

400 Years and its Implications

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**“Scripture does not come to hide**

**but to explain.”[[1]](#footnote-1)**

Rebbe Yose makes a repeated point, in Seder Olam, That the scriptures are not intending to conceal information, but rather to reveal things in a concise manner. It, therefore, behooves us to see what is being revealed in the conciseness of the text. When the scripture tells us that something will take place in 400 years; it intends for us to discern the meaning of the number 400. In this paper I will try to unpack the scripture’s meaning and demonstrate the meaning of four hunddred, as it relates to time, with examples.

After we examinf four hundred with respect to time, we will examine the general meaning of four hundred.

The following Gemara is important to the understanding of several of the dates that we will be discussing.

**Sanhedrin 97a The school of Eliyahu taught: Six thousand years is** the duration of **the world. Two thousand** of the six thousand years are characterized by **chaos;[[2]](#footnote-2) two thousand** years are characterized by **Torah,[[3]](#footnote-3)** from the era of the Patriarchs until the end of the Mishnaic period; and **two thousand years** are **the period of** the coming of **the Messiah.[[4]](#footnote-4)**

**Avraham came after 2000 years of chaos. He was 51 in 2000AM. His were the years of Torah.**

**Bereshit (Genesis) 26:4-5** and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and by thy seed shall all the nations of the earth bless themselves; because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

**Mashiach ben Yosef (Yeshua) came 2000 years after Avraham, less 210 years, in the year 3790AM. His were the years of Mashiach.[[5]](#footnote-5)**

**We are expecting Mashiach ben David to come in the year 6000AM, less 210 years, to complete the 6000 years that the Gemara foretold.**

There are five, 400 year periods in each of these 2000 year periods.

# The Meaning of 400

400 is composed of 4 x 10 x 10

**The number ten signifies a unity made of parts**. We see this in the fact that we have a single number, ten (10), which is composed of a one (1) and a zero (0). The parts, zero and one, are unified in the single number ten (10).

**The number four signifies completion or fullness at an individual level**.

**The number 40 speaks of the ascent from one level to the next higher one that have an impact at a generational level. When speaking of individuals, forty often indicates a change in mission.**

The Maharal of Prague, Rabbi Yehuda Loewe, explains that the number 40 always means cataclysmic change and new creation. The 40 year wilderness wandering period was where the Bne Israel went from being slaves to the birth of a free people. From a people within a nation to a people with their own nation. Thus we can understand that 40+ relates to a generational issue that will **not** carry forward to their descendants. 40 always signals the end of a period of development.

40 normally signals a change in mission. For example: Moshe was 40 years prince of Egypt, 40 years prince of sheep, and finally, 40 years as Prince of Israel. Moshe has always been a Prince, the ones he shepherded changed after each 40 year interval.

We often see a birth experience after a 400 year interval.

**The number 400 speaks at a national level**.

Before the Nation of Israel began forming, HaShem was working on forming Mankind in the kind of Nation that He created in the beginning.

## The Flood – 1656AM

The flood destroyed all of the cities and all of the nations. Only Noach and his family would survive.

The nationhood of men was once more reduced to a single family. Not a unified man, not even a family of siblings; this was a family akin to Mahalalel who had a wife who was not a sibling. Noach’s wife even came from the line of Cain. Mankind had descended another great step into a recreated world that was no longer the wonderful world of creation, but a world that could tolerate our sins.

Noach was a priest, the priesthood of the firstborn. Unfortunately, Noach was maimed by a lion on the ark and could no longer serve as a priest. Shem, Noach’s son assumed the role of priest. Man had descended to a point where the elder of the family could no longer serve as the priest of the family.

Four hundred years later, HaShem would finally have the perfect priest, one who would serve Him even at the expense of his own son.

## Abraham – 2000AM

HaShem had been attempting to have a relationship with men and had been mostly rejected and spurned. Abraham, however, recognized HaShem and understood that he was designed to serve HaShem, at the age of fifty-two in the year 2000AM. Once he had committed himself to HaShem, HaShem made a covenant with him. This covenant was designed to build a nation, a kingdom of priests who would serve HaShem and teach Torah to the rest of the nations.

Avraham repeatedly called on HaShem and built altars to sacrifice to HaShem. Avraham had proven himself to be a priest of repute.

Avraham became king of the world when he defeated the four kings who had already defeated the five kings. Avraham is now a priest and a king. He is now ready to have the child of promise who begin the process of building a nation, a kingdom of priests. This process would take another four hundred years.

# At a National Level with Abraham

**The number 400 often speaks at a national level**. To begin to understand this, let’s examine the first 400 year increment found in the Torah.

**Bereshit (Genesis) 15:13** And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

Torah teaches us that from the birth of Yitzchak, in 2048AM, until the Exodus, in 2448AM, from Egypt was **400 years**. In other words, it took 400 years to grow from an individual (Avraham) until his descendants became a nation (Bne Israel).

