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The Future From HaShem’s Perspective

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[The Judgment 1](#_Toc28857204)

[Judging the living and the dead. 3](#_Toc28857205)

[We are here to accomplish deeds. 4](#_Toc28857206)

[Our Redemption 4](#_Toc28857207)

[The Triennial Torah Reading Cycle 17](#_Toc28857208)

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I am interested in writing a narrative which describes what we can [know](daat.html) about the future that [HaShem](hashem.html) has planned for His [world](worlds.html) and for His people. The premise for this perspective is based on a pasuk from Kohelet:

***Kohelet (Ecclesiastes) 1:9*** *The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no* [*new*](new.html) *thing under the* [*sun*](hachama.html)*.*

Based on the above pasuk, we can infer that the state of man in the day that he was created, is the state that [HaShem](hashem.html) had planned for man, for all [time](time.html). Thus we can understand that whatever we were in [Gan Eden](eden.html), the [Garden of Eden](eden.html), is what we will be in the [Olam HaBa](futures.html), the [world](futures.html) to come.

I have heard wise men who describe the [Olam HaBa](futures.html) and Gehenna. They say that in the [Olam HaBa](futures.html) you *get* to sit and [study](study.html) Torah all day and you never *have to* stop to [eat](eating.html) or [sleep](mashal.html). They say that in gehenna, that you *have to* sit and [study](study.html) Torah all day and that you never *get* to stop to [eat](eating.html) or [sleep](mashal.html). It is all a matter of perspective. If you have learned to love [HaShem](hashem.html) and to sit in His presence, then the [Olam HaBa](futures.html) will be a paradise. If, on the other [hand](fourteen.html), you have spurned [HaShem](hashem.html) and His presence, then this same environment will become Gehenna, a place of great torment.

In keeping with the idea that the [Olam HaBa](futures.html) is a garden, our Sages have indicated that there is an orchard in [Gan Eden](eden.html). This orchard is called by it’s [Hebrew](hebrew.html) [name](name.html): [Pardes](remez.html). [Pardes](remez.html), an orchard, is also an acronym for Peshat, [Remez](remez.html), Drash, and [Sod](sod.html). These are the [four](four.html) levels of Torah [study](study.html). Peshat is the simple meaning. [Remez](remez.html) is the level of hints and types. Drash is the level of parables, and the [Sod](sod.html) is the [secret](sod.html) level. In describing [Gan Eden](eden.html) as a [Pardes](remez.html), our Sages have [taught](teacher.html) us that the [Olam HaBa](futures.html) is a place of Torah [study](study.html). It is a place where we will bask in the presence of [HaShem](hashem.html).

We can begin to understand this concept of [Pardes](remez.html) by reviewing what [Adam](adam.html) was commanded [Gan Eden](eden.html):

***Bereshit (Genesis) 2:15*** *And* [*HaShem*](hashem.html) *God took the man, and put him into the* [*garden of Eden*](eden.html) *to dress it and to keep it.*

The word “dress” comes from the same [Hebrew](hebrew.html) root as Avodah, which we translate as service or worship. The word “keep” comes from a [Hebrew](hebrew.html) root which means “to guard”. It is the same root which is applied to [Shabbat](sabbath.html).

***Devarim (Deuteronomy) 5:12*** *Keep the* [*sabbath*](sabbath.html) *day to sanctify it, as* [*HaShem*](hashem.html) *thy God hath commanded thee.*

Thus as we guarded [Shabbat](sabbath.html), we will also guard the garden.

# The Judgment

After we die, there will be a judgment. In this court, there will be all the components we find in an earthly court. In fact, the earthly court is modeled after the heavenly court.

In the heavenly court you will be the defendant. As a defendant, you will stand at the end of your life with all of your [sins](sin.html) and all of your [mitzvot](cmds613.html), your good deeds. Your [sins](sin.html) will be weighed against your [mitzvot](cmds613.html) to see if, in the end, you accomplished the mission that [HaShem](hashem.html) gave you. Additionally, [HaShem](hashem.html) will also take into account corrections, the troubles you [experience](experience.html) in this [world](worlds.html), that you have already [experienced](file:///D:\Backup%20data\Word%207-15-2012\BOOK\experience.html) because of your transgressions. These corrections typically take the form of misfortunes and infirmities.

The defense attorney will be a malak, an [angel](angels.html), who looks and acts like you did when you defended others in this [world](worlds.html). In effect, you will also be the defense attorney.

The prosecuting attorney will be a malak who looks and acts like you did when you prosecuted others in this [world](worlds.html). In effect, you will also be the prosecuting attorney.

The judge will be a malak who looks and acts like you did when you judged others in this [world](worlds.html). In effect, you will also be the judge.

In the heavenly court you will be confronted with who you really are. There will be no doubt in your mind that the proceeding were entirely fair and just, because they will be conducted exactly as you would have conducted them. The only difference is that their effects will be on you instead of on someone else.

The Baal Shem Tov [teaches](teacher.html) us that when [one](one.html) comes before the Heavenly Tribunal upon his death, he is shown someone else who seemingly has sinned and is asked to voice his opinion on the case (just as the prophet Natan asked David to pass judgment on "the poor man's lamb" - see II Samuel 12). Only after he passes judgment is it demonstrated to him that his deeds were similar, and thus he decides his own verdict in the Afterlife.

If you stand in the judgment of the heavenly court, you are already in an unfavorable position. In other words, if you could avoid being arrested and charged with a crime, then your chances of escaping an unfavorable judgment are much better then if you have already been arrested and taken to court.

Obviously if you have committed a [sin](sin.html), there is an expectation that you will be arrested and taken to the court for judgment. The question is: How does [one](one.html) avoid arrest and trial if he has in fact committed a transgression?

[HaShem](hashem.html) has a provision in his court system for a transgressor to avoid being arrested and [standing](mashal.html) in the judgment. That provision is called teshuva, repentance. Teshuva is the ability that [HaShem](hashem.html) has given a person to change who he really is. If [one](one.html) performs teshuva properly, then [one](one.html) has actually changed who he is. Thus when the malak with the arrest warrant is sent to arrest you; he will be unable to find you because you no longer exist. The [one](one.html) who committed the [sin](sin.html) has been transformed into [one](one.html) who would never have committed that [sin](sin.html). This is the power of Teshuva.

Bear in mind that Teshuva is a [two](two.html) way street, as is everything in [HaShem](hashem.html)’s [world](worlds.html). If [one](one.html) can repent for a misdeed, then [one](one.html) can also repent for a [mitzva](cmds613.html), a good deed. For example, if after performing some meritorious act like giving [food](food.html) to a hungry man, you find out that the [food](food.html) was exchanged for strong drink, and you regret giving the [food](food.html), then you will also wipe out that [mitzva](cmds613.html) by transforming yourself into [one](one.html) who would never have given the [food](food.html). Thus this [mitzva](cmds613.html) would be removed from your slate in the judgment. [One](one.html) must be very careful to repent only for misdeeds, never for [mitzvot](cmds613.html), good deeds.

[One](one.html) should keep this courtroom scene in his mind as he goes about his life in this [world](worlds.html). When he is called upon to defend others, he should put his [heart](body.html) and soul into the defense in exactly the same way as he would if he were the [one](one.html) accused of the crime. This means that we should do everything we can to expose the mitigating factors that lead others into [sin](sin.html). We do not want to defend [sin](sin.html), but rather we want to defend good people who occasionally [sin](sin.html). We must constantly be on the lookout for the good that comes from others.

We should also be careful how we judge others. No matter how bad the circumstances may appear, we need to construct, in our minds, a scenario that accounts for all the actions, in a favorable way. This is contrary to human nature. Usually, we seek to convict others rather than acquit them. If we keep in mind that we will [one](one.html) day be in the heavenly court, then we can begin to realize how important it is to judge others as favorably as we possibly can. Thus when we stand in the heavenly court, we will be judged fairly.

Finally, we should keep the courtroom scene firmly in the forefront of our minds when we prosecute others in this [world](worlds.html). Whenever we find ourselves accusing others of a [sin](sin.html), we should bear in mind that the enthusiasm with which we accuse others, will be used against us in the heavenly court. We should accuse only when there is no other way to correct an injustice. Our accusations should be factual and should seek to also mention any mitigating factors. Our accusation should lack enthusiasm, as we trully should not want others to prosecuted fro their [sins](sin.html). In short, we should accuse others in the same way that we would want ourselves to be accused.

# Judging the living and the dead.

On [Rosh HaShanna](file:///D:\Backup%20data\Word%207-15-2012\BOOK\teruah.html), we read in the machzor, the [prayer](prayer.html) book for the [festival](festival.html), that [HaShem](hashem.html) will judge the living and the dead, on Rosh HaShanna. [HaShem](hashem.html) will judge the living and the dead every year on Rosh HaShanna.

***1 Tsefet (Peter) 4:5*** *Who shall give account to him that is ready to judge the quick and the dead.*

[***Zohar***](orallaw.html) ***Chadash, fol. 19, 1*** *"In the* [*first*](one.html) *day of the* [*new year*](teruah.html) *the holy blessed God sits that he may judge the* [*world*](worlds.html)*; and all men, without exception, give an account of themselves; and the books of the* [*living*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\eternal.html) *and the dead are opened."*

***Revelation 20:12*** *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*

It is easy to understand how the living will be judged. Their deeds of the previous year will stand before them in the judgment. The judgment of the dead is a little more difficult to understand. How can the dead be judged every year? What is the point of rehashing the same things that were hashed out last year?

The judgment of the living and the dead follows the same pattern.

The living are judged not only for the deeds that they have performed in the last year, but they are also judged for the good deeds that others performed because of their actions. For example, a parent who [teaches](teacher.html) his children to love [HaShem](hashem.html) and to keep His [commands](cmds613.html), will receive reward every [time](time.html) that child performs the deeds that his parents [taught](teacher.html) him. In the same way, a man will receive reward for the deeds of his talmidim, his students, when they do the deeds that their [teacher](teacher.html) [taught](teacher.html) them. Those who wrote books that influenced others to perform [mitzvot](cmds613.html) will also be judged every year on Rosh HaShanna.

