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Mashiach

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For the last several months, my beloved [teacher](teacher.html), Hakham Dr. [Yoseph](joseph.html) ben Haggai, has been [teaching](teacher.html) about [His Majesty](yeshua.html) King [Yeshua](yeshua.html). In this paper I would like to explore a couple of the concept, regarding Mashiach,[[1]](#footnote-1) that he gave over.

**CONCEPTS**

The [first](one.html) concept is that:

[**Yeshua**](yeshua.html) **= Mashiach[[2]](#footnote-2)**

The Greek word “christos” (which is transliterated as Mashiach) is used to translate the [Hebrew](hebrew.html) word Mashiach:

***Matityahu 1:16*** *And* [*Jacob*](israelja.html) *begat* [*Joseph*](joseph.html) *the husband of Mary, of whom was born* [*Yeshua*](yeshua.html)*, who is called Mashiach.*

***Matityahu******16:20*** *Then charged he his disciples that they should tell no man that he was* [*Yeshua*](yeshua.html) *the Mashiach.*

Now, most Christians understand this, never the less, the implications are profound. Mashiach means that [His majesty](yeshua.html) was anointed as a King, as a Prophet, and as a [Priest](priests.html). Further, we can substitute the word Mashiach every [time](time.html) we encounter the word “[Yeshua](yeshua.html)”.

The next concept is that:

[**Yeshua**](yeshua.html) **= Mashiach = Torah.**

Yochanan (John) 1:1 alludes to this:

***Yochanan (John) 1:1-3*** *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.*

We understand that when someone is talking about the “Word of [HaShem](hashem.html)“ that they are referring to the Torah. In this pasuk, Yochanan is clearly calling [Yeshua](yeshua.html): *The Word of* [*HaShem*](hashem.html), the Torah.

We see this same concept in:

***Mishlei (Proverbs 3:13-19)*** *Happy [is] the man [that] findeth wisdom, and the man [that] getteth understanding. For the merchandise of it [is] better than the merchandise of silver, and the gain thereof than fine gold. She [is] more precious than rubies: and all the things thou canst* [*desire*](needs.html) *are not to be compared unto her. Length of days [is] in her right* [*hand*](mashal.html)*; [and] in her left* [*hand*](mashal.html) *riches and honour. Her ways [are] ways of pleasantness, and all her paths [are] peace. She [is] a* [*tree of life*](eternal.html) *to them that lay hold upon her: and happy [is every* [*one*](one.html)*] that retaineth her.* [*HaShem*](hashem.html) *by wisdom hath founded the earth; by understanding hath he established the* [*heavens*](heaven.html)*.*

We [know](daat.html) from the siddur that Wisdom is synonymous with Torah. We read in the siddur a paraphrase of Mishlei 3:

*Torah is a* [*tree of life*](eternal.html) *to those who take hold of her …*

The Targum also makes this explicit:

***Targum Pseudo-Jonathan on Bereshit (Genesis) 3:22 – 4:26:*** *And the Lord God removed him from the* [*garden of Eden*](eden.html)*; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created. And He drove out the man from thence where He had made to* [*dwell*](dwelling.html) *the glory of His Shekina at the* [*first*](one.html) *between the* [*two*](two.html) *Kerubim. Before He had created the* [*world*](worlds.html)*, He created the* [*law*](law.html)*; He prepared the* [*garden of Eden*](eden.html) *for the righteous, that they might* [*eat*](eating.html) *and delight themselves with the fruit of the tree; because they would have practiced in their lives the* [*teaching*](teacher.html) *of the* [*law*](law.html) *in this* [*world*](worlds.html)*, and have maintained the* [*commandments*](cmds613.html)*: (but) he prepared Gehinnom for the* [*wicked*](wicked.html)*, which is like the sharp, consuming sword of* [*two*](two.html) *edges; in the midst of it He hath prepared flakes of* [*fire*](fire.html) *and burning coals for the judgment of the* [*wicked*](wicked.html) *who rebelled in their life against the doctrine of the* [*law*](law.html)*. To serve the* [*law*](law.html) *is better than (to* [*eat*](eating.html) *of) the fruit of the* [*tree of life*](eternal.html)*, (the* [*law*](law.html)*) which the Word of the Lord prepared, that man in keeping it might continue, and* [*walk*](walking.html) *in the paths of the way of life in the* [*world*](futures.html) *to come.*

We also [know](daat.html) that “The Word” is synonymous with Torah. Therefore we can understand that anytime we see Torah we can substitute [Yeshua](yeshua.html) or Mashiach.

This helps us to understand why Orthodox [Jews](gen-jew.html) build their entire lives around Torah:

**Torah = Mashiach =** [**Yeshua**](yeshua.html)**.**

This also helps us to understand why many Christians are focused on Mashiach while Orthodox [Jews](gen-jew.html) have the same ferver towards Torah.

The next concept I would like to explore is:

[**Yeshua**](yeshua.html) **= Mashiach = Torah = The** [**Temple**](temple.html)

[One](one.html) of Mashiach’s major accomplishments is the restoration of the [Beit HaMikdash](mikdash.html) (The [Temple](temple.html)) in [Jerusalem](city.html). This will be the [third](three.html) [Beit HaMikdash](mikdash.html) that will stand forever, in fulfillment of the Divine prophecy of:

***Yehezekel (Ezekiel) 37:26-28*** *“I shall give My* [*Sanctuary*](mikdash.html) *in their midst forever. My* [*dwelling*](dwelling.html)*-place shall be over them .. The* [*nations*](nations.html) *shall* [*know*](daat.html) *that I am G-d who sanctifies Israel, when My* [*Sanctuary*](mikdash.html) *shall be in the midst of them forever.”*

Restoring the [Beit HaMikdash](mikdash.html), in effect establishes Mashiach as “definitely Mashiach”, according to the Rambam in Hilchot Melachim 11:4. Since we [know](daat.html) that it is not just a [physical](physical.html) building that is being talked about, but rather Mashiach Himself, then we can understand how the [Beit HaMikdash](mikdash.html) = [Yeshua](yeshua.html).

[His Majesty](yeshua.html) King [Yeshua](yeshua.html) explicitly stated this relationship in:

***Yochanan (John) 2:19-21***[*Yeshua*](yeshua.html) *answered and said unto them, Destroy this* [*temple*](temple.html)*, and in* [*three*](three.html) *days I will raise it up. Then said the* [*Jews*](gen-jew.html)*,* [*Forty*](forty.html) *and* [*six*](six.html) *years was this* [*temple*](temple.html) *in building, and wilt thou rear it up in* [*three*](three.html) *days? But he spake of the* [*temple*](temple.html) *of his* [*body*](body.html)*.*

Since we [know](daat.html) that Yochanan is written at the [sod](sod.html) level, we [know](daat.html) that not only was [Yeshua](yeshua.html) explicitly referring to His [body](body.html), but he was also telling us that He is the Holy [Temple](temple.html). [His majesty](yeshua.html) completed this picture for us in another [sod](sod.html) level book:

***Revelation 21:22*** *And I saw no* [*temple*](temple.html) *therein: for the Lord God Almighty and the Lamb are the* [*temple*](temple.html) *of it.*

Here again, we have [Yeshua](yeshua.html), also called the Lamb, directly equated with the [Temple](temple.html). A fantastic [insight](insights.html) is available to those who understand this.