# 400 Years between the Founders of the Nation

Creation was all about total unity. Adam and Chava were one body walking with HaShem in the garden. When HaShem took Chava out of Adam, they were still one flesh in that they were both made from the same body, they both could now have intimacy, and now their unity would be manifest in their children.

4 X 400+ years later will see the rise of Noach and the great flood (Mabul).

The flood in the days of Noach took place in the year **1656AM**. The flood will see the demise of the wicked and a re-creation of the world. Noach and his family will begin in a new re-created world. It will be dramatically different. Men will no longer be like antediluvian men. Noach’s family will give rise to the seventy nations that that will constitute the world. To inaugurate this new world and relationship, HaShem enacted a covenant with Noach symbolized with a rainbow.

**392 years** *after* the flood, Yitzchak was born in 2048AM.

The Torah tells us that that there was a **400 year interval**, that began with the birth of Yitzchak (2048AM), that was enunciated at the covenant that HaShem made with Avraham[[6]](#footnote-6) between the parts:

**Bereshit (Genesis) 15:13** And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**; **14** and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

This is the first usage of ‘four hundred years’ except as it applies to the age of a person. HaShem made a covenant with Abraham to give him progeny and to give him the promised land. These two things, land and progeny, are what normally is needed to have a national identity. This **400 year** period will commence with the birth of Yitzchak (**2048AM**). We will see, that **400 years**, after the birth of Yitzchak, Abraham’s progeny will become a **nation** when they leave Egypt in 2448AM.

**Debarim (Deuteronomy 3:34** Or hath God assayed to go and **take Him a nation from the midst of another nation,** by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that HaShem your God did for you in Egypt before thine eyes?

This helps us to understand that the Torah teaches that 400 years is the length of time that HaShem uses to build or to change a nation.

So we see that from the birth of Yitzchak (2048AM) till the exodus (2448AM) was **400 years**.

In this same year, 2048AM, the angel overturned Sodom and Amorah, after saving Lot and his family. This led to Lot fathering Moab who will have a descendent named Ruth who will be the great-grandmother of Royalty (King David). The reign of kings will be another step in the development of the nation of Israel.

## The Exodus – 2448AM

Avraham, Yitzchak, and Yaakov have built into their progeny the wherewithal to serve HaShem as a nation of priests. They have endured the iron smelting furnace of Egypt and have been born as a true nation. HaShem takes His firstborn son out from the midst of the Egyptians. He takes them into the wilderness to begin teaching them His Torah.

During this time the Bne Israel built the Mishkan, the tabernacle. This small structure was the place of our honeymoon with HaShem. It was very small and very intimate for the time when our love was strong.

During this time frame we will see HaShem using Judges to lead His people. The period of the Judges will last from 2488 till 2882, a time period of **392 years**.

From the exodus through the **period of the Judges**: From the time of Yehoshua crossing the Jordan river in 2488AM **till King Saul** (2882AM) was **394 years**. Now, if you add the 40 years of the exodus, when Yehoshua was an apprentice to Moshe, you get **434 years**.

## Period of the Judges - Yehoshua – 2488AM.

This 400 year period will see the end of the period of the judges and the beginning of the reign of the kings in Israel.

## Period of the Kings of Israel

We move seamlessly from the period of the Judges which ended with Shmuel (**2882AM**) and began the time of kings, to the end of the period of the **kings (3319AM) which lasted for** **437 years.**

The Davidic Monarchy (2884AM – 3319AM) existed for the same length of time, **435 years**, before it was subdued during Babylon’s rise to power. David came to power in a seven year span (2884AM).[[7]](#footnote-7) Babylon came to power also in a seven year span (2484AM), exactly **400 years** later.

This time period will also see the building of Solomon’s Temple. Solomon’s Temple was a magnificent edifice which lasted for 410 years. Unfortunately its large size betrayed the fact that it no longer had the intimacy of the Mishkan because our love had grown colder.

## 10 Tribes Exiled – 3205AM

This 400 year period will see the end of the Davidic kings, the exile to Assyria and to Babylon. It will also see the destruction of Solomon’s Temple. This was the collapse of the Jewish nation and their removal from the promised land. Their sins had caused this descent and this exile.

The end of this period will see the tribes of Yehuda, Benyamin, and Levi return in tiny numbers from their exile in Babylon. They will rebuild the Temple.

The Davidic dynasty, and the reign of Kings in Israel, ended in 3319AM. In 3725AM, **406 years** later, The reign of the Hasmonaean kings came to an end.

## Hasmonaean Revolt – 3621AM

The Hasmoneans revolted against the Roman legions and cleansed the Temple and relit the menorah. The Hasmoneans ruled for nearly 100 years.

This 400 year period will also see the birth and death of Yeshua in 3790.