The [wicked](wicked.html) are judged in exactly the [save](salvation.html) way. The [wickedness](wicked.html) that they put into the [world](worlds.html) will be judged every year on Rosh HaShanna. If they [taught](teacher.html) their children to perform deeds of [wickedness](wicked.html), then they will receive a part of the punishment for the [sins](sin.html) that were committed by those children, during the year. If those children tought their children the deeds they learned from their father, then those [sins](sin.html) will also have a punishment that will be earned on Rorah HaShanna.

If the living are judged every year on Rosh HaShanna in this way, then we can begin to understand how the dead can be judged every year. Whatever good or evil they put into the [world](worlds.html) by their words or deeds, will be judged on Rosh HaShanna. So, even though they themselves are no longer doing deeds in this [world](worlds.html), their descendants, talmidim, friends, acquaintances, and every [one](one.html) they have touched, have been doing the deeds that we put into the [world](worlds.html). These are the deeds that bring judgment to the dead, every year.

We must, therefore, be very carefull about what we put into the [world](worlds.html). Our mistakes and transgression can be amplified and reverbrate down through [time](time.html), and the corresponding punishments can be incurred year by year.

Correspondingly, we must do everything in our power to put righteousness into the [world](worlds.html). Because these deeds will also reverbrate through [time](time.html) and accumulate [merit](merit.html) for us in the [Olam HaBa](futures.html).

# We are here to accomplish deeds.

As we contemplate what deeds to put into the [world](worlds.html); we are constantly confronted with deeds that involve both that which is commanded and that which is forbidden.

For example: We are commanded to put [tzitzith](tzitzith.html), [fringes](tzitzith.html), on all of our [four](four.html) cornered garments. Aditionally, we are forbidden from mixing wool and linen in the same garment. Now suppose that we have an opprotunity to put wool [tzitzith](tzitzith.html) on a linen garment. This involves doing the mtzva and also committing the transgression of mixing linen and wool. The question is: Do we commit the [sin](sin.html) in order to do the [mitzva](cmds613.html)?

Our Sages have answered with a resounding **YES**! Our Sages have [taught](teacher.html) that we were put into this [world](worlds.html) to accomplish the deeds that [HaShem](hashem.html) prepared for us:

***Ephesian 2:10*** *For we are his workmanship, created in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *unto good works, which God hath before ordained that we should* [*walk*](walking.html) *in them.*

We are here to “do”. Therefore, our Sages have [taught](teacher.html) us that, with certain exceptions, we are to perform the [mitzva](cmds613.html) of [tzitzith](tzitzith.html) even though it involves the [sin](sin.html) of mixing linen and wool. We are here to accomplish a mission. There are occasions when there is collateral damage. This is to be expected and should not deter us from accomplishing our mission. It is our mission to accomplish the deeds that [HaShem](hashem.html) has prepared for us.

# Our [Redemption](redemption.html)

Our Sages have [taught](teacher.html) us that the [Exodus from Egypt](thebirth.html) is the prototype for the final [Redemption](redemption.html), when [Mashiach](mashiach.html), [Messiah](mashiach.html), will come, and slavery and suffering will be banished forever from the [face](body.html) of the earth. This suggests that if we wish to understand our future [redemption](redemption.html), that we should [study](study.html), intently, the [redemption](redemption.html) [from Egypt](thebirth.html) in the days of Moses.

Our [redemption](redemption.html) [from Egypt](thebirth.html), in the days of Moses, is commemorated on the night of [Pesach](passover.html), [Passover](passover.html), when we celebrate the [Seder](haggada.html)[[1]](#footnote-1) by reciting the [Haggada](haggada.html)[[2]](#footnote-2). The observance of the [Seder](haggada.html) is a carefully choreographed, re-experiencing of the [redemption from Egypt](redemption.html). **All of the minute details, far from being meaningless ritual, are carefully planned to** [**teach**](teacher.html) **us about the future** [**redemption**](redemption.html) **by causing us to** [**experience**](experience.html) **the** [**redemption**](redemption.html)[**from Egypt**](thebirth.html).

The Order of the [Seder](haggada.html)

|  |  |
| --- | --- |
| Kaddesh | **Sanctify** the day with the recitation of Kiddush.  We drink the [first](one.html) cup. |
| U’rechatz | **Wash**! [hands](fourteen.html) before [eating](eating.html) karpas. |
| Karpas | [Eat](eating.html) a **vegetable** dipped in salt water. |
| Yachatz | **Break** the middle [Matza](chametz.html). |
| Maggid | **Narrate** the story of the [Exodus](exodus.html).  We drink the second cup. |
| Rachtzah | **Wash** [hands](fourteen.html) prior to the meal. |
| Motzi | Recite the blessing, **Who brings forth**, over [Matza](chametz.html) as a [food](food.html). |
| [Matza](chametz.html) | Recite the blessing over [**Matza**](chametz.html). |
| Maror | Blessing for the **bitter herbs**. |
| Korech | [Eat](eating.html) the **sandwich** of [Matza](chametz.html) and bitter herbs. |
| Shulchan Orech | The **table is prepared** with the festive meal. |
| Tzafun | [Eat](eating.html) the afikomen which has been **hidden** all during the [seder](haggada.html).. |
| Barech | Recite the **Blessings** after the meal.  We drink the [third](three.html) cup. |
| Hallel | Recite the **Hallel** Tehillim ([Psalms](psalms1.html)) of praise.  We drink the [fourth](four.html) cup. |
| Nirtzah | [Pray](prayer.html) that God would **accept** our observance and speedily send [Mashiach](mashiach.html) ([Messiah](mashiach.html)). |

Our Sages explain that the structure of the [seder](haggada.html) is carefully laid out to [teach](teacher.html) us about the past and the future [redemption](redemption.html). From the beginning of the [Haggada](haggada.html) till the meal [teaches](teacher.html) us the about the [Exodus from Egypt](thebirth.html). From the meal forward, in the [Haggada](haggada.html), continues with a [teaching](teacher.html) of the final Messianic [redemption](redemption.html) at the [time](time.html) of the [Mashiach](mashiach.html).

Since the [Pesach](passover.html) [Haggada](haggada.html) is ***the*** story of our [redemption](redemption.html), it makes sense that we examine the structure of the [Seder](haggada.html). I have heard it said that in the commentary literature, there has been more written on the [Haggada](haggada.html) than any other book! The truth is that the [Haggada](haggada.html) was designed to be fascinating, and it does not disappoint. The basic premise of the Haggadah is the telling of the [Exodus](exodus.html) [from Egypt](thebirth.html). Thus, we have in the Haggadah a ritual which is not really [prayer](prayer.html), it is an object lesson in history , both past, present, and and future, The goal of the [Haggada](haggada.html) is to praise [HaShem](hashem.html) for redeeming us in the past, present, and future. The [Pesach](passover.html) [Seder](haggada.html) is not just a display of “something [Jewish](gen-jew.html)”; it is a Biblical [***rehearsal***](rehearse.html)**.**

The night of [Pesach](passover.html) is called "A night of guardings," when the *House of* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) is guarded from their enemies. “A night of guardings” also implies that the night of [Pesach](passover.html) is ‘guarded’, set aside for all [time](time.html), as the night of the final [redemption](redemption.html). In other words, every year, [**Pesach**](passover.html) **night, because it contains the power of the** [**redemption**](redemption.html)[**from Egypt**](thebirth.html)**, has the ability to bring forth actual** [**redemption**](redemption.html) **from the potential**.

The [seder](haggada.html), {say'-dur} from the [Hebrew](hebrew.html) word for “order”, is the [festival](festival.html) meal [eaten](eating.html) on the [first](one.html) [two](two.html) nights of [Pesach](passover.html), the Biblical celebration of the [Exodus](exodus.html) [from Egypt](thebirth.html). The main [Seder](haggada.html) meal does not begin until the story of the [Exodus](exodus.html) has been retold, and, more important, **re-experienced by the celebrants**. This recreation of the circumstances of bondage, together with the details of the deliverance, form the [heart](body.html) and spirit of the [seder](haggada.html) and of the [Pesach](passover.html) [festival](festival.html) itself. **“In every** [**generation**](toldot.html) **let each man look on himself as if he came forth personally** [**from Egypt**](thebirth.html)**. We** were slaves to Pharaoh in Egypt, "Had not [HaShem](hashem.html) taken **us** [out from Egypt](thebirth.html) we would still have remained slaves.”

**Each of us must see the deliverance from bondage**

**as something that happened to US.**

This lesson is emphasized by the [three](three.html) principal symbols of the [Seder](haggada.html), concerning which our Sages said that unless the [Jew](gen-jew.html) explains their significance he has not observed the [Seder](haggada.html) fittingly: [Pesach](passover.html), [Matza](chametz.html), and Maror. Using these symbols in their chronological order and in accordance with their [Haggada](haggada.html) explanation we may say: [HaShem](hashem.html)’s people can avoid Maror (bitterness of life) only through [Pesach](passover.html) ([HaShem](hashem.html)'s special care "passing over" and saving their homes even in the midst of the greatest [plague](plagues.html)), and [Matza](chametz.html), then the very catastrophe and the enemies of [HaShem](hashem.html)’s people will work for their benefit, driving them in great haste out of Mitzrayim (Egypt), the place of perversion and darkness, and placing them under the beam of light and holiness.

For [HaShem](hashem.html)’s people, Egypt represents more than just a place on the map. Egypt is a state of mind. The [Hebrew](hebrew.html) [name](name.html) for Egypt is Mitzrayim, which is related to the word *Maytzorim*, meaning boundaries and limitations. For [HaShem](hashem.html)’s people, to "escape [from Egypt](thebirth.html)" means to overcome those natural limitations that impede the realization of our fullest potential.