The pious Nazarean, if possible, would wake up at midnight to recite [Tikkun](tikkun.html) Chazoth ([Prayers](prayer.html), pleadings, and lamentations that are said in sadness for the destruction of the [Beit HaMikdash](mikdash.html) and [Yerushalayim](city.html)), as it is proper and correct for all that [fear](fear.html) [HaShem](hashem.html), that they preoccupy themselves and suffer for the destruction of the Holy House. With this in mind, let’s look at a familiar passage:

***Marqos (Mark) 14:30*** *And* [*Yeshua*](yeshua.html) *saith unto him, Verily I say unto thee, That this day, [even] in this night, before the cock crow twice, thou shalt deny me thrice.*

The [Midrash](orallaw.html) tells us that the cock crows at midnight to inform us that it is an auspicious [time](time.html) for [prayer](prayer.html):

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXXVI:1*** *In Arabia a child is called ‘awila. And their children dance (ib.)-like* [*demons*](demons.html)*, as you read, And satyrs shall dance there (Isa. XIII, 21). When* [*one*](one.html) *of them gave* [*birth*](birth.html) *by day she would say to her son, ‘ Go and bring me a flint to cut your navel cord.’ If at night, she would say to her son, ‘ Go and light a lamp to cut [burn] through your navel cord.’ It once happened that a woman who gave* [*birth*](birth.html) *at night said to her son, ‘ Go and light me a candle to cut through your navel cord.’ He went out, and the* [*demon*](demons.html) *Shimadon [lit. ‘Destruction’] met him and said to him, ‘ Go and inform your mother that the cock has crowed, but if the cock had not crowed yet, I would have smitten and killed you.’ ‘Go and inform your mother that my mother had not yet cut my navel cord,’ he retorted, ‘but had my mother cut my navel cord, I would have smitten and killed you.’*

Here, [His Majesty](yeshua.html) King [Yeshua](yeshua.html), the [Temple](temple.html), is in the process of being destroyed. At the [time](time.html) when we say the special [tikkun](tikkun.html) [prayer](prayer.html), when the cock crows at midnight, Hakham Tsefet is milling with the crowd instead of [mourning](mourning.html) for the destruction of the [Temple](temple.html). Just as the [tikkun](tikkun.html) has [three](three.html) parts, so too did Hakham Tsefet fail to say the [three](three.html) parts.

The next concept that can be drawn from this is:

[**Yeshua**](yeshua.html) **= Mashiach = Torah =** [**Temple**](temple.html) **= Israel**

This fantastic concept is stated in:

[***Ephesians***](ephesians.html) ***5:23*** *For the husband is the* [*head*](body.html) *of the wife, even as Mashiach is the* [*head*](body.html) *of the* [*church*](church.html)*: and he is the saviour of the* [*body*](body.html)*.*

We [know](daat.html) that the “[Church](church.html)” is another way of saying Israel from:

***II Luqas (Acts) 7:37-38*** *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the* [*church*](church.html) *in the wilderness with the* [*angel*](angels.html) *which spake to him in the mount* [*Sinai*](stages.html)*, and [with] our* [*fathers*](fathers.html)*: who received the lively oracles to give unto us:*

Now, we [know](daat.html) that the group of people at the [foot](heel.html) of [Sinai](stages.html), in the days of Moses, was called “Israel”:

***Shemot (***[***Exodus***](exodus.html)***) 19:1-2*** *In the* [*third*](three.html) *month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of* [*Sinai*](stages.html)*. For they were departed from* [*Rephidim*](stages.html)*, and were come [to] the desert of* [*Sinai*](stages.html)*, and had pitched in the wilderness; and there Israel camped before the mount.*

***Romans 12:5*** *So we, [being] many, are* [*one*](one.html)[*body*](body.html) *in Mashiach, and every* [*one*](one.html) *members* [*one*](one.html) *of another.*

**IMPLICATIONS**

**Mashiach and “the** [**world**](worlds.html)**”**

We read in Yochanan an amazing statement:

***Yochanan (John) 3:16-17*** *For God so loved the* [*world*](worlds.html)*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the* [*world*](worlds.html) *to condemn the* [*world*](worlds.html)*; but that the* [*world*](worlds.html) *through him might be saved.*

Now if [one](one.html) were to read this pasuk through the eye of an American in the [twenty](twenty.html)-[first](one.html) century, [one](one.html) would consider that The Son died for everyone.

However, if [one](one.html) were to read this pasuk through the [eyes](body.html) of Torah, [one](one.html) would come to a much different conclusion. The Torah says explicitly, and repeatedly, that Israel and the [Gentiles](gen-jew.html), the [world](worlds.html), are to be separate and distinct:

***Shemot (***[***Exodus***](exodus.html)***) 19:5-6*** *Now therefore, if ye will obey my voice indeed, and keep my* [*covenant*](covenant.html)*, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of* [*priests*](priests.html)*, and an holy (or separate)* [*nation*](nations.html)*. These [are] the words which thou shalt* [*speak*](mashal.html) *unto the children of Israel.*

***Shemot (***[***Exodus***](exodus.html)***) 33:16*** *For wherein shall it be* [*known*](daat.html) *here that I and thy people have found* [*grace*](grace.html) *in thy sight? [is it] not in that thou goest with us? so shall we be separated, I and thy people, from all the people that [are] upon the* [*face*](body.html) *of the earth.*

***Vayikra (Leviticus) 20:24*** *But I have said unto you, Ye shall* [*inherit*](inherit.html) *their land, and I will give it unto you to possess it, a land that flowed with milk and honey: I [am]* [*HaShem*](hashem.html) *your G-d, which have separated you from [other] people.*

***Bamidbar (***[***Numbers***](nchart.html)***) 23:9*** *For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall* [*dwell*](dwelling.html) *alone, and shall not be reckoned among the* [*Goyim*](gen-jew.html) *(*[*Gentiles*](gen-jew.html)*).*

***Devarim (Deuteronomy) 33:28*** *Israel then shall* [*dwell*](dwelling.html) *in safety alone: the fountain of* [*Jacob*](israelja.html) *[shall be] upon a land of corn and wine; also his* [*heavens*](heaven.html) *shall drop down dew.*