During this time period of 400 years, we will see the destruction of the second Temple in 3828. The second Temple stood for 420 years. This second Temple was MUCH larger than the first Temple and positively huge compared to the Mishkan. Our love of HaShem had grown so cold that we lived in the east wing and He lived in the west wing, so to speak.

The Davidic dynasty, and the reign of Kings in Israel, ended in 3319AM. In 3725AM, **406 years** later, The reign of the Hasmonaean kings came to an end.

# At the Covenantal Level

The rainbow covenant that HaShem made with Noach,[[8]](#footnote-8) in 1657AM, took place **361 years** before the BritBein HaBetarim (2018AM), the covenant of parts, in Genesis 15:13-14.

The Torah tells us that the Bne Israel left Egypt **430 years** to the very day that they went in:

**Shemot (Exodus) 12:40-41** Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years. **41** And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of HaShem went out from the land of Egypt.

This **430 year period** began at the covenant of parts (BritBein HaBetarim[[9]](#footnote-9) – 2018AM). The end of this 430 year period will also see the enacting of the covenant at Mt. Sinai in 2448AM.

Avraham received the covenant of circumcision[[10]](#footnote-10) in 2048AM, exactly **400 years** before the covenant of circumcision was given to his progeny in Egypt, three days before the exodus. 53 days later, the Bne Israel will make another covenant at Mt. Sinai, in 2448AM.

# In the Holy Place

**393 years** before Yitzchak was born, In 1657AM Shem was getting off Noach’s ark and became priest when Noach was maimed by the lion.[[11]](#footnote-11) Shem was also known as Melchizedek, Priest of God the Most High” in:

**Bereshit (Genesis) 14:18** And Melchizedek king of Salem brought forth bread and wine; and he was priest of God the Most High.

Curiously, **400 years** before the Mishkan was built, Yitzchak became the sacrifice,[[12]](#footnote-12) in 2084AM, in the exact spot where the Temple would be built. This was **427 years** after Shem became Melchizedek, Priest of God the Most High.

So, before we have a Tabernacle, or a Temple, we already have a priest and a sacrifice in the spot where the Temple will be built, and all at intervals around **400 years**!

The Mishkan, the Tabernacle in the wilderness, was built in 2449AM.

From the building of the Mishkan in 2450AM till the building of the 1st Temple in 2935AM was **485 years**. This means that the **Mishkan lasted for 485 years**.

**Melachim (I Kings) 6:1** And it came to pass in the **four hundred and eightieth year** after the children of Israel were come 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.

Solomon, the third of the Kings of Israel, built the first Temple in (2935AM). The **first Temple** was destroyed **410 years later** in 3338AM**.** This first Temple period will overlap the rest of the period of the Kings.

After the period of the kings, we had seventy years of exile. At the end of those seventy years, they completed building the second Temple in 3412AM.[[13]](#footnote-13)

The **second Temple** lasted **420 years**,[[14]](#footnote-14) till 70AD[[15]](#footnote-15) (3829AM). This second Temple period will overlap the so-called 400 silent years.

From the destruction of the second Temple[[16]](#footnote-16) (3829AM) till the completion of the Gemara (4235AM) was **406 years**.

From Zerubbabel’s return to the Land of Israel (3390AM), to start building the 2nd Temple, till Yeshua died, in 30AD, (3790AM), was **400 years**.

**Yochanan (John) 2:19** Yeshua answered and said unto them, **Destroy** **this** **temple**, and in three days I will raise it up.

These are the so-called **400 silent years**. During these years our nation lost the gift of prophecy. There were no more prophets after the death of the Anshei Knesset HaGedolah, the men of the great assembly. At the same time, great Torah scholars, Zugot,[[17]](#footnote-17) arose who could use the Torah to lead the Bne Israel. This period saw the redacting of the Mishna, the oral law which had been in oral form since Sinai.

**NOTE**: Mashiach was expected in the year 4000AM. It appears that the time was cut short because of our sins (He came in 3790AM). Our sins would cause the destruction of the Temple some 40 years after the death of Mashiach ben Yosef (Yeshua).

It is VERY CURIOUS that Yeshua died 210 years short of the year 4000, in 3790AM, as that is exactly the length of time we were in exile in Egypt.

TheZohar,[[18]](#footnote-18) says that *Techiyat HaMeitim,[[19]](#footnote-19)* “The Resurrection of the Dead”, will begin no later than 210 years (corresponding to the number of years we were enslaved in Mitzrayim) before the year 6000, which is 5790.

We’re now holding in the Jewish year 5784 from Creation, 6 years in advance of the year 5790, 210 years prior to the year 6000. Techiyat HaMeitim, according to all opinions is after the period of Mashiach. That is, when he has already come and completed his work, between today and 5790, is also a period of transition to Techiyat HaMeitim.

***Techiyat HaMeitim* must occur before September 10, 2029 (Tishri 1, 5790).**

***Yemot HaMashiach* must occur before September 10, 2029 (Tishri 1, 5790).**

In 5784, we are about 5 X 400 years after the coming of Mashiach ben Yosef.