***Devarim (Deuteronomy) 16:3*** *“That thou mayest remember the day of thy going forth* [*from Egypt*](thebirth.html)*, all the days of thy life.”*

“‘The days of thy life’ refer to this [world](worlds.html) only,

but ‘all the days of thy life’ include the [time](time.html) of [Messiah](mashiach.html).”[[3]](#footnote-3)

The Torah gives us a clue that helps us to see that our future [redemption](redemption.html) is related to our past [redemption](redemption.html):

***Micah 7:12-17*** *In that day people will come to you from Assyria and the cities of Egypt, even* [*from Egypt*](thebirth.html) *to the Euphrates and from sea to sea and from mountain to mountain. The earth will become desolate because of its inhabitants, as the result of their deeds. Shepherd your people with your* [*staff*](staff.html)*, the flock of your* [*inheritance*](inherit.html)*, which lives by itself in a forest, in fertile pasturelands. Let them feed in Bashan and Gilead as in days long ago. "As in the days of your* [*Exodus from Egypt*](thebirth.html)*, I will show [the people] wonders."* [*Nations*](nations.html) *will see and be ashamed, deprived of all their power. They will lay their* [*hands*](fourteen.html) *on their* [*mouths*](body.html) *and their* [*ears*](body.html) *will become deaf. They will lick* [*dust*](rock.html) *like a snake, like creatures that crawl on the ground. They will come trembling out of their dens; they will turn in* [*fear*](fear.html) *to* [*HaShem*](hashem.html) *our God and will be afraid of you.*

We would have expected this verse to read, "…I will show *you* wonders" and "As in the days when *he* went [out of Egypt](thebirth.html)…."

In this case, the verse would read, "As in the days when *he* [i.e., Moses, or the [generation](toldot.html) of the [exodus](exodus.html)] went [out of Egypt](thebirth.html), I will show *you* [the [Mashiach](mashiach.html), or the [generation](toldot.html) of the final [redemption](redemption.html)] wonders."

The verse is instead written the way it is to indicate that *you* [i.e., the final [generation](toldot.html)] yourself [went out of Egypt](thebirth.html), and that you yourself are that [generation](toldot.html) which [HaShem](hashem.html) will now show [new](new.html) wonders.

Thus the future [redemption](redemption.html) will be characterized by miracles that transcend the natural order. In fact, the future [redemption](redemption.html) will be just like the [redemption](redemption.html) [from Egypt](thebirth.html) in the days of Moses!

The [Midrash](orallaw.html) also relates Micah 7:15 to the future [redemption](redemption.html) and its relationship to the [redemption](redemption.html) [from Egypt](thebirth.html):

[***Midrash***](orallaw.html) ***Rabbah - Shemot (***[***Exodus***](exodus.html)***) XV:11*** *Another explanation of THIS MONTH SHALL BE UNTO YOU. It is written: Happy is the* [*nation*](nations.html) *whose God is the Lord (Ps. XXXIII, 12). When God chose His* [*world*](worlds.html)*,[[4]](#footnote-4) He* [*appointed*](settimes.html)[*New Moons*](new.html) *[i.e. months] and years therein, and when He chose Ya’aqov and his sons, He* [*appointed*](settimes.html) *for them a* [*New*](new.html)[*Moon*](chodesh.html) *of* [*redemption*](redemption.html) *in which* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *were* [*redeemed*](redemption.html)[*from Egypt*](thebirth.html) *and in which they are destined to be* [*redeemed*](redemption.html) *again, as it says: As in the days of thy* [*coming*](coming.html) *forth out of the land of Egypt[[5]](#footnote-5) will I show unto him marvelous things (Micah VII, 15).*

The Torah tells us that the final [Redemption](redemption.html) will be very much like our [first](one.html) [redemption](redemption.html) [from Egypt](thebirth.html), but will be accompanied by even more wonders and miracles. It follows that if the entry and settlement of the [land of Israel](city.html) was supposed to be accomplished in a supernatural manner the [first](one.html) [time](time.html), how much more so will it be miraculous in our own times, with the Messianic [Redemption](redemption.html)!

What happened on the [Exodus](exodus.html) night, that will not repeat itself in the final [redemption](redemption.html)? [Two](two.html) things will not happen again, says the Prophet Isaiah 52.

1. In the final [redemption](redemption.html) they will go out without hurry.

2. They, and their [Messiah](mashiach.html), will not be so liked by their former masters.

The Egyptian [redemption](redemption.html) and the final [redemption](redemption.html) in the days of [Mashiach](mashiach.html) are given expression in the [Seder](haggada.html) through several devices. We see it in the division of the [four](four.html) cups of wine, we see it in the division of the Hallel, and we see it in the division of the [Seder](haggada.html) itself.

The [Seder](haggada.html) itself is divided by the meal. The [Haggada](haggada.html) speaks of our [redemption](redemption.html) [from Egypt](thebirth.html) before the meal, and it speaks of the final messianic [redemption](redemption.html) from the meal onward. The [four](four.html) cups of wine and the Hallel follow this division.

The [fourth](four.html) part of the [seder](haggada.html) is a portion [known](daat.html) as Yachatz. In this part, at the beginning of the [seder](haggada.html), we divide the middle [matza](chametz.html) into [two](two.html) unequal pieces. The larger part is wrapped in a white cloth and hidden away. It will form the afikomen.

There are actually [seven](seven.html) different [mitzvot](cmds613.html) that we perform at the [Seder](haggada.html).

[**Two**](two.html) **are from the Torah:**

1. Telling the [Exodus](exodus.html) story

2. [Eating](eating.html) [Matza](chametz.html)

**The other** [**mitzvot**](cmds613.html) **are Rabbinical:**

3. [Eating](eating.html) Maror (bitter herbs)

4. [Eating](eating.html) the Afikomen (an extra piece of [Matza](chametz.html) for dessert as a reminder of the [Pesach](passover.html) [offering](korbanot))

5. Saying Hallel ([Psalms](psalms1.html) 113-118)

6. Drinking the [Four](four.html) Cups of wine

7. Demonstrating acts of [freedom](freedom.html) and aristocracy -- e.g. [sitting](mashal.html) with a pillow cushion and leaning as we [eat](eating.html) and drink, and beginning the meal "with a dip."

Notice that the ONLY [mitzva](cmds613.html) which has both a Torah and a Rabbinical basis is [eating](eating.html) [matza](chametz.html). Notice that the [two](two.html) [mitzvot](cmds613.html) of [eating](eating.html) [matza](chametz.html) at the [Seder](haggada.html) will be from the same piece – the middle piece of [matza](chametz.html)! What we see is that the middle [matza](chametz.html) broken at Yachatz, forms the [redemption](redemption.html) which is divided into [two](two.html) parts. The lesser part represents the [redemption](redemption.html) in the days of Moshe, and the greater part begins the Messianic [redemption](redemption.html). Thus we have [one](one.html) [matza](chametz.html) and therefore [one](one.html) [redemption](redemption.html). **This** [**matza**](chametz.html)**, this** [**redemption**](redemption.html)**, is divided into** [**two**](two.html) **phases**.

**The final Messianic** [**redemption**](redemption.html) ***begins* with the** [**eating**](eating.html) **of the afikomen!** Keep in mind that the afikomen represents the [Pesach](passover.html) [sacrifice](korbanot.html), The Lamb. The afikomen is the last [food](food.html) that we [eat](eating.html) at the [seder](haggada.html) and its taste is the last taste. The Afikomen, since it represents the Paschal [sacrifice](korbanot.html), is forbidden to all non-[Jews](gen-jew.html). To partake of the Afikomen [one](one.html) *must* be a member of the [covenant](covenant.html)!

The duality of the [Seder](haggada.html) is underscored by the arrangement of the [four](four.html) cups of wine. The [Halacha](walking.html) defines when these cups are to be consumed.

[One](one.html) of the [four](four.html) cups clearly speaks to the Egyptian [redemption](redemption.html), and is consumed before the meal. The second cup clearly speaks about the final [redemption](redemption.html) in Messianic times, and is consumed after the meal. The Sages have decreed that we drink [four](four.html) cups of wine on the [Seder](haggada.html) night as a testimony to our [redemption](redemption.html) and [freedom](freedom.html):

***Tehillim (***[***Psalm***](psalms1.html)***) 116:13*** *‘I will lift up the cup of* [*salvations*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\salvation.html) *and call upon the* [*name of HaShem*](name.html)*.*

[***Midrash***](orallaw.html) ***Rabbah - Genesis LXXXVIII:5*** *On what grounds did the Sages institute the* [*four*](four.html) *cups of* [*Passover*](passover.html)*? R. Huna said in R. Banayah's* [*name*](name.html)*: [They instituted them] in allusion to the* [*four*](four.html) *expressions of* [*redemption*](redemption.html) *which occur in* [*connection*](connection.html) *with Egypt: I will bring you out... and I will deliver you... and I will* [*redeem*](redemption.html) *you... and I will take you (Ex. VI, 6 f.). R. Samuel b. Nahman said: In allusion to the* [*four*](four.html) *cups mentioned in our text: AND PHARAOH'S CUP WAS IN MY* [*HAND*](fourteen.html)*; AND I TOOK THE GRAPES, AND PRESSED THEM INTO PHARAOH'S CUP, AND I GAVE THE CUP INTO PHARAOH'S* [*HAND*](fourteen.html)*... AND THOU SHALT GIVE PHARAOH'S CUP INTO HIS* [*HAND*](fourteen.html) *(XL, II, 13). R. Levi said: In allusion to the* [*four*](four.html) *empires. R. Joshua b. Levi said: In allusion to the* [*four*](four.html) *cups of fury which the Holy* [*One*](one.html)*, blessed be He, will make the* [*nations*](nations.html) *of the* [*world*](worlds.html) *to drink, as it says, For thus saith the Lord, the God of Israel, unto me: Take this cup of the wine of fury, etc. (Jer. XXV, 15);* [*Babylon*](bavel.html) *hath been a golden cup in the Lord's* [*hand*](fourteen.html) *(ib. LI, 7); For in the* [*hand*](fourteen.html) *of the Lord there is a cup (Ps. LXXV, 9); And burning wind shall be the portion of their cup (ib. XI, 6). Corresponding to these the Holy* [*One*](one.html)*, blessed be He, will give Israel to drink* [*four*](four.html) *cups of* [*salvation*](salvation.html) *in the Messianic future, as it says, O Lord, the portion of mine* [*inheritance*](inherit.html) *and of my cup, Thou maintainest my lot (ib. XVI, 5); Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my* [*head*](body.html) *with oil; my cup runneth over (ib. XXIII, 5); I will lift up the cup of salvations, and call upon the* [*name*](name.html) *of the Lord (ib. CXVI, 13): it does not say ‘The cup of* [*salvation*](salvation.html)*,’ but ’The cup of salvations’--*[*one*](one.html) *in the days of the Messianic future and* [*one*](one.html) *in the days of Gog and Magog.*