***Melachim (1 Kings 8:53)*** *For thou didst separate them from among all the people of the earth, [to be] thine* [*inheritance*](inherit.html)*, as thou spakest by the* [*hand*](fourteen.html) *of Moshe thy servant, when thou broughtest our* [*fathers*](fathers.html)[*out of Egypt*](thebirth.html)*, O Lord* [*HaShem*](hashem.html)*.*

“Moshe is the [first](one.html) redeemer and the last redeemer,” states the [Midrash](orallaw.html). As noted in the [Zohar](orallaw.html), the numerical value of the [Hebrew](hebrew.html) [letters](letters.html) comprising “Moshe” is the same as that of “Shiloh” (the term in Genesis 49:10 denoting Mashiach): the soul of Mashiach is the “soul-of-the-soul” of Moshe, so that in effect Moshe will be the final redeemer.[[3]](#footnote-3)

***Yochanan (John) 15:19*** *If ye were of the* [*world*](worlds.html)*, the* [*world*](worlds.html) *would love his own: but because ye are not of the* [*world*](worlds.html)*, but I have chosen you out of the* [*world*](worlds.html)*, therefore the* [*world*](worlds.html) *hateth you.*

***Yochanan (John) 17:14 I*** *have given them thy word; and the* [*world*](worlds.html) *hath hated them, because they are not of the* [*world*](worlds.html)*, even as I am not of the* [*world*](worlds.html)*.*

So, whenever we see “[world](worlds.html)” or “[nation](nations.html)”, we should see the [Goyim](gen-jew.html), the [Gentiles](gen-jew.html):

***Bereshit (Genesis) 10:5*** *By these were the isles of the* [*Gentiles*](gen-jew.html) *divided in their lands; every* [*one*](one.html) *after his* [*tongue*](spirit.html)*, after their families, in their* [*nations*](nations.html)*.*

In the above verse, both the word “[Gentile](gen-jew.html)” and the word “[nation](nations.html)” come from the [Hebrew](hebrew.html) word “[Goyim](gen-jew.html)”.

Now, consider the following verses:

***1 Yochanan (John) 2:1-2*** *My little children, these things write I unto you, that ye* [*sin*](sin.html) *not. And if any man* [*sin*](sin.html)*, we have an advocate with the Father,* [*Yeshua*](yeshua.html) *Mashiach the righteous: And he is the kippurim, [the* [*atonement*](atonemen.html)*,] for our* [*sins*](sin.html)*: and not for ours only, but also for [the* [*sins*](sin.html) *of] the all the* [*Goyim*](gen-jew.html)*.*

***Matityahu (Matthew) 24:14*** *And this* [*gospel*](mishna1.html) *of the kingdom shall be preached in all the* [*Goyim*](gen-jew.html) *for a witness unto all* [*nations*](nations.html)*; and then shall the* [*time*](time.html) *of the end come.*

***Matityahu (Matthew) 28:19-20*** *Go ye therefore, and Talmudise all the* [*Goyim*](gen-jew.html)*, immersing them into the* [*authority*](authority.html) *of the Father [obeying the Torah], and of the Son,[accepting the yoke of the kingdom] and of the Shechinah:* [*Teaching*](teacher.html) *them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the* [*world*](worlds.html)*. Amen.*

We will need to unpack this next verse because this verse contains the essence of zechut Avot, the [merit](merit.html) of our ancestors:

***Yochanan (John) 3:16*** *For G-d so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [Mashiach (*[*Psalm*](psalms1.html) *2:7) / Israel (Shemot 4:22-23)], that whosoever believeth in him* (in G-d) *should not perish, but have everlasting life.*

I have added some information within the brackets that [needs](needs.html) to be unpacked a bit. [First](one.html), let’s look at:

***Tehillim (***[***Psalm***](psalms1.html)***) 2:7*** *I will declare the decree:* [*HaShem*](hashem.html) *hath said unto me, Thou [art] my Son; this day have I begotten thee.*

In this verse, [HaShem](hashem.html) is declaring that He has a Son. This Son is [Yeshua](yeshua.html) HaMashiach.

Now let’s look at another “Son”:

***Shemot (***[***Exodus***](exodus.html)***) 4:22*** *And thou shalt say unto Pharaoh, Thus saith* [*HaShem*](hashem.html)*, Israel [is] my son, [even] my firstborn: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, [even] thy firstborn.*

In this verse, Israel is declared [HaShem](hashem.html)’s son! Now let’s put Yochanan 3:16 into perspective:

***Yochanan (John) 3:16*** *For G-d so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [Mashiach], that whosoever believeth in Him (in G-d) should not perish, but have everlasting life.*

This tells us that the [Goyim](gen-jew.html) will gain everlasting life because of Mashiach. But since this verse allows us to use both “Sons”, we need to look at this perspective:

***Yochanan (John) 3:16*** *For G-d so loved the* [*Goyim*](gen-jew.html)*, that he gave his only begotten Son [Israel], that whosoever believeth in Him* (in G-d) *should not perish, but have everlasting life.*

Now, hopefully, we can see that there is more to this verse than meets the eye. This verse clearly indicates that the [Jews](gen-jew.html) are the key, along with Mashiach, to the everlasting life of the [Goyim](gen-jew.html).

Let’s examine [one](one.html) more verse in the Nazarean Codicil:

***Yochanan (John) 4:40-42*** *So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there* [*two*](two.html) *days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard [him] ourselves, and* [*know*](daat.html) *that this is indeed the Mashiach, the Saviour of the* [*Goyim*](gen-jew.html)*.*

\* \* \*

In the parasha commentary for [Nisan](feasts.html) 21, 5761, His Eminence Hakham Dr. [Yosef](joseph.html) ben Haggai made the following comments:

In the [Midrash](orallaw.html) on [Psalm](psalms1.html) 107 we read:

“R. Huna the [Priest](priests.html) bar Abin said that at the end of [forty](forty.html) years Moshe admonished Yisrael: *“*[*Know*](daat.html) *therefore this day, that* [*HaShem*](hashem.html) *your G-d is He that goes over before you … Not for your righteousness, or for the uprightness of your* [*heart*](body.html)*, do you go in to possess their land, etc.* (Deut. 9:3,5); in saying *“Not for your righteousness or for the uprightness of your* [*heart*](body.html)*, dos you go in to possess their land; nor for the* [*wickedness*](wicked.html) *of these* [*nations*](nations.html)*,* Moshe meant that not for these [three](three.html) reasons did G-d permit Israel to possess the land. The holy [One](one.html), blessed be He, said further: Nor have I done this for the sake of [Avraham](avraham.html), [Isaac](isaac.html), and [Jacob](israelja.html). For whose sake then? For My great [name](name.html)’s sake. David said: Seeing what G-d does for His great [name](name.html)’s sake, *O give thanks unto* [*HaShem*](hashem.html)*, for He is good, for His mercy endures forever.*

Now the next paragraph in the [Midrash](orallaw.html) on this [Psalm](psalms1.html) states:

R. Berechiah said in the [name](name.html) of R. Chelbo who [taught](teacher.html) in the [name](name.html) of R. Samuel: Who are meant by *the* [*redeemed*](redemption.html) in *Let the* [*redeemed*](redemption.html) *of* [*HaShem*](hashem.html) *say* ([Psalm](psalms1.html) 107:2)? The people of Israel. This Isaiah made explicit in saying *And the ransomed of* [*HaShem*](hashem.html) *will return and come with singing unto Tsiyon* (Isa. 35:10). He did not say “the ransomed of Eliyahu,” nor “the ransomed of King Mashiach”, but *the ransomed of* [*HaShem*](hashem.html)*.* Even so, the [Psalm](psalms1.html) speaks of *The* [*redeemed*](redemption.html) *of* [*HaShem*](hashem.html)*.*

Now this statement [needs](needs.html) some digestion and concordance. Some may ask, what about the [Goyim](gen-jew.html), have they not been [redeemed](redemption.html) by Mashiach ben [Yosef](joseph.html)? And what about those verses in the Nazarean Codicil which state that [Jews](gen-jew.html) and [Gentiles](gen-jew.html) were “being [redeemed](redemption.html) through the precious life ([blood](body.html)) of Mashiach? How do we reconcile these apparent contradictory statements?

Perhaps, to better understand these [two](two.html) apparent contradictory statements we need to look into Sefer [Ruth](ruth.html) which is our reading for the next [festival](festival.html) of Shabuot, as well as the [angel](angels.html) whom G-d set before the Israelites to guide them through the Midbar (wilderness).

In [Midrash](orallaw.html) Rabba (Vol. 3, pp. 412-413) we read:

*“BEHOLD, I SEND AN* [*ANGEL*](angels.html)*. The Holy* [*One*](one.html)*, blessed be He, said to Moses: ‘He who guarded the patriarchs will also guard the children’; for so you find in the case of* [*Abraham*](avraham.html) *that when he blessed his son* [*Isaac*](isaac.html)*, he said: The L-rd, the G-d of* [*heaven*](heaven.html) *... He will send His* [*angel*](angels.html) *before thee (Gen. xxiv, 7). And what did* [*Jacob*](israelja.html) *say to his children? ‘The* [*angel*](angels.html) *who hath* [*redeemed*](redemption.html) *me from all evil, etc. (ibid. xlviii, 16). He hath* [*redeemed*](redemption.html) *me from the* [*hand*](fourteen.html) *of* [*Esau*](edom.html)*, from Laban, and he it was who fed and sustained me during the years of* [*famine*](famine.html)*‘ (referring all this to an* [*angel*](angels.html) *–* [*one*](one.html) *sent by G-d for that particular purpose). G-d said to Moses: ‘Now also, He who guarded the* [*fathers*](fathers.html) *will protect the children,’ as it says, BEHOLD, I SEND AN* [*ANGEL*](angels.html)*. Wherever the* [*angel*](angels.html) *appeared, the Shechinah appeared, as it says, And the* [*angel*](angels.html) *of the L-rd appeared unto him in aflame of* [*fire*](fire.html)*. (Ex. iii, 2), and immediately after, it says, G-d called unto him (ibid., 4). Moreover,* [*salvation*](salvation.html) *cometh to Israel wherever they* [*cry*](mashal.html) *unto Him (whenever Israel cries unto G-d and the* [*angel*](angels.html) *appears, he is a herald of* [*salvation*](salvation.html)*); at the thorn-bush – Behold, the* [*cry*](mashal.html) *of the children of Israel is come unto Me (ibid. 9); in the case of Gideon – And the* [*angel*](angels.html) *of the L-rd came ... and the* [*angel*](angels.html) *of the L-rd appeared … and the L-rd … said: Go in this thy might, and* [*save*](salvation.html) *Israel (Judg. vi, 11-14). In the* [*millennium*](millenium.html)*, likewise, when he (the* [*angel*](angels.html)*; he will be the herald announcing the* [*coming*](coming.html) *of the L-rd and of true* [*salvation*](salvation.html)*) will reveal himself,* [*salvation*](salvation.html) *will come to Israel, as it says, Behold, I send My messenger, and he shall clear the way before Me (Mal. iii, i).”*

The same [Midrash](orallaw.html) (ibid. pp. 408-9) states:

*“The Holy* [*One*](one.html)*, blessed be He, told Israel: ‘Take heed of the messenger, for he cannot retract aught of My mission; BE NOT REBELLIOUS AGAINST HIM (ibid.), for he represents strict justice (the messenger, unlike the sender, cannot make allowances, but must faithfully fulfill his errand, therefore if he is sent to punish he cannot* [*forgive*](forgive.html)*). Heretofore* [*one*](one.html) *could say, Ye have been rebellious against the L-rd (Deut. ix, 24), yet I could accept [penitence] from you, but now BE NOT REBELLIOUS AGAINST HIM, FOR HE WILL NOT PARDON YOUR TRANSGRESSION.’ Another interpretation of BE NOT REBELLIOUS (TAMMER) AGAINST HIM. Do not exchange (temirani) Me for him, nor treat Me as his substitute (by ranking him as His substitute). Do not say: ‘Since he is our guardian* [*angel*](angels.html)*, we will worship him and he will* [*forgive*](forgive.html) *our* [*sins*](sin.html)*,’ FOR HE WILL NOT PARDON YOUR TRANSGRESSIONS. He is not like Me, of whom it is written, That pardoneth the iniquity, and passeth by the transgression, etc. (Micah vii, 18), FOR HE WILL NOT PARDON YOUR TRANSGRESSIONS. Moreover, you will be the cause of My* [*Name*](name.html) *being removed from within him, for it says, FOR MY* [*NAME*](name.html) *IS IN HIM (xxiii, 2I) [for his greatness and glory lie in the fact that he is My Messenger, but if you worship him, you desecrate My* [*Name*](name.html) *and thereby deprive him of his true glory]. Another interpretation of FOR MY* [*NAME*](name.html) *IS IN HIM. The* [*angels*](angels.html) *are sustained only by the splendour of the Shechinah (that is, their only source of existence), as it says, And Thou preservest them all, and the host of* [*heaven*](heaven.html) *worshipped Thee (Neh. ix, 6). Why is this expression used? Because, said R. Haggai, ‘Thou art their means of sustenance.’ Moreover, he will ever be held guilty on their account (for not only is the worshipper punished, but even the thing worshipped is held guilty – Sanh. 93a). BUT IF THOU SHALT INDEED HEARKEN UNTO HIS VOICE, AND DO ALL THAT I* [*SPEAK*](mashal.html) *(xxiii, 22). It does not say ‘that he speaks’, but THAT I* [*SPEAK*](mashal.html)*, implying that if you receive his words it will be like listening to Me. If you will do this, THEN I WILL BE AN ENEMY UNTO THINE ENEMIES (ibid.). Hence, BEHOLD, I SEND AN* [*ANGEL*](angels.html)*.”*