# Death of the Nation Builders

Sarah Imeinu died in 2085AM. In 2487AM Aharon and Mirim died – **402 years** later. Moshe died in 2488AM – **403 years** after the death of Sarah Imeinu.

# Miscellaneous Events

2088AM **–**Union of Yitzchak and Rivka. **400 years** later, in 2488AM, the Bne Israel crossed the Jordan river and entered Israel.

# Table of 400 Years

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| **National Covenants** |
| Rainbow covenant[[20]](#footnote-20)1657AM | till | Covenant of Parts[[21]](#footnote-21)(The Brit Bein HaBetarim)2018AM | 361 years |
| Covenant of Parts[[22]](#footnote-22)(The Brit Bein HaBetarim) 2018AM | till | Covenant at Sinai[[23]](#footnote-23)2448AM | 430 years |
| Avraham’sCovenant of Circumcision[[24]](#footnote-24) 2048AM | till | Bne Israel Circumcised before the Exodus[[25]](#footnote-25)2448AM | 400 years |
| Covenant at Sinai[[26]](#footnote-26)2448AM | till | Davidic covenant[[27]](#footnote-27)2921AM[[28]](#footnote-28) | 473 years |

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| --- |
| **Nation Building** |
| Adam | till | Flood | 4 X 400years |
| Flood[[29]](#footnote-29)1657AM | till | Birth of Yitzchak[[30]](#footnote-30)2048AM | 392 years |
| Covenant of Parts(The Brit Bein HaBetarim)[[31]](#footnote-31)2018AM | till | Exodus[[32]](#footnote-32)2448AM | 430 years |
| Birth of Yitzchak[[33]](#footnote-33) 2048AM | till | Exodus[[34]](#footnote-34)2448AM | 400 years |
| Sodom and Amorah[[35]](#footnote-35) | till | Exodus[[36]](#footnote-36)2448AM | 400 years |
| Yitzchak and Rivka unite[[37]](#footnote-37)2088AM | till  | The Bne Israel crossed the Jordan river.[[38]](#footnote-38)2488AM | 400 years |
| Exodus[[39]](#footnote-39)2448AM | till | End of the Judges[[40]](#footnote-40)2882AM | 434 years |
| Sarah Imeinu died[[41]](#footnote-41)2085AM | till | Aharon and Mirim died[[42]](#footnote-42)2487 | 402 years |
| End of Judges[[43]](#footnote-43)2882AM | till | End of Kings[[44]](#footnote-44)3319AM | 437 years |
| King David[[45]](#footnote-45)2884AM | till | Last King in Israel[[46]](#footnote-46)3319AM | 435 years |
| Last King in Israel[[47]](#footnote-47)3319AM | till | Hasmonaean kingdom comes to an end[[48]](#footnote-48)3725AM | 406 years |
| Zerubbabel’s return[[49]](#footnote-49)3390AM | till | Yeshua died**3790AM[[50]](#footnote-50)** | 400 years |
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| --- |
| **Holy Places** |
| Shem becomes Priest[[51]](#footnote-51)1657AM | till | Yitzchak[[52]](#footnote-52) was born2048AM | 393 years |
| Shem was born[[53]](#footnote-53)1558AM | till | Yitzchak[[54]](#footnote-54) was born2048AM | 490 years |
| Melchizedek[[55]](#footnote-55)1621AM | Till  | Akeidat Yitzchak[[56]](#footnote-56)2048AM | 427 years |
| Mishkan was built[[57]](#footnote-57)2449AM | till | First Temple built2935AM | 485 years |
| First Temple built2936AM | till | First Temple destroyed3338AM | 410 years |
| Second Temple Built3412AM | till | Second Temple destroyed3829AM | 420 years |
| Second Temple destroyed3829AM | till | Completion of the Gemara[[58]](#footnote-58)4235AM | 406 years |
| Zerubbabel’s return[[59]](#footnote-59)3390AM(400 silent years) | till | Yeshua died**3790AM** | 400 years |
|  |  |  |  |

# The General Meaning of 400

Four hundred, in Hebrew is arba-meot - ארבע-מאות. Arba is the Hebrew word for four (4).

The final letter in the alphabet, Tav - **ת**, has the numerical value of 400. Furthermore, the letter *tav* in the “small *gematria*”,[[60]](#footnote-60) is four, a dalet - ד. This teaches us that the meaning of 400 is related to the meaning of of the number four.

The literal meaning of tav - **ת** is a sign, as we see in, “v’hisvisa tav” Yehezchel 9:4, you should mark a sign. In Ezekiel 9:4 it states that when HaShem was about to destroy the Holy Temple he told His angel to put a mark on the foreheads of the people. That mark was the letter tav - **ת**. Those who were righteous received the letter in ink. Those who were wicked received the letter in blood.