The requirement for [four](four.html) cups is based on the passage in the Torah, which describes the [four](four.html) [stages](stages.html) of our deliverance [from Egypt](thebirth.html):

***Shemot (***[***Exodus***](exodus.html)***) 6:6-7*** *"Therefore, say to the Israelites: 'I am* [*HaShem*](hashem.html)*, and* ***I will*** *bring you out from under the yoke of the Egyptians.* ***I will*** *free you from being slaves to them, and* ***I will***[*redeem*](redemption.html) *you with an outstretched arm and with mighty acts of judgment.* ***I will*** *take you as my own people, and I will be your God. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html) *your God, who brought you out from under the yoke of the Egyptians.*

The following chart shows these [four](four.html) cups and their relationship to Shemot ([Exodus](exodus.html)) 6:6-7:

|  |  |
| --- | --- |
|  | **Sanctification** |
| **“I am** [**HaShem**](hashem.html) **and I will separate you** [**from Egypt**](thebirth.html)**ian bondage,** |  |
|  | **Deliverance** |
| **I will deliver you (through** [**plagues**](plagues.html)**),** |  |
|  | [**Redemption**](redemption.html) |
| **I will** [**redeem**](redemption.html) **you with an outstretched arm,** |  |
|  | **Completion** |
| **I will take you as My own people and**  **I will be your God.”** |  |

The cup of Deliverance, the [first](one.html) cup, clearly speaks to our [redemption](redemption.html) [from Egypt](thebirth.html), while the cup of [redemption](redemption.html), the [third](three.html) cup, clearly speaks to the Messianic [redemption](redemption.html).

Some of our Sages have suggested that the [four](four.html) cups allude to the [four](four.html) [exiles](galuyot.html) that the [Children of Israel](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) would have to endure: The [Babylonian](bavel.html), the Medo-Persian, the Greek, and finally the [Roman](file:///D:\Backup%20data\Word%207-15-2012\BOOK\edom.html) [exile](galuyot.html). This scheme also suggests that the completion of the final [exile](galuyot.html) is yet in front of us.

[***Midrash Rabbah***](orallaw.html) ***-*** [***Exodus***](exodus.html) ***XV:6*** *THIS MONTH SHALL BE UNTO YOU (XII, 2). Another interpretation: It is written: Who is she that looketh forth as the dawn? (S.S. VI, 10).* [*Four*](four.html) *eulogies of Israel are mentioned here, corresponding with the* [*four*](four.html)[*exiles*](galuyot.html)*, throughout which Israel did not deny God. How do we* [*know*](daat.html) *that this was so in the* [*Babylonian*](bavel.html)[*exile*](galuyot.html)*? Because it is said: ' Who is she that looketh forth as the dawn?’ Nebuchadnezzar used to worship the* [*sun*](hachama.html)*, as it says: How art thou fallen from* [*heaven*](heaven.html)*, O day-*[*star*](mazaroth.html)*, son of the morning (Isa. XIV,12), but Daniel used to rise early and* [*pray*](prayer.html) *unto the Omnipresent, for it says: Now his windows were open in his upper chamber toward* [*Jerusalem*](city.html) *(Dan. VI, 11), evening, morning, and noon. Why did he get up early and* [*pray*](prayer.html)*? So that God should have compassion on Israel. Concerning him does Solomon say: He that early [E.V. ’diligently’] seeketh good seeketh favour (Prov. XI, 27). For this reason was God with them in the* [*time*](time.html) *of their trouble, as it is said: I love them that love me (ib. VIII, 17).6 And so we find that when Daniel was cast into the lions’ den, he was not harmed, for it says: My God hath sent His* [*angel*](angels.html)*, and hath shut the lions’* [*mouths*](body.html)*, and they have not hurt me (Dan. VI, 23). Hananiah, Mishael, and Azariah were cast into the fiery* [*furnace*](furnace.html) *but were not harmed, for it says: Nor was the* [*hair*](hair.html) *of their* [*head*](body.html) *singed... nor had the smell of* [*fire*](fire.html) *passed on them (ib. III, 27).7 Instead of which they gave light to the* [*world*](worlds.html)*, like the dawn which gives light to the* [*world*](worlds.html)*; therefore does it say: ’ that looketh forth as the dawn.’ Moreover, they made* [*idol*](idolatry.html)*-worshippers recognize God and praise Him; for when Hananiah, Mishael, and Azariah emerged from the* [*furnace*](furnace.html)*, Nebuchadnezzar said: Blessed be the God of Shadrach, Meshach, and Abednego, the servants of the God on High (ib28). So, too, Darius, when Daniel fell into the lions’ den, said: Let men tremble and* [*fear*](fear.html) *the God of Daniel; for He is the living God (ib. VI, 27). Hence does it say:’ Who is she that looketh forth as the dawn?’*

*‘Fair as the* [*moon*](chodesh.html)*’,[[6]](#footnote-6) during the Median [i.e. Persian] captivity. You find that if the* [*moon*](chodesh.html) *does not appear in the sky at night, the* [*world*](worlds.html) *is so dark that a man cannot* [*walk*](walking.html) *about even within the* [*city*](city.html)*, but as soon as the* [*moon*](chodesh.html) *appears in the sky, all rejoice and* [*walk*](walking.html) *about. So it was in the days of Achashverosh who decreed that* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *should be destroyed, slain, and made to perish; but* [*Esther*](esther.html) *came and brought light to Israel, for it says: The* [*Jews*](gen-jew.html) *had light and gladness, and joy and honour (Est. VIII, 16). ’ Fair as the* [*moon*](chodesh.html) *‘refers, therefore, to the Median captivity. Should you inquire why* [*Esther*](esther.html) *is compared to the* [*moon*](chodesh.html)*, the answer is that just as the* [*moon*](chodesh.html) *renews itself every* [*thirty*](thirty.html) *days, so did* [*Esther*](esther.html) *say: But I have not been called to come in unto the king these* [*thirty*](thirty.html) *days (ib. IV, 11). ‘Fair as the* [*moon*](chodesh.html)*’ refers, therefore, to the Median captivity. ’Clear as the* [*sun*](hachama.html)*’ (S.S. Ioc. cit.) refers to the Greek kingdom. Alexander the son of Helios was his* [*name*](name.html)*, and the* [*Sun*](hachama.html) *is called a hero, as it is said, He rejoiceth as a strong man to run his course (Ps. XIX, 6). During the summer* [*cycle*](cycles.html) *all flee from it [the* [*sun*](hachama.html)*], for who can endure its scorching rays, as it says: And there is nothing hid from the heat thereof (ib. 7)? Thus it was with the Greek kingdom; all were afraid of it. But Mattathias the* [*priest*](priests.html) *and his sons stood firm in their faith in God, with the result that the Greek legions fled from before them1 and were all slain. Hence God said unto them: Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say: I am strong (Joel IV, 10), the verse: So perish all Thine enemies, O Lord; but they that love Him be as the* [*sun*](hachama.html) *when he goeth forth in his might (Judg. v, 31) corroborating the words, ‘clear as the* [*sun*](hachama.html)*.*

*They were terrible as an army with banners (S.S. VI, 10) in* [*Edom*](edom.html)*; and why is she [Israel] called ’terrible ‘? Because she was placed in a kingdom which inspired* [*awe*](fear.html)*; for it says: And behold a* [*fourth*](four.html) *beast, dreadful and terrible, and strong exceedingly (Dan. VII, 7).*

The Shulchan Arukh explicitly says that it is possible to add more cups[[7]](#footnote-7). The [one](one.html) exception is that it is forbidden to add cups of wine between the [third](three.html) and [fourth](four.html) cups.[[8]](#footnote-8) The Maharal explains that this [halacha](walking.html) is connected to the [four](four.html) [stages](stages.html) of [redemption](redemption.html). It is possible to “interrupt” between the [first](one.html) [three](three.html) [stages](stages.html). But it is forbidden to interrupt between the [third](three.html) and [fourth](four.html) [stages](stages.html). The national independence of the [Jewish](gen-jew.html) people, “I will [redeem](redemption.html) you”, has meaning only in context of our identity as [HaShem’s](hashem.html) [nation](nations.html) as the recipients of His Torah: “And I will take you to me as a [nation](nations.html), and I will be to you as G-d” -when we accept the Torah.[[9]](#footnote-9)

The [four](four.html) expressions of the Egyptian [Passover](passover.html) have their counterparts in the Messianic [redemption](redemption.html):

***Yechezekel (Ezekiel) 34:13-14******I will*** *bring them out from the* [*nations*](nations.html) *and* [*gather*](gather.html) *them from the countries, and* ***I will*** *bring them into their own land.* ***I will*** *pasture them on the mountains of Israel, in the ravines and in all the settlements in the land.* ***I will*** *tend them in a good pasture, and the mountain* [*heights of Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\city.html) *will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pasture on the mountains of Israel.*

The pouring of the cup of Elijah immediately follows the [third](three.html) cup, the cup of [Redemption](redemption.html). We then open the door to search for that great prophet. This intimate [connection](connection.html) of the Cup of [redemption](redemption.html) with the prophet Elijah, suggests that the Messianic [redemption](redemption.html) is associated with the [third](three.html) cup, because of what was spoken through the prophet:

***Malachi 4:4-6*** *"Remember the* [*law*](law.html) *of my servant Moshe, the decrees and* [*laws*](law.html) *I gave him at Horeb for all Israel. "See, I will send you the prophet Elijah before that great and dreadful* [*day of HaShem*](hashem.html) *comes. He will turn the hearts of the* [*fathers*](fathers.html) *to their children, and the hearts of the children to their* [*fathers*](fathers.html)*; or else I will come and strike the land with a curse."*

The Hallel, [Psalms](psalms1.html) 113, 114, 115, 116, 117, and 118, before the meal reminds us of our [redemption](redemption.html) [from Egypt](thebirth.html) in the days of Moses.

