man without his wife. Because there were no receivers, there was not unity (think of the unity between a husband and wife). Thus the “[twenty](twenty.html)-[four](four.html)” died because they lacked the unity required of talmidim, and indeed of all Israel. Each of us should strive to [teach](teacher.html) when it is required, and strive to learn when another is [teaching](teacher.html). We call all learn from everyone because [HaShem](hashem.html) has given a different measure of Torah to every man.

A kab is [four](four.html) logs of [twenty](twenty.html)-[four](four.html) eggs.

Lit., ‘from [time](time.html) to [time](time.html)’, the technical phrase for a [twenty](twenty.html)-[four](four.html) hour day.

Lit., ‘and when his [time](time.html) to marry arrives’, i.e. at the end of the period of [twenty](twenty.html)-[four](four.html) months allowed for the nursing of a child.

Our Rabbis [taught](teacher.html): A child must be breast fed for [twenty](twenty.html)-[four](four.html) months. From that age onwards he is to be regarded as [one](one.html) who sucks an abominable thing; these are the words of R. Eliezer.

***Revelation 4:1*** *After these things I looked, and behold, a door* [*standing*](mashal.html) *open in* [*heaven*](heaven.html)*. And the* [*first*](one.html) *voice which I heard was like a trumpet* [*speaking*](mashal.html) *with me, saying, “Come up here, and I will show you things which must take place after this.” 2 Immediately I was in the Spirit; and behold, a throne set in* [*heaven*](heaven.html)*, and* [*One*](one.html) *sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. 4 Around the throne were* [*twenty*](twenty.html)*-*[*four*](four.html) *thrones, and on the thrones I saw* [*twenty*](twenty.html)*-*[*four*](four.html) *elders* [*sitting*](mashal.html)*, clothed in white robes; and they had crowns of gold on their heads.*

All [laws](law.html) pertaining to the [Sabbath](sabbath.html) were put into [one](one.html) tractate called [*Shabbat*](sabbath.html) ([Hebrew](hebrew.html) for “[Sabbath](sabbath.html)”). The [laws](law.html) contained in [*Shabbat*](sabbath.html)*’s* [twenty](twenty.html)-[four](four.html) chapters are far more extensive than those contained in the Torah.

Today is [twenty](twenty.html)-[four](four.html) days which are [three](three.html) weeks and [three](three.html) days in the [Omer](omer.html).

The [Zohar](orallaw.html) makes it very clear: those of us who want to be part of the Light revealed in the morning — the [Zohar](orallaw.html) speaks of the [marriage](mashal.html), the [coming](coming.html) together of Zeir Anpin and Malchut, this work we are about to do, the reading of the [twenty](twenty.html)-[four](four.html) books, and the mediation on the [twenty](twenty.html)-[four](four.html) combinations at the end of each reading — that is how we prepare the bride for the union. That is how we prepare ourselves to receive the tremendous Light to be revealed in the morning.

There are [twenty](twenty.html)-[four](four.html) major and minor keys in Western tonal music, not counting enharmonic equivalents.

Hakham Akiba had 24,000 talmidim who all died during the [Omer](omer.html) period because they did not have proper respect for each other.

In the days of Solomon his son, when he comes to bring the [Ark](ark.html) into the Holy of Holies and the gates cling to each other, he [Solomon] recited [twenty](twenty.html)-[four](four.html) praises, but he was not answered until he said: “Do not turn back the [face](body.html) of Your anointed; remember the kind deeds of David, Your servant.”

In Tehillim ([Psalm](psalms1.html)) 24:7 he says that Solomon recited 24 praises to get the gates to the Holy of Holies open.

# Conclusion:

The questions is: What do the [Mishkan](mikdash.html), the Levites, the books of the Tanach have in common?

If [one](one.html) looks closely, [one](one.html) can almost see [Mashiach](mashiach.html) in these “[twenty](twenty.html)-fours”.