**Yehezchel (Ezekiel) 9:4** And HaShem said unto him: 'Go through the midst of the city, through the midst of Jerusalem, and set a mark (תָּו) upon the **foreheads** of the men that sigh and that cry for all the abominations that are done in the midst thereof.'

Hmmm, A black tav and a blood tav.. this is an interesting allusion to a lunar eclipse wherein the eclipsed moon can either be the color of blood or the color of sackcloth. Further, the Torah teaches us that the sun, moon, and stars are to be for signs.

**Bereshit (Genesis) 1:14** And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for **signs**, and for seasons, and for days and years;

He made the letter Tav king over grace, bound a crown to it, permuted one with another. and with them He formed the Moon in the Universe…[[61]](#footnote-61)

“four hundred” signifies the **labor** of military conflict in the Tanach.

400 is a bad number... On a deeper level, the number 400 represents *ayin ra*, **a bad eye**, meaning miserliness: the numerical value of the letters (ayin=70, yud=10, nun=50, reish=200 and ayin=70) add up to 400. Rabbenu Bachye[[62]](#footnote-62) writes that the number 400 symbolizes the evil eye:

1. The Egyptian exile lasted 400 years;
2. Eisav, who stands for judgment and was a perpetuator of the evil eye, came out to meet Yaakov with 400 men;
3. Ephron, who cast the evil eye upon Avraham’s possessions asked for 400 silver shekels for the field;
4. The final letter in the alphabet, Tav - ת, has the numerical value of 400, representing the end, a blockage that hinders plenty, blessing, and expansion. For example, the Talmud[[63]](#footnote-63) relays that Tav (ת) stands for the word “emet” (אמת) or truth. It says that the letters in this word are spaced far out throughout the Hebrew alphabet, literally at the **beginning**, **middle**, and **end**, to signify that it’s extremely hard to find truth in this world. **400 means truth**.

**400 also means labor. It can be slavery**. The Bne Israel were 'enslaved' in Egypt for 400 years. It is also crystal-clear that the 430 years, mentioned in Exodus 12:40, aren’t just “in a land that is not theirs”, but a land that is called “Egypt”.[[64]](#footnote-64) So, the key-point in the answer to this verse is that Canaan can also be called “Egypt”. Although it might not be the most preferred option to identify Canaan as Egypt, over here the contradiction forces us to do so. Canaan was a vassal state to Egypt most of the Bronze Age (paying tribute to them and usually under military control as well), including throughout the period of the 430 years. So, calling it “Egypt” isn’t so far-fetched, especially in our context where the verse does not need to specify that it was Canaan and the generalization of “Egypt” is enough. It would perhaps be similar to someone calling Crimea, Ukraine “Russia” or Puerto-Rico “America”, where the context makes no difference, especially if it is included in a generalization that includes Russia or America.

The commentators delve into why the **slave’s** ear is pierced precisely next to the door, and nowhere else? Why exactly at the doorpost? And why with an awl and no other tool?

Perhaps one explanation is that martzea - מַּרְצֵעַ (“an awl”) has a value of exactly 400 in gematria. As we know, the Israelites were supposed to be in Egypt for four hundred years, and as HaShem said to our father Abraham in the Covenant between the Pieces, "Know that your progeny will dwell in a land not theirs and they will enslave them, and they will torment them for *four hundred years*".[[65]](#footnote-65) If so, the **awl** represents the 400 years that the Israelites had to be enslaved in the land of Egypt. In the end, HaShem shortened their time of enslavement by taking into account the horror and difficulty of enslavement so that the 400 years was condensed into 210 years. The difficulty and enslavement of the 210 years equaled the original 400 years.

The same person who sold himself as a slave shows that he is ready to continue being a slave. He is OK with staying in Egypt for 400 years and maybe even more - for this he is punished by having his ear pierced precisely with an awl whose value equals 400.

400 is also mystically linked with **currency** (money), the **symbolic form of labor**.

The Zohar connects the 400 worlds with the 400 pieces of silver (**currency** / money) that our forefather Abraham gave to Ephron to buy a burial site for Sarah.

Interestingly the name Ephron itself has a Gematria of 400. Recall that he was a merchant, he dealt in coins, or **currency**.

The name Ephron, עפרן, has the gematria of 400:

ayin = 70, pei = 80, reish = 200, and nun = 50.

**400 also refers to the labor of war**.

Esau approached Jacob, the brother he hated, with 400 men:

“The angels returned to Yaakov, saying, “We came to your brother, to Esau, and he is also coming toward you, and 400 men are with him.”

Ohr HaChayim: Esau presents himself as a brother, but the 400 men show that his intentions are evil and not good.

Maggid Mesharim: The angels told Jacob that Esau was using “400 men” to dissuade those who wanted to follow his brother. These were not actual men but the “evil eye”, in Hebrew the “ayin ra”, which has a Gematria of 400. Did Esav actually cast a spell on Yaakov? No. Rather, he invoked Heavenly judgment on his brother and in that way he fought him (fighting is a form of **labor**).