***Tehillim (***[***Psalm***](psalms1.html)***) 113*** *Halleluiah! Praise, you servants of* [*HaShem*](hashem.html) *praise the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. Blessed be the* [*name*](name.html) *of* [*HaShem*](hashem.html) *from now and forever. From the rising of the* [*sun*](hachama.html) *to its setting,* [*HaShem*](hashem.html)*’s* [*name*](name.html) *is praised. Raised above all* [*nations*](nations.html) *is* [*HaShem*](hashem.html)*, above the* [*heavens*](heaven.html) *is His glory. Who is like* [*HaShem*](hashem.html)*, our God, Who is enthroned on high, yet deigns to look upon the* [*heaven*](heaven.html) *and the earth? He raises the destitute from the* [*dust*](rock.html)*, from the trash heaps He lifts the needy, to seat them with nobles, with nobles of His people. He transforms the barren wife into glad mother of children. Halleluiah!*

***Tehillim (***[***Psalm***](psalms1.html)***) 114*** *When* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *went forth* [*from Egypt*](thebirth.html)*, Ya’aqov’s* [*household*](househld.html) *from a people of* [*alien*](aliens.html)[*tongue*](spirit.html)*, Judah became His* [*sanctuary*](mikdash.html)*, Israel His dominion. The Sea saw and fled; the* [*Jordan*](stages.html) *turned backward. The mountains skipped like rams, and the hills like young lambs. What ails you, O Sea, that you flee? O* [*Jordan*](stages.html)*, that you turn backwards? O mountains, that you skip like rams? O hills, like young lambs? Before the Master, tremble, O earth, before the presence of the God of* [*Ya’aqov*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\israelja.html)*, Who turns the* [*rock*](rock.html) *into a pond of water, the flint into a flowing fountain.*

The Hallel after the meal, tells of our final [redemption](redemption.html) in the days of [Messiah](mashiach.html)! In fact, the whole of the [seder](haggada.html) follows this pattern: The part before the meal reminds us of our [redemption](redemption.html) [from Egypt](thebirth.html) in the days of Moshe, and from the meal onward, tells of the final [redemption](redemption.html) in the days of [Messiah](mashiach.html).

***Tehillim (***[***Psalm***](psalms1.html)***) 115*** *Not to us, O* [*HaShem*](hashem.html)*, not to us but to your* [*name*](name.html) *be the glory, because of your love and faithfulness. Why do the* [*nations*](nations.html) *say, "Where is their God?" Our God is in* [*heaven*](heaven.html)*; he does whatever pleases him. But their idols are silver and gold, made by the* [*hands*](fourteen.html) *of men. They have* [*mouths*](body.html)*, but cannot* [*speak*](mashal.html)*,* [*eyes*](body.html)*, but they cannot see; They have* [*ears*](body.html)*, but cannot hear, noses, but they cannot smell; They have* [*hands*](fourteen.html)*, but cannot feel,* [*feet*](heel.html)*, but they cannot* [*walk*](walking.html)*; nor can they utter a sound with their throats. Those who make them will be like them, and so will all who trust in them. O house of Israel, trust in* [*HaShem*](hashem.html)*--he is their help and shield. O house of Aaron, trust in* [*HaShem*](hashem.html)*--he is their help and shield. You who* [*fear*](fear.html) *him, trust in* [*HaShem*](hashem.html)*--he is their help and shield.* [*HaShem*](hashem.html) *remembers us and will bless us: He will bless the house of Israel, he will bless the house of Aaron, He will bless those who* [*fear*](fear.html)[*HaShem*](hashem.html)*--small and great alike. May* [*HaShem*](hashem.html) *make you increase, both you and your children. May you be blessed by* [*HaShem*](hashem.html)*, the Maker of* [*heaven*](heaven.html) *and earth. The highest* [*heavens*](heaven.html) *belong to* [*HaShem*](hashem.html)*, but the earth he has given to man. It is not the dead who praise* [*HaShem*](hashem.html)*, those who go down to silence; It is we who extol* [*HaShem*](hashem.html)*, both now and forevermore. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalm***](psalms1.html)***) 116*** *I love* [*HaShem*](hashem.html)*, for he heard my voice; he heard my* [*cry*](mashal.html) *for mercy. Because he turned his ear to me, I will call on him as long as I live. The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*: "O* [*HaShem*](hashem.html)*,* [*save*](salvation.html) *me!"* [*HaShem*](hashem.html) *is gracious and righteous; our God is full of compassion.* [*HaShem*](hashem.html) *protects the simple hearted; when I was in great need, he saved me. Be at rest once more, O my soul, for* [*HaShem*](hashem.html) *has been good to you. For you, O* [*HaShem*](hashem.html)*, have delivered my soul from death, my* [*eyes*](body.html) *from* [*tears*](mashal.html)*, my* [*feet*](heel.html) *from stumbling, That I may* [*walk*](walking.html) *before* [*HaShem*](hashem.html) *in the land of the living. I believed; therefore I said, "I am greatly afflicted." And in my dismay I said, "All men are liars." How can I repay* [*HaShem*](hashem.html) *for all his goodness to me? I will lift up the cup of* [*salvation*](salvation.html) *and call on the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people. Precious in the sight of* [*HaShem*](hashem.html) *is the death of his saints. O* [*HaShem*](hashem.html)*, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains. I will* [*sacrifice*](korbanot.html) *a thank* [*offering*](korbanot) *to you and call on the* [*name of HaShem*](name.html)*. I will fulfill my vows to* [*HaShem*](hashem.html) *in the presence of all his people, In the courts of the house of* [*HaShem*](hashem.html)*--in your midst, O* [*Jerusalem*](city.html)*. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalm***](psalms1.html)***) 117*** *Praise* [*HaShem*](hashem.html)*, all you* [*nations*](nations.html)*; extol him, all you peoples. For great is his love toward us, and the faithfulness of* [*HaShem*](hashem.html) *endures forever. Praise* [*HaShem*](hashem.html)*.*

***Tehillim (***[***Psalm***](psalms1.html)***) 118*** *Give thanks to* [*HaShem*](hashem.html)*, for he is good; his love endures forever. Let* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *say: "His love endures forever." Let the house of Aaron say: "His love endures forever." Let those who* [*fear*](fear.html)[*HaShem*](hashem.html) *say: "His love endures forever." In my anguish I cried to* [*HaShem*](hashem.html)*, and he answered by setting me free.* [*HaShem*](hashem.html) *is with me; I will not be afraid. What can man do to me?* [*HaShem*](hashem.html) *is with me; he is my helper. I will look in triumph on my enemies. It is better to take refuge in* [*HaShem*](hashem.html) *than to trust in man. It is better to take refuge in* [*HaShem*](hashem.html) *than to trust in princes. All the* [*nations*](nations.html) *surrounded me, but in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. They surrounded me on every side, but in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the* [*name*](name.html) *of* [*HaShem*](hashem.html) *I cut them off. I was pushed back and about to fall, but* [*HaShem*](hashem.html) *helped me.* [*HaShem*](hashem.html) *is my strength and my song; he has become my* [*salvation*](salvation.html)*. Shouts of joy and victory resound in the tents of the righteous: "*[*HaShem*](hashem.html)*’s right* [*hand*](mashal.html) *has done mighty things! I will not die but live, and will proclaim what* [*HaShem*](hashem.html) *has done.* [*HaShem*](hashem.html) *has chastened me severely, but he has not given me over to death. Open for me the gates of righteousness; I will enter and give thanks to* [*HaShem*](hashem.html)*. This is the gate of* [*HaShem*](hashem.html) *through which the righteous may enter. I will give you thanks, for you answered me; you have become my* [*salvation*](salvation.html)*. The stone the builders rejected has become the capstone;* [*HaShem*](hashem.html) *has done this, and it is marvelous in our* [*eyes*](body.html)*. This is the day* [*HaShem*](hashem.html) *has made; let us rejoice and be glad in it. O* [*HaShem*](hashem.html)*,* [*save*](salvation.html) *us; O* [*HaShem*](hashem.html)*, grant us success. Blessed is he who comes in the* [*name*](name.html) *of* [*HaShem*](hashem.html)*. From the house of* [*HaShem*](hashem.html) *we bless you.* [*HaShem*](hashem.html) *is God, and he has made his light shine upon us. With boughs in* [*hand*](fourteen.html)*, join in the festal procession up to the horns of the altar. You are my God, and I will give you thanks; you are my God, and I will exalt you. Give thanks to* [*HaShem*](hashem.html)*, for he is good; his love endures forever.*

Tehillim ([Psalms](psalms1.html)) 113 and 114 are recited while holding the second cup. This intimately [connects](connection.html) these Tehillim ([Psalms](psalms1.html)) with this second cup. This establishes another [connection](connection.html) between the symbols which [speak](mashal.html) to the Egyptian [redemption](redemption.html).

[HaShem](hashem.html) makes it clear that our [redemption](redemption.html) [from Egypt](thebirth.html) is reenacted and rehearsed every year, in order to prepare us for the future and final [redemption](redemption.html) in the days of [Messiah](mashiach.html). As we do what is required, while saying the proper words, at the proper [time](time.html), and in the proper way we will be ready for that final [redemption](redemption.html).

The [Haggada](haggada.html) that we use on the night of the [Passover](passover.html) [Seder](haggada.html) should be our sourcebook for the understanding of our redemptions, both the Egyptian [redemption](redemption.html) and the final or Messianic [redemption](redemption.html).

We [rehearse](rehearse.html) so that we may be prepared for the [event](feasts.html) that [HaShem](hashem.html) will use to usher in the final [redemption](redemption.html).

Now I would like to examine other scriptures which have the imagery of the [redemption](redemption.html) [from Egypt](thebirth.html) in an obviously future context.