***Yochanan (John) 2:19***[*Yeshua*](yeshua.html) *answered and said unto them, Destroy this* [*temple*](temple.html)*, and in* [*three*](three.html) *days I will raise it up.* *Then said the* [*Jews*](gen-jew.html)*,* [*Forty*](forty.html) *and* [*six*](six.html) *years was this* [*temple*](temple.html) *in building, and wilt thou rear it up in* [*three*](three.html) *days? But he spake of the* [*temple*](temple.html) *of his* [*body*](body.html)*.*

The [Mishkan](mikdash.html) and the [Temple](temple.html) were represented by [twenty](twenty.html)-[four](four.html) which is why the [number](nchart.html) [twenty](twenty.html)-[four](four.html) was created with regard to the [Mishkan](mikdash.html). Here we see that the [Temple](temple.html) represents [Mashiach](mashiach.html) who is the embodiment of Israel.[[6]](#footnote-6) Further, it is understood that [one](one.html) of the tasks of [Mashiach](mashiach.html) ben David is to rebuild the [Temple](temple.html).

The Levites also represented Israel in the [Mishkan](mikdash.html) and the [Temple](temple.html).

***Shemot (***[***Exodus***](exodus.html)***) 38:21*** *This is the sum of the* [*tabernacle*](mikdash.html)*, even of the* [*tabernacle*](mikdash.html) *of testimony, as it was counted, according to the* [*commandment*](cmds613.html) *of Moses, for the service of the Levites, by the* [*hand*](fourteen.html) *of Ithamar, son to Aaron the* [*priest*](priests.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 1:50*** *But thou shalt appoint the Levites over the* [*tabernacle*](mikdash.html) *of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the* [*tabernacle*](mikdash.html)*, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the* [*tabernacle*](mikdash.html)*.*

***Bamidbar (***[***Numbers***](nchart.html)***) 1:53*** *But the Levites shall pitch round about the* [*tabernacle*](mikdash.html) *of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the* [*tabernacle*](mikdash.html) *of testimony.*

We also [know](daat.html) that the [Mashiach](mashiach.html) is the embodiment of The Word of [HaShem](hashem.html) – the Tanach.

***Yochanan (John) 1:1*** *In the beginning was the Word, and the Word was with God, and the Word was God.*

Now we can understand that not only is [twenty](twenty.html)-[four](four.html) associated with judgment that is embodied by the [Mishkan](mikdash.html) and the [Temple](temple.html). It is also clear that [twenty](twenty.html)-[four](four.html) indicates the unity that we all have in [Mashiach](mashiach.html).

כ*ד* = [Twenty](twenty.html)-[four](four.html) = kad = pitcher

Let’s return to the beginning of this paper.

What is a כ*ד* = kad = pitcher? A kad is a vessel for water. It is understood that water always is a metaphor for the Torah.

What is a [Mishkan](mikdash.html) or a [Temple](temple.html)? It is a kad, a vessel to contain Israel, the [body](body.html) of [Mashiach](mashiach.html).

What is the Tanach? Is it not a kad to contain the words of life?

What are the Levites? Are they not the kad, the vessel, that contains all Israel? They are a kad because they represent Israel in the [Mishkan](mikdash.html) and the [Temple](temple.html).

Without unduly belaboring the point, we can now see that [twenty](twenty.html)-[four](four.html) is a kad, a vessel. We can also see that the contents of a kad are unified in this vessel. We can also understand that when items are [gathered](gather.html) into a kad, by necessity they are judged as fit to be together.

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1. The so called “Old Testament” [↑](#footnote-ref-1)
2. See Rashi on *Shemot* (*Exodus) 31:18* [↑](#footnote-ref-2)
3. Bamidbar (Numbers). 5:8, is referred to such a case. [↑](#footnote-ref-3)
4. Hilkhot Teshuva ch. 4 [↑](#footnote-ref-4)
5. A mitzva is the accomplishment of the commands of HaShem. [↑](#footnote-ref-5)
6. Consider that the Mashiach will embody Israel as the king. [↑](#footnote-ref-6)