400 is further associated with land – specifically the Land of Israel.

As mentioned above, Abraham paid Ephron 400 silver pieces (**currency**) for a burial plot for Sarah in the Land of Israel.

Additionally, the actual dimensions of Israel are 400 x 400 mil. The Land of Israel, according to the dimensions in the Torah, measures 400 by 400 mil (a mil is approximately 1 kilometer).

Just as 400 represents **physical space** like the land of Israel, 400 can also mean **virtual space**, as in the spiritual world.

## In the Alefbet and the Sefirot

Letters are divided into three numerical categories: ones, tens, and hundreds:

The Bina level corresponds to ones: Aleph, Bet, Gimel, Dalet, Hey, Vav, Zayin, Het, Tet. These are the nine (1–9) Sefirot of Bina.

The ZA level corresponds to tens: Yod, Chaf, Lamed, Mem, Nun, Samech, Ayin, Peh, Tzadik. These are the nine (10–90) Sefirot of ZA.

The Malchut[[66]](#footnote-66) level corresponds to hundreds: Kof, Reish, Shin, Tav. These are the four (100–400) Sefirot of Malchut (kingdom). The Zohar compares Malchut to the **moon** which has no light of her own.

This will help to explain why the **moon** is 400 times smaller than the sun and 400 times further from the sun, thus the moon appears to be the same size as the sun. The diameter of the sun (1.3914 million km) is approximately **400** times bigger than that of the moon (3,474 km), but it is also **400** times farther away from us (384,400 km compared to 149.6 million km).

The sages liken the sefira of “Malchut” to the **moon**. An enormous rock, the moon’s beauty is not herself but within her ability to reflect the sun’s light and project it to the places that need it most, the deepest black of the darkest sky. It is no wonder then that just like the moon has phases, Malchut too has phases. Hence the concepts of Malchut, the moon, and the feminine archetype are deeply resonant of each other. Sometimes Malchut is up and sometimes she is down, sometimes a sliver and sometimes a full disc. She is also both a receiver and a transmitter of light depending on her orientation.

On one hand, malchut receives all that it has from the other sefirot and is described in Kabbala as "having nothing of her own"; thus, the Zohar compares malchut to the moon which has no light of her own. On the other hand, malchut is the final revelation of the Divine Light for which the entire process began; it was for the purpose of malchut that all the sefirot were emanated. Thus malchut is both the receiver and the consummation of giving.

Rebbe Nachman says:  “Malchut is the **moon** which has no light of her own.

\* \* \*

This [study](file:///D%3A%5CWord%5CNumbers%5Cstudy.html) was written by

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1. Bereshit Rabbah 37 [↑](#footnote-ref-1)
2. The first 2,000 years -- called simply chaos -- are the years before monotheism made its appearance on earth. The first 2000, designated chaos, had 2 major devastating cataclysmic world events mentioned in the Torah: Noach’s flood - 1656 and the Tower of Babel - 1996. [↑](#footnote-ref-2)
3. The years 2,000 to 4,000 represent the second period of 2,000 years, pre-programmed by God for their own special purpose. These were the millennia designated for Torah. Abraham was 52-years-old when he intuited that there had to be one God responsible for the creation of a carefully designed and incredibly intricate world. The date on the Hebrew calendar marking this great discovery, an insight that would decidedly alter the history of civilization, was exactly 2,000. In these years, the Jewish people experienced Revelation at Mount Sinai and lived through the events recorded in the Five Books of Moses as well as the later books of the Bible. It was a time of great intellectual and spiritual creativity culminating in the codification of all of Jewish law in the brilliant work known as the Mishnah. It took all of these 2,000 years for the Jews to master the meaning of the words of God - and become worthy of the profound gift of the millennia to follow. [↑](#footnote-ref-3)
4. From 4,000 to 6,000, according to this tradition, the world should be prepared for good news and bad news. The good news is that Mashiach ben Yosef came right on schedule. The bad news is that we have had to wait 2000+ years for the advent of Mashiach ben David. [↑](#footnote-ref-4)
5. Sanhedrin 97a [↑](#footnote-ref-5)
6. According to ראבד (see Fig. 2) the Mishnah was completed exactly 2000 years after the birth of Avraham. [↑](#footnote-ref-6)
7. Shmuel bet (2 Samuel) 5:5 [↑](#footnote-ref-7)
8. Bereshit (Genesis) 6:18 [↑](#footnote-ref-8)
9. Bereshit (Genesis) 15:13-14 [↑](#footnote-ref-9)
10. Bereshit (Genesis) 17 [↑](#footnote-ref-10)
11. When the Torah records the survivors of the flood, it does not merely mention Noah and his fellow passengers, it adds the word ach, which is usually translated as "only Noah and those in the ark were saved". If the correct translation of ach is "only", the word is unnecessary because the Torah has already told us that all life on the earth was destroyed. The rabbis picked up on this point and suggested that the extra word hints at an event which took place on board the ark. Noah survived the flood, but he very nearly died during the ark's voyage. One day Noah was late feeding the lion, the beast became annoyed and bit him. Noah escaped with his life, but only just and that is the meaning of ach. [↑](#footnote-ref-11)
12. Akeidat Yitzchak [↑](#footnote-ref-12)
13. Chazon Ish, קמסימןר״האו״ח, breaks down the chronology of the 70 years of the Babylonian exile and shows how the actual construction of the 2nd Temple began in Elul of 3408. [↑](#footnote-ref-13)
14. Rashi and others interpret as a prediction that 490 years (i.e. 70\*7) would elapse between the destruction of the 1st and 2nd Temples. Subtracting 70 years of the Babylonian exile leaves 420 years for the 2nd Temple. [↑](#footnote-ref-14)
15. The year of the destruction of the 2nd Temple is alternatively given in different sources as being between 68 CE and 70 CE. (See e.g., Edgar Frank, Talmudic and Rabbinical Chronology and History of the Missing Years, by Rabbi Y. Reisman, “The Jewish Observer,” January 1994, pp 16-19). [↑](#footnote-ref-15)
16. The first 2000, designated tohu, had 2 major devastating cataclysmic world events mentioned in the Torah: Mabul - 1656 and Haflagah - 1996. The second 2000 period, designated Torah, had 2 major devastating cataclysmic events for the Jewish people: The destruction of the 1st Temple—3338, and the destruction of the 2nd Temple—3828. Note the two events in the second 2000 year period appeared at points in time almost exactly twice that of the first set of devastating events (2\*1656=3338, 2\*1996=3994) [↑](#footnote-ref-16)
17. ZUGOT (lit. "pairs"): By: Joseph Jacobs, Jacob Zallel Lauterbach