***Shemot (***[***Exodus***](exodus.html)***) 14:30 – 15:1*** *Thus* [*HaShem*](hashem.html) *saved Israel that day out of the* [*hand*](fourteen.html) *of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which* [*HaShem*](hashem.html) *did upon the Egyptians: and the people feared* [*HaShem*](hashem.html)*, and believed* [*HaShem*](hashem.html)*, and his servant Moshe. Then sang Moshe and the children of Israel this song unto* [*HaShem*](hashem.html)*, and spake, saying, I will sing unto* [*HaShem*](hashem.html)*, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*

The [Zohar](orallaw.html) goes on to inform us that “sang” is in the future tense, and is literally “will sing”:

[***Zohar***](orallaw.html)***, Shemot, Section 2, Page 54a*** *Said R.* [*Isaac*](isaac.html)*: ‘At the moment when the Holy* [*One*](one.html) *slew the great chieftain of the Egyptians, and Moshe and the children of Israel saw him, they began to sing.’ THEN SANG MOSHE AND THE CHILDREN OF ISRAEL THIS SONG UNTO THE LORD. Said R. Abba: I have examined all the songs which Israel sang unto the Holy* [*One*](one.html)*, and I find that all of them began with “then” (az) (Cf Jos. x, 12; I Kings VIII, 12; Num. XXI, I7.) The reason for this is that all the wonders, and all the mighty deeds which were done to* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *when the light of the Holy Ancient* [*One*](one.html) *shone in His crowns, are engraved in the* [*letters*](letters.html) *Aleph and Zain[Tr. note: Aleph symbolizes the* [*first*](one.html) *Sephirah, and Zain the* [*seventh*](seven.html) *(after the* [*first*](one.html)[*three*](three.html)*), and when the light of the Crown-the* [*first*](one.html) *Sephirah-illumines the* [*seventh*](seven.html)*, namely Malchut-Kingdom, the power of God is manifested.]. Then there is song, the song of all sides. “Yashir” (lit. will sing): the tense suggests that this song fitted that occasion and will also fit the future* [*Redemption*](redemption.html)*, when it will again be sung by Israel. The expression “Moshe and Israel” proves that the righteous of the past ages, although they have entered into the highest regions and are united with the “Bundle of life”, will all rise again in bodily form and behold the* [*signs*](signs.html) *and mighty works which the Holy* [*One*](one.html) *shall show to Israel, and sing this hymn.’*

***Yeshayahu (Isaiah) 19:19-25*** *In that day there will be an altar to* [*HaShem*](hashem.html) *in the* [*heart*](body.html) *of Egypt, and a monument to* [*HaShem*](hashem.html) *at its border. It will be a* [*sign*](signs.html) *and witness to* [*HaShem*](hashem.html) *Almighty in the land of Egypt. When they* [*cry*](mashal.html) *out to* [*HaShem*](hashem.html) *because of their oppressors, he will send them a savior and defender, and he will rescue them. So* [*HaShem*](hashem.html) *will make himself* [*known*](daat.html) *to the Egyptians, and in that day they will acknowledge* [*HaShem*](hashem.html)*. They will worship with sacrifices and grain offerings; they will make vows to* [*HaShem*](hashem.html) *and keep them.* [*HaShem*](hashem.html) *will strike Egypt with a* [*plague*](plagues.html)*; he will strike them and heal them. They will turn to* [*HaShem*](hashem.html)*, and he will respond to their pleas and heal them. In that day there will be a highway* [*from Egypt*](thebirth.html) *to Assyria. The Assyrians will go to Egypt and the Egyptians to Assyria. The Egyptians and Assyrians will worship together. In that day Israel will be the* [*third*](three.html)*, along with Egypt and Assyria, a blessing on the earth.* [*HaShem*](hashem.html) *Almighty will bless them, saying, "Blessed be Egypt my people, Assyria my handiwork, and Israel my* [*inheritance*](inherit.html)*."*

***Yechezekel (Ezekiel) 20:32-38*** *"'You say, "We want to be like the* [*nations*](nations.html)*, like the peoples of the* [*world*](worlds.html)*, who serve wood and stone." But what you have in mind will never happen. As surely as I live, declares the Sovereign* [*HaShem*](hashem.html)*, I will rule over you with a mighty* [*hand*](fourteen.html) *and an outstretched arm and with outpoured wrath. I will bring you from the* [*nations*](nations.html) *and* [*gather*](gather.html) *you from the countries where you have been scattered--with a mighty* [*hand*](fourteen.html) *and an outstretched arm and with outpoured wrath. I will bring you into the desert of the* [*nations*](nations.html) *and there,* [*face*](body.html) *to* [*face*](body.html)*, I will execute judgment upon you. As I judged your* [*fathers*](fathers.html) *in the desert of the land of Egypt, so I will judge you, declares the Sovereign* [*HaShem*](hashem.html)*. I will take note of you as you pass under my* [*rod*](staff.html)*, and I will bring you into the bond of the* [*covenant*](covenant.html)*. I will purge you of those who revolt and rebel against me. Although I will bring them out of the land where they are living, yet they will not enter the* [*land of Israel*](city.html)*. Then you will* [*know*](daat.html) *that I am* [*HaShem*](hashem.html)*.*

***Yeshayahu (Isaiah) 10:20-26*** *In that day the remnant of Israel, the survivors of the* [*house of Ya’aqov*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\israelja.html)*, will no longer rely on him who struck them down but will truly rely on* [*HaShem*](hashem.html)*, the Holy* [*One*](one.html) *of Israel. A remnant will return, a remnant of Ya’aqov will return to the Mighty God. Though your people, O Israel, be like the sand by the sea, only a remnant will return. Destruction has been decreed, overwhelming and righteous. The Lord,* [*HaShem*](hashem.html) *Almighty, will carry out the destruction decreed upon the whole land. Therefore, this is what the Lord,* [*HaShem*](hashem.html) *Almighty, says: "O my people who live in Zion, do not be afraid of the Assyrians, who beat you with a* [*rod*](staff.html) *and lift up a club against you, as Egypt did. Very soon my anger against you will end and my wrath will be directed to their destruction."* [*HaShem*](hashem.html) *Almighty will lash them with a whip, as when he struck down Midian at the* [*rock*](rock.html) *of Oreb; and he will raise his* [*staff*](staff.html) *over the waters, as he did in Egypt.*

Notice the words “a second [time](time.html)” in the following passage:

***Yeshayahu (Isaiah) 11:10-12*** *In that day the Root of Jesse will stand as a banner for the peoples; the* [*nations*](nations.html) *will rally to him, and his place of rest will be glorious. In that day the Lord will reach out his* [*hand*](fourteen.html) *a second* [*time*](time.html) *to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea. He will raise a banner for the* [*nations*](nations.html) *and* [*gather*](gather.html) *the* [*exiles*](galuyot.html) *of Israel; he will assemble the scattered people of Judah from the* [*four*](four.html) *quarters of the earth.*

***Yeshayahu (Isaiah) 27:12-13*** *In that day* [*HaShem*](hashem.html) *will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites, will be* [*gathered*](gather.html) *up* [*one*](one.html) *by* [*one*](one.html)*. And in that day a great* [*trumpet*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\shofar.html) *will sound. Those who were perishing in Assyria and those who were* [*exiled*](galuyot.html) *in Egypt will come and worship* [*HaShem*](hashem.html) *on the holy mountain in* [*Jerusalem*](city.html)*.*

***Yirmeyahu (Jeremiah) 30:8-11*** *"'In that day,' declares* [*HaShem*](hashem.html) *Almighty, 'I will break the yoke off their* [*necks*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\body.html) *and will tear off their bonds; no longer will foreigners enslave them. Instead, they will serve* [*HaShem*](hashem.html) *their God and David their king, whom I will raise up for them. "'So do not* [*fear*](fear.html)*, O Ya’aqov my servant; do not be dismayed, O Israel,' declares* [*HaShem*](hashem.html)*. 'I will surely* [*save*](salvation.html) *you out of a distant place, your descendants from the land of their* [*exile*](galuyot.html)*.* [*Ya’aqov*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\israelja.html) *will again have peace and security, and no* [*one*](one.html) *will make him afraid. I am with you and will* [*save*](salvation.html) *you,' declares* [*HaShem*](hashem.html)*. 'Though I completely destroy all the* [*nations*](nations.html) *among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished.'*

***Yirmeyahu (Jeremiah) 50:30-34*** *Therefore, her young men will fall in the streets; all her soldiers will be silenced in that day," declares* [*HaShem*](hashem.html)*. "See, I am against you, O arrogant* [*one*](one.html)*," declares the Lord,* [*HaShem*](hashem.html) *Almighty, "for your day has come, the* [*time*](time.html) *for you to be punished. The arrogant* [*one*](one.html) *will stumble and fall and no* [*one*](one.html) *will help her up; I will kindle a* [*fire*](fire.html) *in her towns that will consume all who are around her." This is what* [*HaShem*](hashem.html) *Almighty says: "The people of Israel are oppressed, and the people of Judah as well. All their captors hold them fast, refusing to let them go. Yet their Redeemer is strong;* [*HaShem*](hashem.html) *Almighty is his* [*name*](name.html)*. He will vigorously defend their cause so that he may bring rest to their land, but unrest to those who live in* [*Babylon*](bavel.html)*.*

***Zechariah 2:7-11*** *"Come, O Zion! Escape, you who live in the Daughter of* [*Babylon*](bavel.html)*!" For this is what* [*HaShem*](hashem.html) *Almighty says: "After he has honored me and has sent me against the* [*nations*](nations.html) *that have plundered you—for whoever touches you touches the apple of his eye-- I will surely raise my* [*hand*](fourteen.html) *against them so that their slaves will plunder them. Then you will* [*know*](daat.html) *that* [*HaShem*](hashem.html) *Almighty has sent me. "Shout and be glad, O Daughter of Zion. For I am* [*coming*](coming.html)*, and I will live among you," declares* [*HaShem*](hashem.html)*. "Many* [*nations*](nations.html) *will be joined with* [*HaShem*](hashem.html) *in that day and will become my people. I will live among you and you will* [*know*](daat.html) *that* [*HaShem*](hashem.html) *Almighty has sent me to you.*