The answer therefore, to our apparent contradiction is to be found in the statement of the [Midrash](orallaw.html): “FOR MY [NAME](name.html) IS IN HIM (xxiii, 2I) [for his greatness and glory lie in the fact that he is My Messenger, but if you worship him, you desecrate My [Name](name.html) and thereby deprive him of his true glory].” Thus, then whilst Mashiach, the [angel](angels.html) of [HaShem](hashem.html) can in fact effect [redemption](redemption.html) as we read above – *“The* [*angel*](angels.html) *who has* [*redeemed*](redemption.html) *me from all evil, etc.”*  (Gen. xlviii, 16), the glory and honour of that [redemptive](redemption.html) act belongs to [HaShem](hashem.html), Most Blessed be He – “for his (the [angel](angels.html) of [HaShem](hashem.html)’s) greatness and glory lie in the fact that he is My Messenger, but if you worship him, you desecrate My [Name](name.html) and thereby deprive him of his true glory.”

Therefore the statement made in the [Midrash](orallaw.html) Tehillim: “This Isaiah made explicit in saying *And the ransomed of* [*HaShem*](hashem.html) *will return and come with singing unto Tsiyon* (Isa. 35:10). He did not say “the ransomed of Eliyahu,” nor “the ransomed of King Mashiach,” but *the ransomed of* [*HaShem*](hashem.html)*.* Even so, the [Psalm](psalms1.html) speaks of *The* [*redeemed*](redemption.html) *of* [*HaShem*](hashem.html)*.*” is not at odds with the teachings of Hakham Shaul in the Nazarean Codicil.

Another interesting explanation is to be found in the figures of the [two](two.html) potential redeemers in the Book of [Ruth](ruth.html). On the [one](one.html) [hand](fourteen.html) we have “Ploni Almoni (Ploni = hidden, Almoni = nameless) which is another [name](name.html) for Tov the brother of Elimelech [To be noted here is the fact concerning Mashiach ben [Yosef](joseph.html), that nowhere in the Written [Law](law.html), the Writings or the Prophets do we have such a concept as Mashiach ben [Yosef](joseph.html), [one](one.html) which remains “hidden” yet “revealed” in the realm of the “hidden” [Oral Torah](orallaw.html).]. He was the nearest kin and potential redeemer of [Ruth](ruth.html). He was the [first](one.html) (nearest) of the [two](two.html) (2) Kinsman-Redeemers. He represents Mashiach ben [Yosef](joseph.html) in the story. And on the other [hand](fourteen.html) we have Boaz ben Salmon the second in line of the [two](two.html) possible redeemers. Boaz represents Messiah ben David who in the final account is the actual redeemer.

**Mashiach ben** [**Yosef**](joseph.html) **brings the** [**Gentiles**](gen-jew.html) **near to Israel, and in the end it is the Children of Israel through the House of David that gives effect to that** [**redemption**](redemption.html)**. However, whilst Bne Yisrael through its judges effect that** [**redemption**](redemption.html) **it is in the final account that said** [**redemption**](redemption.html) **is attributed to** [**HaShem**](hashem.html). Why? Because the Judges in a [Jewish](gen-jew.html) Bet Din stand like the [angel](angels.html) of [HaShem](hashem.html), who bare His [Name](name.html), but whatever they do they do as agents so that all the credit, honour and glory belongs to Him who sent them.

This [knowledge](knowledge.html), of course, leads us back inevitably to the wisdom that comes from [HaShem](hashem.html), and [one](one.html) which the Psalmist states: ***“Whosever is wise let him note these things, and they will comprehend the kindness of*** [***HaShem***](hashem.html)***.”*** A wise person realises therefore, that there is no [redemption](redemption.html) outside the commonwealth of Yisrael, or K’lal Yisrael (the [community](community.html) of Yisrael) for as the Prophet Yeshayahu notes: ***“And the ransomed of*** [***HaShem***](hashem.html) ***will return and come with singing unto Tsiyon”*** (Isa. 35:10).

Thus, [Pesach](passover.html) is not only a [festival](festival.html) by which we celebrate [freedom](freedom.html) [from Egypt](thebirth.html) in its literal sense, but also for countless of [Jews](gen-jew.html) by choice, [Pesach](passover.html) symbolises their [redemption](redemption.html) and joining with K’lal Yisrael as members of His people. It is therefore, as Hakham Shaul puts it the season of the grafting of the wild olive branches into the good and wholesome [Jewish](gen-jew.html) olive tree. On this [festival](festival.html) season of our [freedom](freedom.html) let us come with joy and singing before [HaShem](hashem.html) in gratitude and with every fibre of our being let us say: **“ Hodu LaAdonai Ki Tov, Ki L’Olam Chasdo – *O give thanks unto*** [***HaShem***](hashem.html) ***for He is beneficent, for His merciful kindness endures forever.”***

\* \* \*

Our Sages[[4]](#footnote-4) tell us that when Queen [Esther](esther.html) was to confront King Achashverosh, she cried, “My God, my God, why have You abandoned me?” To this day, the designated [Psalm](psalms1.html) of [Purim](Purim.html) (according to the Vilna Gaon) is the [one](one.html) in which this outcry appears; and, as our Sages explain, the [Psalm](psalms1.html) refers to the darkest hour of the night. Thus, while [Shavuot](shavuot.html) marks the cognizance of [HaShem](hashem.html) through revelation, [Purim](Purim.html) celebrates the cognizance of [HaShem](hashem.html) that follows a desperate search in the darkness. Now compare that to:

***Matityahu (Matthew) 27:46*** *And about the* [*ninth*](nine.html) *hour* [*Yeshua*](yeshua.html) *cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*

***Marqos (Mark) 15:34*** *And at the* [*ninth*](nine.html) *hour* [*Yeshua*](yeshua.html) *cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*

\* \* \*

The [Laws](law.html) Concerning Mashiach

Chapters 11 & 12 of Hilchot Melachim from the Mishneh Torah of the Rambam

Published by: Sichos In English

PUBLISHER’S FOREWORD

Since the [time](time.html) of the Rambam (1135-1204), it has been impossible to discuss the subject of Mashiach and the Era of the [Redemption](redemption.html) without direct reference to the last [two](two.html) chapters of his monumental halachic code, the Mishneh Torah.

These chapters conclude the final section (Hilchot Melachim - “The [Laws](law.html) Concerning Kings”) of the final book (Sefer Shoftim - “The Book of Judges”) of the Mishneh Torah, and are sometimes referred to separately as Hilchot Melech HaMashiach - “The [Laws](law.html) Concerning King Mashiach.”

