

RAMBAM: A MAN OF LETTERS

אגרת תימן
(LETTER TO THE
YEMENITES) III



MILLENARIANISM AND MESSIANIC CALCULATIONS

תיפח עצמן של מחשבי קיצין

Blasted be the bones of those who calculate the end

תלמוד בבלי מסכת סנהדרין דף צז עמוד ב

במדבר כ"ג

(כג) כִּי לֹא־נִחַשׁ בְּיַעֲקֹב וְלֹא־קָסַם בְּיִשְׂרָאֵל כְּעֵת יֵאמָר לְיַעֲקֹב וּלְיִשְׂרָאֵל מִה־פָּעַל אֱלֹהִים:

Surely there is no enchantment with Jacob; there is no divination with Israel. At that time it shall be said of Jacob and of Israel, what has God done!

Abraham was born in 1948 AM

Isaac was born in 2048 AM

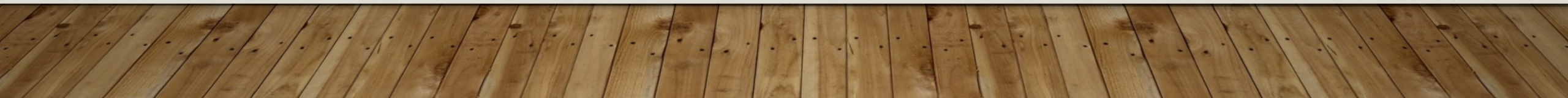
The exodus occurred in 2448 AM

Balaam's prophecy was uttered in 2486 AM

"At that time" would be 4976 AM

$(4)976+240= (1)216$ CE

Maimonides died in 1204



Chronological discrepancies

5782 AM	Abraham born:	<u>1948 AM</u>	Exodus:	2448 AM
<u>2022</u>		<u>1812 BCE</u>		1312 BCE
3760				

מלכים א ו:א'

וַיְהִי בְשִׁמוֹנִים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ־מִצְרַיִם בַּשָּׁנָה הָרְבִיעִית בַּחֹדֶשׁ
זוֹ הוּא הַחֹדֶשׁ הַשֵּׁנִי לְמֶלֶךְ שְׁלֹמֹה עַל־יִשְׂרָאֵל וַיִּבֶן הַבַּיִת לַיהוָה:

And it came to pass in the four hundred and eightieth year after the Children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the second month, that he began to build the house of Hashem.

Rabbinic Chronology (“ArtScroll”)

First Temple built: $1312 - 480 = 832$ BCE

First Temple destroyed: $832 - 410 = 422$ BCE

Second Temple built: $422 - 70 = \underline{352}$ BCE

Second Temple destroyed: $352 - 420 = 68$ CE

Historical Chronology

First Temple built: 996 BCE

First Temple destroyed: 586 BCE

Second Temple built: 516 BCE

Second Temple destroyed: 68 CE = (584)

Rabbinic Chronology (“ArtScroll”)

First Temple built: 1312-480=832 BCE

First Temple destroyed: 832-410=422 BCE

Second Temple built: 422-70=352 BCE

Second Temple destroyed: 352-420=68 CE

Historical Chronology

First Temple built: 996 BCE

First Temple destroyed: 586 BCE

Second Temple built: 516 BCE

Second destroyed: 68 CE =(584)

דברי הימים א פרק ה

(כז) בְּנֵי לְוִי גִרְשׁוֹן קֹהֵת וּמָרְרִי:

(כח) וּבְנֵי קֹהֵת עֲמָרָם יִצְחָר וְחֶבְרוֹן וְעִזִּיאֵל: ס

(כט) וּבְנֵי עֲמָרָם אֶהֱרֹן וּמִשֵּׁה וּמָרְרִים ס וּבְנֵי אֶהֱרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאַיִתָּמָר: ס

(ל) אֶלְעָזָר הוֹלִיד אֶת פִּינְחָס **פִּינְחָס** הֵלִיד אֶת אָבִישׁוּעַ:

(לא) **וְאַבִישׁוּעַ** הוֹלִיד אֶת **בְּקִי** וּבְקִי הוֹלִיד אֶת עִזִּי:

(לב) **וְעִזִּי** הוֹלִיד אֶת **זֶרְחִיָּה** וְזֶרְחִיָּה הוֹלִיד אֶת מָרְיֹת:

(לג) **מָרְיֹת** הוֹלִיד אֶת **אֲמַרְיָה** וְאֲמַרְיָה הוֹלִיד אֶת אַחִיטּוֹב:

(לד) **וְאַחִיטּוֹב** הוֹלִיד אֶת **צְדוֹק** וְצְדוֹק הוֹלִיד אֶת אַחִימֶעֶץ:

(לה) **וְאַחִימֶעֶץ** הוֹלִיד אֶת **עִזְרָיָה** וְעִזְרָיָה הוֹלִיד אֶת יוֹחָנָן:

(לו) **וְיוֹחָנָן** הוֹלִיד אֶת **עִזְרָיָה** הוּא אֲשֶׁר כָּהֵן בַּבַּיִת אֲשֶׁר בָּנָה שְׁלֹמֹה בִירוּשָׁלַם:

$$12 \times 40 = 480$$

$$12 \times 27 = 324$$

$$164$$

תלמוד בבלי מסכת סנהדרין דף קו עמוד ב
אמר ליה ההוא מינא לרבי חנינא: מי שמיע לך, **בלעם בר כמה הוה?** אמר ליה: מיכתב לא
כתיב, אלא מדכתיב, באנשי דמים ומרמה לא יחצו ימיהם - **בר תלתין ותלת שנין או בר תלתין**
וארבע. אמר ליה: שפיר קאמרת, לדידי חזי לי פנקסיה דבלעם, והוה כתיב ביה: בר תלתין
ותלת שנין בלעם חגירא כד קטיל יתיה פנחס ליסטאה.

A certain heretic said to R. Hanina: Hast thou heard **how old Balaam was**? — He replied: It is not actually stated, but since it is written, “Bloody and deceitful men shall not live out half their days,” [it follows that] he was **thirty-three or thirty-four years old**. He rejoined: Thou hast said correctly; I personally have seen Balaam's Chronicle, in which it is stated, ‘Balaam the lame was thirty years old when Phinehas the Robber killed him.’

According to the view that all the Balaam passages are anti-Christian in tendency, Balaam being used as an alias for Jesus, Phinehas the Robber is thus taken to represent Pontius Pilatus, and the Chronicle of Balaam probably to denote a Gospel

ויקרא כ"ה

(יג) בְּשָׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ אִישׁ אֶל-אֲחֻזָּתוֹ:

In **this** Year of Jubilee each of you shall return to his property.

$$h=5,000$$

$$\tau= 7$$

$$\kappa= 1$$

$$\underline{\tau= 400}$$

$$5,408 \text{ AM} + 240 = 1648 \text{ CE}$$

Revelation 13:18

[18] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is **Six hundred threescore and six.**

The **number of the beast** (Koinē Greek: Ἀριθμὸς τοῦ θηρίου, *Arithmós tou thēriou*) is associated with the **Beast of Revelation** in chapter 13, verse 18 of the **Book of Revelation**. In most manuscripts of the New Testament and in **English translations of the Bible**, the number of the beast is **six hundred sixty-six** or $\overline{\chi\xi\varsigma}$ (in **Greek numerals**, $\overline{\chi}$ represents 600, $\overline{\xi}$ represents 60 and $\overline{\varsigma}$ represents 6).^[1] **Papyrus 115** (which is the oldest preserved manuscript of the *Revelation* as of 2017), as well as other ancient sources like *Codex Ephraemi Rescriptus*, give the number of the beast as $\chi\iota\varsigma$ or $\chi\iota\varsigma$, transliterable in Arabic numerals as **616** ($\overline{\chi\iota\varsigma}$), not 666;^{[2][3]} critical editions of the Greek text, such as the *Novum Testamentum Graece*, note $\chi\iota\varsigma$ as a variant.^[4]

Nron Qsr

The Greek version of the name and title [transliterates](#) into [Hebrew](#) as נרון קסר, and yields a numerical value of 666,^[41] as shown:

<i>Resh</i> (ר)	<i>Samekh</i> (ס)	<i>Qoph</i> (ק)	<i>Nun</i> (נ)	<i>Vav</i> (ו)	<i>Resh</i> (ר)	<i>Nun</i> (נ)	Sum
200	60	100	50	6	200	50	666

Nro Qsr

The Latin version of the name drops the second [Nun](#) (נ), so that it appears as *Nro* and transliterates into [Hebrew](#) as נרו קסר, yielding 616:^[20]

<i>Resh</i> (ר)	<i>Samekh</i> (ס)	<i>Qoph</i> (ק)	<i>Vav</i> (ו)	<i>Resh</i> (ר)	<i>Nun</i> (נ)	Sum
200	60	100	6	200	50	616

Muhammad [\[edit \]](#)