Name given to the leading teachers of the Law in the time preceding the Tannaim. The period of the Zugot begins with Jose b. Joezer and ends with Hillel. The name "Zugot" (comp. Latin "duumviri") was given to these teachers because, according to the tradition in Ḥagigah, two of them always stood at the same time at the head of the Sanhedrin, one as president ("nasi") and the other as vice-president or father of the court ("ab bet din"; see Sanhedrin). There were five pairs of these teachers: (1) Jose b. Joezer and Jose b. Johanan, who flourished at the time of the Maccabean wars of independence; (2) Joshua b. Peraḥyah and Nittai of Arbela, at the time of John Hyrcanus; (3) Judah b. Ṭabbai and Simeon b. Sheṭaḥ, at the time of Alexander Jannæus and Queen Salome; (4) Shemaiah and Abtalion, at the time of Hyrcanus II.; (5) Hillel and Shammai, at the time of King Herod. [↑](#footnote-ref-17)
18. Midrash Ne’elam, Toldot 140a [↑](#footnote-ref-18)
19. “Techiyat HaMetim” - (f.); Revival or resurrection of the dead; one of the fundamental beliefs of the Jewish Religion, and the last of the RAMBAM’s list of thirteen such beliefs [↑](#footnote-ref-19)
20. The rainbow was a sign of the covenant given to Noach after the flood. [↑](#footnote-ref-20)
21. This Avraham’s covenant described the process needed to build him into a nation. Bereshit (Genesis) 15. [↑](#footnote-ref-21)
22. This Avraham’s covenant described the process needed to build him into a nation. Bereshit (Genesis) 15. [↑](#footnote-ref-22)
23. This covenant included the giving of the Torah. [↑](#footnote-ref-23)
24. Bereshit (Genesis) 17. [↑](#footnote-ref-24)
25. All of the Jews that ate the Passover lamb on Nisan 10, were part of the Exodus on Nisan 15 Shemot (Exodus) 12:48. [↑](#footnote-ref-25)
26. This covenant included the giving of the Torah. [↑](#footnote-ref-26)
27. Davidic Covenant, 2 Sam 7:4-17, 1 Chr 17:4-15 — The unconditional kingdom covenant regulating the temporal and eternal rule of David’s Posterity. It secures in perpetuity a Davidic dynasty and kingdom. It was confirmed by divine oath in Ps 89:30-37. See also II Chron. 13:5; cf. II Chron. 21:7. [↑](#footnote-ref-27)
28. This date is approximate. It is 3 years before David’s death. [↑](#footnote-ref-28)
29. All people were destroyed except Noach and his family, 8 people – Bereshit (Genesis) 7. [↑](#footnote-ref-29)
30. Bereshit (Genesis) 21:1-3 [↑](#footnote-ref-30)
31. Bereshit (Genesis) 15. [↑](#footnote-ref-31)
32. Shemot (Exodus) 12:41 [↑](#footnote-ref-32)
33. Bereshit (Genesis) 21:1-3 [↑](#footnote-ref-33)
34. Shemot (Exodus) 12:41 [↑](#footnote-ref-34)
35. The angel overturned Sodom and Amorah, after saving Lot and his family. [↑](#footnote-ref-35)
36. Shemot (Exodus) 12:41 [↑](#footnote-ref-36)
37. This marriage is the second step in building the family and growing into a nation. [↑](#footnote-ref-37)
38. Now, the nation has a hold of the Promised land. [↑](#footnote-ref-38)
39. Shemot (Exodus) 12:41 [↑](#footnote-ref-39)
40. Shmuel (I Samuel) 9 and 10. [↑](#footnote-ref-40)
41. Sarah bore the child of promise and led the family in beginning the family. [↑](#footnote-ref-41)
42. Aharon and Miriam shepherded the nascent nation from slavery to independence. [↑](#footnote-ref-42)
43. Shmuel (I Samuel) 9 and 10. [↑](#footnote-ref-43)
44. Zedekiah was the last king of Israel – Melachim (II Kings) 24:17-18 [↑](#footnote-ref-44)
45. Shmuel (I Samuel 16:13 [↑](#footnote-ref-45)