The translation of this classic text which Sichos In English presents herewith is not only [new](new.html), but - unlike almost all of the extant printed editions, even in the [Hebrew](hebrew.html) original - unexpurgated. All the passages suppressed by various medieval Christian censors have been translated in full. They appear here in the footnotes that are keyed to the exact positions from which they were deleted.

It is hoped that this publication will give more and more readers access to [one](one.html) of the major primary sources on the subject of the [coming](coming.html) of Mashiach.

* Sichos In English
* 24 [Sivan](feasts.html), 5751 [June 6, 1991]

CHAPTER [ELEVEN](eleven.html)

**1.** In [future](future.html) [time](time.html), the King Mashiach[[5]](#footnote-5) will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will rebuild the [Beit HaMikdash](mikdash.html) and [gather](gather.html) in the dispersed remnant of Israel. Then, in his days, all the statutes will be reinstituted as in former times. We will offer sacrifices and observe the [Sabbatical](shmita.html) and [Jubilee](yovel.html) years according to all their particulars set forth in the Torah.

Whoever does not believe in him, or does not await his [coming](coming.html), denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moshe, our [teacher](teacher.html), for the Torah attests to his [coming](coming.html), stating: [Devarim 30:3-5]

And the Lord your G-d will bring back your captivity and have compassion upon you. He will return and [gather](gather.html) you [from among all the [nations](nations.html)].... Even if your dispersed ones are in the furthest reaches of the [heavens](heaven.html), [from there will G-d [gather](gather.html) you in].... G-d will bring you [to the land]....

These explicit words of the Torah include all that was said [on the subject] by all the prophets.

There is also a reference [to Mashiach] in the passage concerning Bilaam, who prophesies about the [two](two.html) anointed [kings]: the [first](one.html) anointed [king][[6]](#footnote-6), David, who saved Israel from her oppressors, and the final anointed [king] who will arise from among his descendants and [save](salvation.html) Israel [at the [End of Days](lastdays.html)][[7]](#footnote-7). The following [quoted] phrases are from that passage: [Bamidbar 24:17-18]

“I see it, but not now” - This refers to David; “I perceive it, but not in the near [future](future.html)” - This refers to King Mashiach.

“A [star](mazaroth.html) shall go forth from [Yaakov](israelja.html)“ - This refers to David; “and a [staff](staff.html) shall arise in Israel” - This refers to King Mashiach.

“He shall crush all of [Moab](stages.html)’s princes” - This refers to David, (as it is written [II Shmuel 8:2], “He smote [Moab](stages.html) and measured them with a line”); “he shall break down all of Seth’s descendants” - This refers to King Mashiach, (about whom it is written [Zechariah 9:10], “He will rule from sea to sea”).

“[Edom](edom.html) will be demolished” - This refers to David, (as it is written [Cf. II Shmuel 8:6 and 8:14], “[Edom](edom.html) became the servants of David”); “his enemy, Seir, will be destroyed” - This refers to Mashiach, (as it is written [Ovadiah 1:21], “Saviors will ascend Mount Zion [to judge the mountain of [Esau](edom.html)....]”).

**2.** Similarly, in regard to the [cities of refuge](elul.html), it is stated [Devarim 19:8-9], “When G-d will expand your borders... you shall add [three](three.html) more cities.” This [command](cmds613.html) has never been fulfilled. [Surely,] G-d did not give this [command](cmds613.html) in vain, [and thus the intent was that it be fulfilled after the [coming](coming.html) of Mashiach]. There is no need to cite proof texts on the concept [of the Mashiach] from the words of the prophets, for all [their] books are filled with it.

**3.** [One](one.html) should not entertain the notion that the King Mashiach must work miracles and wonders, bring about [new](new.html) phenomena within the [world](worlds.html), [resurrect](techiyat.html) the dead, or perform other similar deeds. This is [definitely] not true.

[A proof can be brought from the fact that] that Rabbi Akiva, [one](one.html) of the greatest Sages of the [Mishna](orallaw.html), was [one](one.html) of the supporters of King Ben Koziva, and would describe him as the King Mashiach. He and all the Sages of his [generation](toldot.html) considered him to be the King Mashiach until he was killed because of [his] [sins](sin.html). Once he was killed, they realized that he was not [the Mashiach]. The Sages did not ask him for any [signs](signs.html) or wonders.

[Rather,] this is the main thrust of the matter: This Torah, with its statutes and [laws](law.html), is everlasting. We may neither add to them nor detract from them.[[8]](#footnote-8)

**4.** If a king will arise from the House of David who delves deeply into the [study](study.html) of the Torah and, like David his ancestor, observes its [mitzvot](cmds613.html) as prescribed by the Written [Law](law.html) and the Oral [Law](law.html); if he will compel all of Israel to [walk](walking.html) in [the way of the Torah] and repair the breaches [in its observance]; and if he will fight the wars of G-d; - we may, with assurance, consider him Mashiach.

If he succeeds in the above, builds the [Beit HaMikdash](mikdash.html) on its site, and gathers in the dispersed remnant of Israel, he is definitely the Mashiach.[[9]](#footnote-9)

He will then perfect the entire [world](worlds.html), [motivating all the [nations](nations.html)] to serve G-d together, as it is written [Zephaniah, 3:9], “I will make the peoples pure of speech so that they will all call upon the [Name](name.html) of G-d and serve Him with [one](one.html) purpose.”

CHAPTER [TWELVE](twelve.html)

**1.** [One](one.html) should not entertain the notion that in the Era of Mashiach any element of the natural order will be nullified, or that there will be any innovation in the work of [creation](bara.html). Rather, the [world](worlds.html) will continue according to its pattern.

Although Yeshayahu [Yeshayahu 11:6] states, “The wolf will [dwell](dwelling.html) with the lamb, and the leopard will lie down with the young goat,” these [words] are an allegory and a riddle. They mean that Israel will [dwell](dwelling.html) securely together with the [wicked](wicked.html) [gentiles](gen-jew.html) who are likened to wolves and leopards, as in the verse [Yirmeyahu 5:6], “A wolf of the deserts despoils them, a leopard watches over their cities.” [In this era, all [nations](nations.html)] will return to the true faith and no longer plunder or destroy. Instead, at peace with Israel, they will [eat](eating.html) that which is permitted, as it is written [Yeshayahu 11:7], “The lion shall [eat](eating.html) straw like the ox.”

Similarly, other prophecies of this nature concerning Mashiach are analogies. In the Era of the King Mashiach, everyone will realize what was implied by these metaphors and allusions.

**2.** Our Sages [taught](teacher.html): [Berachot 34b] “There will be no difference between the current age and the Era of Mashiach except [our emancipation from] subjugation to the [[gentile](gen-jew.html)] kingdoms.”