Further information: Medieval Christian view of Muhammad

Gematria has also been used with the word *Maometis* ([Ancient Greek](#): Μαομέτις); which scholars have described as a dubiously obscure Latinisation of a Greek transliteration of the Arabic name محمد ([Muhammad](#)). A leading proponent of the Maometis interpretation was [Walmesley](#), the Roman Catholic bishop of Rama.^[42] Other proponents include 16–17th century Catholic theologians [Gilbert Genebrard](#), [François Feuardent](#), and [René Massuet](#).^[43] Maometis in [Greek numerals](#) totals 666:

<i>M</i>	<i>α</i>	<i>ο</i>	<i>μ</i>	<i>ε</i>	<i>τ</i>	<i>ι</i>	<i>ς</i>	Sum
40	1	70	40	5	300	10	200	666



5. Rembrandt, Statue of Nebuchadnezzar, 1655. Etching,

Daniel 2:31 ff.

"You, o king, saw – behold – a mighty image. This image was imposing and of extreme brightness; it stood before you, and its appearance was terrible. The head of this image was of fine gold, its front and arms were of silver, its belly and thighs of brass, its legs of iron, and its feet party of iron and party of clay. And you watched until a stone was cut without hands, and it struck the image on its feet which were of iron and clay, and broke them. Then the iron, the clay, the brass, the silver and the gold all broke into pieces and were like the chaff of the summer threshing floors, and the wind carried them away, and no place was found for them. And the stone which had struck the image became a great mountain, and it filled the entire earth. This was the dream, and we shall state its meaning before the king."

Daniel saw these four kingdoms, and was afraid... What did Daniel see? When Nevukhadnetzar had his dream and Daniel came to explain its meaning to him, he said, “You are the head of gold,” “the front and arms of silver” – this is the kingdom of **Babylon**; and “after you there shall arise another kingdom,” “its belly and thighs of brass” – this is the kingdom of **Media**, “and then a third kingdom, of brass, which will reign over the entire earth,” its legs of iron – this is the kingdom of **Greece**. “And the fourth kingdom will be as strong as iron,” “its feet party of iron and party of clay” – this is **Edom**. Why is [Edom] compared to iron and clay?... Just as iron is strong, so this evil kingdom is strong, but it is also compared to clay, because in the future God will break it, like clay... And he saw the king *Mashiach*, as it is written, “And you watched until a stone was cut...” Reish Lakish said: This is the king *Mashiach*. “And it struck the image on its feet” – [meaning,] all the kingdoms which are embodied in this image. (Tanchuma, Teruma 6)

The Maharal, at the beginning of his Ner Mitzva as well as in other places, explains the concept of the four kingdoms as tied specifically with the number four – meaning that the concept is valid regardless of the exact historical number. [12] Maharal regards the number four as representing division (as in the "four winds of the heavens" in Zekhariah 6). This concept of division stands in contradiction to God's Kingship, which is expressed in unity. Hence, Maharal argues, the exact identification of the four individual kingdoms need not necessarily be historically and numerically accurate; several empires may be counted together as the final "kingdom" – especially in light of its composite nature (see chapter 7).

R. Kook viewed the First World War as the awakening of the power of *Mashiach*.^[13] He was correct: towards the end of the war, Britain issued the Balfour Declaration, paving the way for a Jewish national home in *Eretz Yisrael*. Three years later, this aspiration was recognized by the nations at the San Remo Conference. This recognition of the establishment of a national home for *Am Yisrael* came with the disintegration of the four Great Powers: The Prussian Empire, the Russian Empire, the Austro-Hungarian Empire, and the Ottoman Empire.^[14] The Maharal certainly did not have this specific historical event in mind, but he must have meant something of this sort.

R. Yaakov Medan

<https://www.etzion.org.il/en/tanakh/ketuvim/sefer-daniel/daniel-4-first-dream-and-its-interpretation-4> |

To the best of our understanding, we may say that the silver front and arms do indeed represent the Persians and the Medes (two arms, as noted). The belly and thighs of brass symbolize Alexander the Great. The feet of iron and clay are the Diadochi, who were not the continuation of the Macedonian kingdom, but rather a different kingdom ruled by Alexander's successors. This explains the emphasis in the dream on the division between them – between the house of Ptolemy, which ruled over Egypt, and the house of the Seleucids, who ruled over Syria and the surrounding region, and the negative relations between them, in the form of the impossible mix of iron and clay. We shall discuss the critical significance of this rift between the house of Ptolemy and the house of the Seleucids as a single but divided kingdom in the final chapter of this series. To our humble view, **Daniel's vision never went beyond the Greek Empire** and what came in its wake; he never envisioned the Roman Empire, and certainly not the Islamic conquest. We thus propose to explain all the calculations of the end of history and the redemption in a way that is different from the accepted approach.