The Mosaic [covenant](covenant.html) and the [“new” covenant](new.html) are both linked to the Egyptian and final [redemptions](file:///D:\Backup%20data\Word%207-15-2012\BOOK\redemption.html):

[***Bereans***](bereans.html) ***(***[***Hebrews***](bereans.html)***) 8:7-13*** *For if there had been nothing wrong with that* [*first*](one.html)[*covenant*](covenant.html)*, no place would have been sought for another. But God found fault with the people and said: "The* [*time*](time.html) *is* [*coming*](coming.html)*, declares the Lord, when I will make a* [*new*](new.html)[*covenant*](covenant.html) *with the house of Israel and with the house of Judah. It will not be like the* [*covenant*](covenant.html) *I made with their* [*forefathers*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\fathers.html) *when I took them by the* [*hand*](fourteen.html) *to lead them* [*out of Egypt*](thebirth.html)*, because they did not remain faithful to my* [*covenant*](covenant.html)*, and I turned away from them, declares the Lord. This is the* [*covenant*](covenant.html) *I will make with the* [*house of Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *after that* [*time*](time.html)*, declares the Lord. I will put my* [*laws*](law.html) *in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man* [*teach*](teacher.html) *his neighbor, or a man his brother, saying, '*[*Know*](daat.html) *the Lord,' because they will all* [*know*](daat.html) *me, from the least of them to the greatest. For I will* [*forgive*](forgive.html) *their* [*wickedness*](wicked.html) *and will remember their* [*sins*](sin.html) *no more." By calling this* [*covenant*](covenant.html) *"*[*new*](new.html)*," he has made the* [*first*](one.html)[*one*](one.html) *obsolete; and what is obsolete and aging will soon disappear.*

In this last passage, notice what the Prophet says will be the differences between the Egyptian [redemption](redemption.html) and the Messianic [redemption](redemption.html):

***Yeshayahu (Isaiah) 52:1-xx*** *Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor, O* [*Jerusalem*](city.html)*, the holy* [*city*](city.html)*. The uncircumcised and defiled will not enter you again. Shake off your* [*dust*](rock.html)*; rise up, sit enthroned, O* [*Jerusalem*](city.html)*. Free yourself from the chains on your* [*neck*](body.html)*, O captive Daughter of Zion. For this is what* [*HaShem*](hashem.html) *says: "You were sold for nothing, and without money you will be* [*redeemed*](redemption.html)*." For this is what the Sovereign* [*HaShem*](hashem.html) *says: "At* [*first*](one.html) *my people went* [*down to Egypt*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\thebirth.html) *to live; lately, Assyria has oppressed them. "And now what do I have here?" declares* [*HaShem*](hashem.html)*. "For my people have been taken away for nothing, and those who rule them mock," declares* [*HaShem*](hashem.html)*. "And all day long my* [*name*](name.html) *is constantly blasphemed. Therefore my people will* [*know*](daat.html) *my* [*name*](name.html)*; therefore in that day they will* [*know*](daat.html) *that it is I who foretold it. Yes, it is I." How beautiful on the mountains are the* [*feet*](heel.html) *of those who bring* [*good news*](mishna1.html)*, who proclaim peace, who bring good tidings, who proclaim* [*salvation*](salvation.html)*, who say to Zion, "Your God reigns!" Listen! Your watchmen lift up their voices; together they shout for joy. When* [*HaShem*](hashem.html) *returns to Zion, they will see it with their own* [*eyes*](body.html)*. Burst into songs of joy together, you ruins of* [*Jerusalem*](city.html)*, for* [*HaShem*](hashem.html) *has comforted his people, he has* [*redeemed*](redemption.html)[*Jerusalem*](city.html)*.* [*HaShem*](hashem.html) *will lay bare his holy arm in the sight of all the* [*nations*](nations.html)*, and all the ends of the earth will see the* [*salvation*](salvation.html) *of our God. Depart, depart, go out from there! Touch no unclean thing! Come out from it and be pure, you who carry the vessels of* [*HaShem*](hashem.html)*. But you will not leave in haste or go in flight; for* [*HaShem*](hashem.html) *will go before you, the God of Israel will be your rear guard. See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him--his appearance was so disfigured beyond that of any man and his form marred beyond human likeness--So will he sprinkle many* [*nations*](nations.html)*, and kings will shut their* [*mouths*](body.html) *because of him. For what they were not told, they will see, and what they have not heard, they will understand.*

[Two](two.html) things will not happen again, says the Prophet Yeshayahu (Isaiah) (Ch 52):

**1.** In the final [redemption](redemption.html) they will go out without hurry.

**2.** They, and their [Messiah](mashiach.html), will not be so liked by their former masters.

In fact, says the Prophet, the [Mashiach](mashiach.html) will be despised, even down trotted, by the [Nations](nations.html). Israel, too, will have the same fortune[[10]](#footnote-10).

So let us remember and be aware – There is no hurry. Even if we live at the beginning of [redemption](redemption.html), who knows how long it will take for him to reveal himself in full?

Our sages [teach](teacher.html) that just as the [first](one.html) [redemption](redemption.html) was in [Nisan](feasts.html) so will the final [redemption](redemption.html) be in [Nisan](feasts.html). This is the opinion of Rabbi Yehoshua.

Rabbi Eliezer, however, [taught](teacher.html) that although the initial [redemption](redemption.html) was in Nissan, the final [redemption](redemption.html) will be in Tishrei.

Both of these opinions are correct. When Moshe [first](one.html) came to Pharaoh, his words only served to anger Pharaoh and to cause him to make the servitude all the harsher, refusing to give the Israelites straw for their bricks. Moshe then returned to his father-in-[law](law.html) Yitro in Midian and remained there [six](six.html) months. He then returned to Egypt and began to bring the [Ten](ten.html) [Plagues](plagues.html) on the Egyptians.

There is a tradition that the [Ten](ten.html) [Plagues](plagues.html) lasted a full year during which [time](time.html) the Israelites were free from their harsh tasks. From all this, we see that when Moshe appeared before Pharaoh the [first](one.html) [time](time.html), it was Tishrei. Since he then spent [six](six.html) months in Midian, the [Ten](ten.html) [Plagues](plagues.html) began in Nissan.

This is the significance of Rabbi Eliezer's [teaching](teacher.html). He maintains that in the final [redemption](redemption.html) the redeemer will also appear in Tishrei. This will be the beginning of the [redemption](redemption.html). The redeemer will then disappear, only to reveal himself again in [Nisan](feasts.html). This will be the [time](time.html) of the complete [redemption](redemption.html).

Regarding this, it is written:

***Micah 7:15*** *As in the days when you left Egypt, I will show wondrous things.*

The [redemption](redemption.html) [from Egypt](thebirth.html) took place on [two](two.html) days, [first](one.html) when Moshe initially appeared before Pharaoh and second, when he led the Israelites [out of Egypt](thebirth.html). The final [redemption](redemption.html) will also be like this.

What *month* will bring our [redemption](redemption.html)?

[***Rosh Hashana***](teruah.html)***h 11a*** *It has been* [*taught*](teacher.html)*: R. Eliezer says: In* [*Tishri*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Tishri*](feasts.html) *the Patriarchs[[11]](#footnote-11) were born; in* [*Tishri*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New Year*](teruah.html) *Sarah, Rachel and Hannah were visited;[[12]](#footnote-12) on* [*New*](teruah.html) *Year* [*Yosef*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our ancestors in Egypt ceased;[[13]](#footnote-13) in* [*Nisan*](feasts.html) *they were* [*redeemed*](redemption.html) *and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in the* [*time*](time.html) *to come. R. Joshua says: In* [*Nisan*](feasts.html) *the* [*world*](worlds.html) *was created; in* [*Nisan*](feasts.html) *the Patriarchs were born; in* [*Nisan*](feasts.html) *the Patriarchs died; on* [*Passover*](passover.html)[*Isaac*](isaac.html) *was born; on* [*New*](teruah.html) *Year Sarah, Rachel and Hannah were visited; on* [*New*](teruah.html) *Year* [*Yosef*](joseph.html) *went forth from prison; on* [*New*](teruah.html) *Year the bondage of our ancestors ceased in Egypt; and in* [*Nisan*](feasts.html) *they will be* [*redeemed*](redemption.html) *in* [*time*](time.html) *to come.*

In [Nisan](feasts.html), [Mashiach](mashiach.html) [redeemed](redemption.html) us with outstretched [arms](body.html). In [Tishri](feasts.html), the final [redemption](redemption.html) will be wrought:

[***Rosh Hashana***](teruah.html)***h 11b*** *On* [*New*](teruah.html) *Year the bondage of our ancestors ceased in Egypt’. It is written in* [*one*](one.html) *place, and I will bring you out from under the burdens of the Egyptians,[[14]](#footnote-14) and it is written in another place, I removed his shoulder from the burden.[[15]](#footnote-15) ‘In* [*Nisan*](feasts.html) *they were delivered’, as Scripture recounts. ‘In* [*Tishri*](feasts.html) *they will be delivered in* [*time*](time.html) *to come’. This is learnt from the* [*two*](two.html) *occurrences of the word ‘*[*horn*](shofar.html)*’. It is written in* [*one*](one.html) *place, Blow the* [*horn*](shofar.html) *on the* [*new moon*](new.html)*,[[16]](#footnote-16) and it is written in another place, In that day a great* [*horn*](shofar.html) *shall be blown.[[17]](#footnote-17) ‘R. Joshua says, In* [*Nisan*](feasts.html) *they were delivered, in* [*Nisan*](feasts.html) *they will be delivered in the* [*time*](time.html) *to come’. Whence do we* [*know*](daat.html) *this? — Scripture calls [the* [*Passover*](passover.html)*] ‘a night of watchings’,[[18]](#footnote-18) [which means], a night, which has been continuously watched for from the* [*six*](six.html) *days of the* [*creation*](bara.html)*. What says the other to this? — [He says it means], a night which is under constant protection against evil spirits.[[19]](#footnote-19)*

[Yom Teruah](teruah.html), also called [Rosh Hashana](teruah.html)h, begins on the [first day of the seventh month](seven.html). This is the day that our final [redemption](redemption.html) will begin.