The simple meaning of the words of the prophets appears to imply that the war of Gog and Magog [Yechezkel ch. 38] will take place at the beginning of the Messianic age. Before the war of Gog and Magog, a prophet will arise to rectify Israel’s conduct and prepare their hearts [for the [Redemption](redemption.html)], as it is written: [Malachi 3:23] “Behold, I am sending you Eliyahu[[10]](#footnote-10) [before the advent of the great and [awesome](awesome.html) Day of G-d].”

He will not come [in order] to declare the pure, impure, nor to declare the impure, pure; nor [will he come in order] to disqualify the lineage of those presumed to be of flawless descent, nor to validate lineage which is presumed to be blemished. Rather, [he will come in order] to establish peace in the [world](worlds.html); as [the above prophecy] continues [Malachi 3:24], “He will bring back the hearts of the [fathers](fathers.html) to the children.”

Some of the Sages say that Eliyahu will appear [immediately] before the [coming](coming.html) of Mashiach.

All these and similar matters cannot be [clearly] [known](daat.html) by man until they occur, for they are undefined in the words of the prophets. Even the Sages have no established tradition regarding these matters, beyond what is implied by the verses; hence there is a divergence of opinion among them.

In any case, neither the sequence of these [events](feasts.html) nor their precise details are among the fundamental principles of the faith. [One](one.html) should not occupy himself at length with the aggadot and midrashim that deal with these and similar matters, nor should he deem them of prime importance, for they bring [one](one.html) to neither the [awe](fear.html) nor the love [of G-d].

Similarly, [one](one.html) should not try to calculate the [appointed](settimes.html) [time](time.html) [for the [coming](coming.html) of Mashiach]. Our Sages declared: [Sanhedrin 97b] “May the spirits of those who attempt to calculate the final [time](time.html) [of Mashiach’s [coming](coming.html)] expire!” Rather, [one](one.html) should await [his [coming](coming.html)] and believe in the general conception of the matter, as we have explained.

**3.** During the Era of the King Mashiach, once his kingdom has been established and all of Israel has [gathered](gather.html) around him, the entire [[nation](nations.html)’s] line of descent will be established on the basis of his words, through the prophetic spirit which will rest upon him. As it is written [Loc. cit., v. 3], “He shall sit as a refiner and purifier.”

He will [purify](purity.html) the lineage of the Levites [first](one.html), stating that “This [one](one.html) is a [priest](priests.html) of defined lineage” and “This [one](one.html) is a Levite of defined lineage.” Those whose lineage he does not recognize will be relegated to the status of Israelites. This is implied by the following verse: [Ezra 2:63] “The governor said to them, ‘[They shall not [eat](eating.html) of the most holy things] until a [priest](priests.html) arises [who will wear] the Urim and Tumim.’“ From this verse [one](one.html) can infer that the genealogy of those presumed to be of unquestioned [priestly and levitical] lineage will be traced by means of the prophetic spirit, and those found to be of such lineage will be made [known](daat.html).

He will define the lineage of the Israelites according to their [tribe](tribes.html) alone; i.e., he will make [known](daat.html) each person’s tribal origin, stating that “This [one](one.html) is from this [tribe](tribes.html)“ and “This [one](one.html) is from another [tribe](tribes.html).” However, concerning a person who is presumed to be of unblemished lineage, he will not state that “He is illegitimate,” or “He is of slave lineage,” for the [law](law.html) rules that once a family has become intermingled [within the entire [Jewish](gen-jew.html) people], they may remain intermingled.

**4.** The Sages and prophets did not yearn for the Messianic Era in order that [the [Jewish](gen-jew.html) people] rule over the entire [world](worlds.html), nor in order that they have dominion over the [gentiles](gen-jew.html), nor that they be exalted by them, nor in order that they [eat](eating.html), drink and celebrate. Rather, their aspiration was that [the [Jewish](gen-jew.html) people] be free Ito involve themselves] in Torah and its wisdom, without anyone to oppress or disturb them, and thus be found worthy of life in the [World](futures.html) to Come, as we explained in Hilchot Teshuva.

**5.** In that Era there will be neither [famine](famine.html) nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as [dust](rock.html). The occupation of the entire [world](worlds.html) will be solely to [know](daat.html) G-d. The [Jews](gen-jew.html) will therefore be great sages and [know](daat.html) the hidden matters, and will attain an understanding of their Creator to the [full] extent of human potential; as it is written [Yeshayahu 11:9], “For the [world](worlds.html) will be filled with the [knowledge](knowledge.html) of G-d as the waters cover the ocean bed.”

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**\* \* \***

**Messiah ben** [**Yoseph**](joseph.html)

[**Midrash**](orallaw.html) **Rabbah - Genesis XCV** AND HE SENT JUDAH BEFORE HIM UNTO [JOSEPH](joseph.html) (XLVI, 28). Consider the text, There was a little [city](city.html), etc. (Eccl. IX, 14). ‘There was a little [city](city.html)’ alludes to Egypt; And few men within it-to the [ten](ten.html) tribal ancestors; And there came a great king against it and besieged it-to [Joseph](joseph.html). And built great bulwarks about it-this alludes to the [three](three.html) decrees which he enacted, viz. that no slave should enter therein, no man should enter with [two](two.html) asses, and that no man might enter without recording the names of his father and grandfather.[[11]](#footnote-11) Now there was found in it a man poor and wise (ib. 15) alludes to Judah. And he by his wisdom delivered the [city](city.html)-by proposing, Now therefore, let thy servant, I [pray](prayer.html) thee, abide instead of the lad a bondman to my lord (Gen. XLIV, 33). Yet no man remembered the same poor man (Eccl. loc. cit.): [God said:] ‘Ye indeed would not remember him, but I will remember him’; hence, AND HE SENT JUDAH BEFORE HIM, etc.[[12]](#footnote-12)

Iron sharpeneth iron, etc. (Prov. XXVII, 17). This alludes to Judah and [Joseph](joseph.html). And a man was together with the [face](body.html) of his Friend (ib.) implies that the Shechinah attached itself peculiarly to him: hence, AND HE SENT JUDAH BEFORE HIM, etc.[[13]](#footnote-13)

What precedes this passage? All the souls belonging to [Jacob](israelja.html) that came [into Egypt](thebirth.html) etc. (Gen. XLVI, 26). And then you read, AND HE SENT JUDAH BEFORE HIM UNTO [JOSEPH](joseph.html)-hence this [teaches](teacher.html) that the king is equal in importance to all the rest.[[14]](#footnote-14) R. Berekiah quoted: And this is the blessing wherewith Moses the man of God blessed the children of Israel (Deut. XXXIII, 1), And this for Judah (ib. 7); thus you learn that the king is equal in importance to all the rest.[[15]](#footnote-15) R. [Isaac](isaac.html) quoted: Be ye on [one](one.html) side, and I [Saul] and Jonathan my son will be on the other side (I Sam. XIV, 40). This proves that the king is equal in importance to all the rest.