46. Yehoyakim was the last independent king of Israel, before being conquered by Babylon. [↑](#footnote-ref-46)
47. Zedekiah was the last king of Israel – Melachim (II Kings) 24:17-18 [↑](#footnote-ref-47)
48. Herod I killed all of the remaining Hasmoneans. [↑](#footnote-ref-48)
49. Zerubbabel, of the tribe of Yehuda, founded the second Temple – Zechariah 4:9. This 400 year period comes after prophecy has left the world and the Sages must use Torah and logic to guide the nation. [↑](#footnote-ref-49)
50. 210 years before the 5th millennium, just as Mashiach ben David is expected 210 years before the 6th millennium. [↑](#footnote-ref-50)
51. When the Torah records the survivors of the flood, it does not merely mention Noah and his fellow passengers, it adds the word ach, which is usually translated as "only Noah and those in the ark were saved". If the correct translation of ach is "only", the word is unnecessary because the Torah has already told us that all life on the earth was destroyed. The rabbis picked up on this point and suggested that the extra word hints at an event which took place on board the ark. Noah survived the flood, but he very nearly died during the ark's voyage. One day Noah was late feeding the lion, the beast became annoyed and bit him. Noah escaped with his life, but only just and that is the meaning of ach. With Noach’s disqualification, Shem, AKA Melchizedek, became the priest for the Family. See also Bereshit (Genesis) 14:18 [↑](#footnote-ref-51)
52. Yitzchak (Isaac) was a sacrifice offered in the precise spot where the altar and Temple will be built. [↑](#footnote-ref-52)
53. Shem was the priest of God Most High. [↑](#footnote-ref-53)
54. Yitzchak (Isaac) was a sacrifice offered in the precise spot where the altar and Temple will be built. [↑](#footnote-ref-54)
55. Bereshit (Genesis) 14:18 [↑](#footnote-ref-55)
56. Akeidat Yitzchak, the Binding of Isaac to be offered as burnt offering to HaShem. [↑](#footnote-ref-56)
57. Shemot (Exodus) 25:8 [↑](#footnote-ref-57)
58. The Gemara is part of the oral law which helps us to understand how to serve HaShem without a Temple. [↑](#footnote-ref-58)
59. Zerubbabel, of the tribe of Yehuda, founded the second Temple – Zechariah 4:9 [↑](#footnote-ref-59)
60. Small gematria is known as mispar katan in hebrew. This is accomplished by adding all the digits in the number: 4+0+0=4. [↑](#footnote-ref-60)
61. Sefer Yitzerah, Aryeh Kaplan, chapter 4, pg. 276 [↑](#footnote-ref-61)
62. Rabbenu Bachye to Bereshit (Genesis) 15:13. [↑](#footnote-ref-62)
63. in Shabbat 104a [↑](#footnote-ref-63)
64. In Shemot (Exodus) 12:40-41 [↑](#footnote-ref-64)
65. Bereshit (Genesis) 15:13 [↑](#footnote-ref-65)
66. The tenth and final sefira is called malchut. Malchut contains two completely opposite qualities, called hitnasut, meaning "exaltedness," and its opposite shiflut, meaning "humility". In the explanation of the sefira of keter, we noted that keter, *the beginning*, is wedged in malchut, *the end*. The reverse is also true, that malchut is wedged in keter. We explained that this means that the final product, malchut, is the original intention of the entire process of emanation. When malchut is still contained in the original intention (that is, in keter), it is in a state of exaltedness. And when it descends to its place as the last of the sefirot, it is in a state of humility. However, it is not that malchut is in one state or the other; rather, it is in both states simultaneously. [↑](#footnote-ref-66)