Our [Redemption](redemption.html) did not occur in limbo, without a mental change. Just before the [redemption](redemption.html), the scripture says:

***Shemot (***[***Exodus***](exodus.html)***) 12:21-28*** *Then Moshe summoned all the elders of* [*Israel*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) *and said to them, "Go at once and select the animals for your families and slaughter the* [*Passover*](passover.html) *lamb. Take a bunch of hyssop, dip it into the* [*blood*](body.html) *in the basin and put some of the* [*blood*](body.html) *on the top and on both sides of the doorframe. Not* [*one*](one.html) *of you shall go out the door of his house until morning. When* [*HaShem*](hashem.html) *goes through the land to strike down the Egyptians, he will see the* [*blood*](body.html) *on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down. "Obey these instructions as a lasting ordinance for you and your descendants. When you enter* [*the land*](file:///D:\Backup%20data\Word%207-15-2012\BOOK\city.html) *that* [*HaShem*](hashem.html) *will give you as he promised, observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' Then tell them, 'It is the* [*Passover*](passover.html)[*sacrifice*](korbanot.html) *to* [*HaShem*](hashem.html)*, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshiped. Then the Children of Israel went and did {so;} just as* [*HaShem*](hashem.html) *had commanded Moshe and Aaron, so they did.*

“And the Children of [Israel](file:///D:\Backup%20data\Word%207-15-2012\BOOK\gen-jew.html) went and did **AS** [HaShem](hashem.html) has commanded Moshe and Aaron, so did they do” (12, 28) – Say our sages: Here they repented from their idols completely. Teshuva, hence, had brought [redemption](redemption.html).

And that is not incidental, says Rabbi Eliezer. Repentance should always precede [Redemption](redemption.html). [One](one.html) cannot come without the other. And when do we repent? On [Rosh Hashana](teruah.html). Therefore: “In [Nisan](feasts.html) was their [first](one.html) [redemption](redemption.html), but in [Tishri](feasts.html) will the final [redemption](redemption.html) be”.

On the other [hand](fourteen.html), the fact that [HaShem](hashem.html) split the [time](time.html) shows that He controls the [time](time.html) that He knows when the right [time](time.html) has arrived. Says Rabbi Yehoshua: The [redemption](redemption.html) will come not by repentance but when the [time](time.html) is ripe”. In [Nisan](feasts.html) they have been [redeemed](redemption.html), and in [Nisan](feasts.html) they will be [redeemed](redemption.html) again. There is an exact analogy between the [two](two.html) ‘redemptions’. Both are [time](time.html)- dependent.

What hour will bring our [redemption](redemption.html)? Well, our [redemption](redemption.html) [from Egypt](thebirth.html) took place at midnight:

***Shemot (***[***Exodus***](exodus.html)***) 12:29-33*** *At midnight* [*HaShem*](hashem.html) *struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moshe and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship* [*HaShem*](hashem.html) *as you have requested. Take your flocks and herds, as you have said, and go. And also bless me." The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!"*

Now our Sages have said that the *night* speaks of an [exile](galuyot.html). So *midnight* suggests the middle of a long [exile](galuyot.html).

**Bamidbar – In The Wilderness**

The Torah [teaches](teacher.html) us that in the days when Moshe led us out of Mitzrayim, [HaShem](hashem.html) did not take us on a direct path to the [Promised Land](file:///D:\Backup%20data\Word%207-15-2012\BOOK\city.html):

***Shemot (***[***Exodus***](exodus.html)***) 13:17*** *And it came to pass, when Pharaoh had let the people go, that God led them not [through] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:*

Thus we see that we traveled through the wilderness in order to reach The Promised Land.

What makes this interesting is that the [Jews](gen-jew.html) who fled Europe during the shoah, generally fled to America. Now America, at this [time](time.html), did not have the great Yeshivot that were common in [Eastern](east.html) Europe. All of the Sages of the [Jewish](gen-jew.html) people were, in general, in Europe. America was called, by many [Jews](gen-jew.html), “The Wilderness” because it lacked Torah Sages and Torah institutions.

As I see it, [HaShem](hashem.html) sent His Sages to the American wilderness to plant Torah, on their way to The Promised Land.

Now, I would like to look at the timing for the Messianic [redemption](redemption.html). It seems fascinating that we have so much information related to the timing, yet very few spell it out. I would like to present the material without trying to say that the [redemption](redemption.html) will occur on such and such and date in such and such a year. My goal is merely to examine the evidence and let every man draw his own conclusion.

The [Redemption](redemption.html) of Israel will take place at the end of the [sixth](six.html) [millennium](millenium.html) just as the fall of [Adam](adam.html) took place at the end of the [sixth](six.html) day.

It is well [known](daat.html) that the days of [creation](bara.html) have an exact correlation with the millenniums of man’s [time](time.html) in this [world](worlds.html):

***Tehillim (***[***Psalms***](psalms1.html)***) 90:4*** *For a thousand years in thy sight [are but] as yesterday when it is past, and [as] a watch in the night.*

***2 Tsefet (Peter) 3:8*** *But, beloved, be not ignorant of this* [*one*](one.html) *thing, that* [*one*](one.html) *day [is] with the Lord as a thousand years, and a thousand years as* [*one*](one.html) *day.*

The Vilna Gaon echoed this understanding:

[*Know*](daat.html) *that each day of* [*creation*](bara.html) *alludes to a thousand years of our existence, and every little detail that occurred on these days will have its corresponding* [*event*](feasts.html) *happen at the proportionate* [*time*](time.html) *during its* [*millennium*](millenium.html)*.[[20]](#footnote-20)*

# The [Triennial](shmita.html) Torah Reading [Cycle](cycles.html)

The [triennial cycle](shmita.html) presages the [events](feasts.html) of a particular [Shabbat](sabbath.html). The [Triennial](shmita.html) [cycle](cycles.html) was designed to [walk](walking.html) us through the vents of the [seven](seven.html) year [shmita cycle](shmita.html) twice. The [first](one.html) [time](time.html) through we see how things are / will be in actuality. The second [time](time.html) through, we see how [events](feasts.html) are in conceptulization. The conception of [events](feasts.html) often looks very different from the “[birth](birth.html)” of an [event](feasts.html), in the same way the the conception of a child seems to differ from it’s [birth](birth.html). Never the less, the [two](two.html) [events](feasts.html) go [hand](fourteen.html) in [hand](fourteen.html) and both work together to bring about something [new](new.html) in the [world](worlds.html).

\* \* \*

***Shabbath 118a*** *R. Simeon b. Pazzi said in the* [*name*](name.html) *of R. Joshua b. Levi in Bar Kappara's* [*name*](name.html)*: He who observes [the practice of]* [*three*](three.html) *meals on the* [*Sabbath*](sabbath.html) *is saved from* [*three*](three.html) *evils: the travails of the* [*Messiah*](mashiach.html)*, the retribution of Gehinnom, and the wars of Gog and Magog. ‘The travails of the* [*Messiah*](mashiach.html)*’: ‘day’ is written here; whilst there it is written, Behold, I will send you Elijah the prophet before the great and terrible* [*day of the Lord*](day.html) *comes. The retribution of Gehinnom’: ‘day’ is written here; whilst there it is written, That day is a day of wrath. ‘The wars of Gog and Magog’: ‘day’ is written here; whilst there it is written, in that day when Gog shall come.*

“The travails of [Messiah](mashiach.html)” was understood by the Rabbis to picture [forty](forty.html) years of great distress.

\* \* \*

The magicians in Egypt appear [five](five.html) times in Torah. Each [time](time.html) they wield natural and [spiritual](physical.html) energies to produce the miraculous. This is how it will be in the [end of days](lastdays.html) when the scientists of that day wield their powers to scoff at the power of the prophets.

\* \* \*

The great Kabbalist Rabbi [Isaac](isaac.html) Luria writes that the last [generation](toldot.html) before the [coming](coming.html) of [Mashiach](mashiach.html) is the reincarnation of the [generation](toldot.html) of the [Exodus](exodus.html).

**\* \* \***

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1. The word "seder" comes from the same [Hebrew](file:///D:\Backup%20data\Word%207-15-2012\BOOK\hebrew.html) root as does Siddur - prayer book. This root means "order." Thus the Passover table ritual is named for the practice of performing all of its many parts in a particular order. [↑](#footnote-ref-1)
2. Haggada is a Hebrew word which means “telling”, and is the “script” which we follow on Passover night. [↑](#footnote-ref-2)
3. Midrash Rabbah - Numbers VIII:9 [↑](#footnote-ref-3)
4. V. Gen. R. IX, 2. [↑](#footnote-ref-4)
5. Which is interpreted: in the same month. [↑](#footnote-ref-5)
6. S.S. loc. cit. [↑](#footnote-ref-6)
7. SA OC 473:3 [↑](#footnote-ref-7)
8. SA OC 479 [↑](#footnote-ref-8)
9. Based on Gevurot HaShem chapter 60 [↑](#footnote-ref-9)
10. Ralbag, there [↑](#footnote-ref-10)
11. Abraham and [Ya’aqov](file:///D:\Backup%20data\Word%207-15-2012\BOOK\israelja.html). [↑](#footnote-ref-11)
12. I.e., remembered on high. [↑](#footnote-ref-12)
13. Six months be-. fore the redemption. [↑](#footnote-ref-13)
14. Ex. VI, 6. [↑](#footnote-ref-14)
15. Ps. LXXXI, 7 in reference to Yosef. [↑](#footnote-ref-15)
16. Ibid. 4. [↑](#footnote-ref-16)
17. Isa. XXVII, 13. [↑](#footnote-ref-17)
18. Ex. XII, 42. [↑](#footnote-ref-18)
19. I.e., on this night they are not allowed to roam as on other nights. [↑](#footnote-ref-19)
20. Biur HaGra, Safra D’Tzniusa, Chapter Five [↑](#footnote-ref-20)