BEFORE HIM: to him [[Joseph](joseph.html)] who will receive the kingdom before him [Judah].[[16]](#footnote-16) Now when an ox [attacks](attacks.html), a lion can come and rescue; but if a lion [attacks](attacks.html), an ox cannot come and rescue. Thus of Judah and [Joseph](joseph.html), let [Joseph](joseph.html) receive [power [first](one.html)], because his is temporary; and then Judah, because his is for ever.[[17]](#footnote-17) If a wolf [attacks](attacks.html), a lion can come and rescue; but if a lion [attacks](attacks.html), a wolf cannot come and rescue. Hence of Judah and [Benjamin](benyamin.html), let [Benjamin](benyamin.html) receive [power [first](one.html)], for his is temporary,[[18]](#footnote-18) and then Judah, for his is for ever. As for Shiloh and the Eternal House [the [Temple](temple.html)]: let Shiloh [first](one.html) receive [sanctity], for it is but temporary, and then the Eternal House, which is for all [time](time.html). Israel and the [Nations](nations.html) of the [world](worlds.html): let the [Nations](nations.html) of the [world](worlds.html) receive [dominion [first](one.html)], because they are but for a [time](time.html); and then Israel, who exist for ever. This [world](worlds.html) and the [World](futures.html) to Come: let this [world](worlds.html) receive [dominion [first](one.html)], since it is but temporary, and then let the [future](future.html) [world](worlds.html) receive dominion, since it is for all [time](time.html).

TO SHOW THE WAY BEFORE HIM. R. Hanina the son of R. Aha and R. Hama the son of R. Hanina discussed this. [One](one.html) maintained: [He sent him on ahead] to prepare a habitation for him; while the other said: In order to prepare a [meeting place](settimes.html) [for scholars], [this being the meaning of], TO SHOW [lit. ‘INSTRUCT’] THE WAY BEFORE HIM. UNTO GOSHEN: The land where the fruits are swift [to ripen] and large in size. R. Joshua b. Levi said: Its fruits are like those of Sennaberis.[[19]](#footnote-19)

[**Midrash**](orallaw.html) **Rabbah -** [**Numbers**](nchart.html) **XIV:1** 1. ON THE [SEVENTH](seven.html) DAY ELISHAMA THE SON OF AMMIHUD, PRINCE OF THE CHILDREN OF EPHRAIM (VII, 48). This bears on the text, Gilead is mine, and Manasseh is mine; Ephraim also is the defense of my [head](body.html); Judah is my scepter (Ps. LX, 9). We have learned elsewhere[[20]](#footnote-20): [Three](three.html) kings and [four](four.html) commoners have no share in the [World](futures.html) to Come. The [three](three.html) kings are: Jereboam, Ahab, and Manasseh. R. Judah holds that Manasseh does possess a share in the [World](futures.html) to Come, for it says, And he [prayed](prayer.html) unto Him; and He was entreated of him, and heard his supplication, and brought him back to [Jerusalem](city.html), into his kingdom (II Chron. XXXIII, 13). The Sages answered R. Judah: He restored him to his ‘ kingdom ‘ but not to the life of the Hereafter. The [four](four.html) commoners are: Balaam, Doeg, Ahitophel, and Gehazi. Who drew up this list? Rab said it was the men of the Great Assembly[[21]](#footnote-21) who drew it up. R. Judah in the [name](name.html) of Samuel said: They wanted to include Solomon among these. A figure with the features of David came and prostrated itself beseechingly before them, but they paid no attention to it. A [fire](fire.html) came out from the interior of the Holy of Holies and flared up all around them, but they paid no attention to it. A heavenly voice went forth and said to them: ‘ Seest thou a man diligent in his business? he shall stand before kings (Prov. XXII, 29). The man who gave priority to My House over his own,[[22]](#footnote-22) and moreover built My House in [seven](seven.html) years while over his own he took [thirteen](thirteen.html) years--shall such a man Stand before mean men (ib.)? No indeed, ‘He shall stand before kings; he shall not stand before mean men!’ But they gave no heed to it, and so it came again and said to them: ‘Shall His recompense be as thou wilt? That thou shouldst reject, or that thou shouldst choose, and not l? What knowest thou to [speak](mashal.html)?’ (Job XXXIV, 33).[[23]](#footnote-23) Forthwith they refrained from including him among them. Those who expound the Scriptures metaphorically say that they all have a share in the [World](futures.html) to Come, except Balaam. What is the reason? ‘Gilead is mine, and Manasseh is mine... [Moab](stages.html) is my washpot,’ etc. ‘Gilead is mine’ alludes to Ahab king of Israel, who died in Ramoth Gilead. ‘Manasseh is mine’ means literally, Manasseh the son of Hezekiah. ‘Ephraim also is the defense of my [head](body.html)’ alludes to Jeroboam, the son of Nebat, the Ephrathite. ‘Judah is my scepter’ alludes to Ahitophel who came from Judah.’ [Moab](stages.html) is my washpot’ alludes to Gehazi whose punishment came as the result of a bathing.[[24]](#footnote-24) Upon [Edom](edom.html) do I cast my shoe (Ps. loc. cit.) alludes to Doeg the Edomite. Israel said to the Holy [One](one.html), blessed be He: ‘What can we do,[[25]](#footnote-25) seeing that the king of Israel curses them, by saying: Men of [blood](body.html) and deceit shall not live out half their days’ (ib. LV, 24)? The Holy [One](one.html), blessed be He, replied: ‘I must make them friends with [one](one.html) another.’[[26]](#footnote-26) This is the meaning of the text: Philistia (pelesheth) be thou friendly (hithro’a’i)[[27]](#footnote-27) because of me (ib. LX, 10), i.e. I must search (lefalesh) out their good deeds and make them friends (re’im) with [one](one.html) another. It has been said elsewhere[[28]](#footnote-28): It is written, ‘Philistia, be thou friendly because of me.’ The ministering [angels](angels.html) said to the Holy [One](one.html), blessed be He: ‘If he[[29]](#footnote-29) who slew [Goliath] the Philistine and gave to thy children Gath as a possession will come,[[30]](#footnote-30) what wilt Thou do with him?’ Said He to them: ‘I must make them friends with [one](one.html) another.’ An alternative exposition of the text, ‘ Gilead is mine, and Manasseh is mine.’ There are many divergent views as to what will be the [number](nchart.html) of anointed saviours. Some say there are to be [seven](seven.html), and base themselves on the text, Then shall we raise against him [seven](seven.html) shepherds (Micah V, 4), while others say there will be [eight](eight.html), and quote, [Eight](eight.html) princes among men (ib.). But there will in fact be no more than what is explicitly stated, viz. [four](four.html); as is proved by the text, And the Lord showed me [four](four.html) craftsmen. Then said I: What come these to do? And he [spoke](mashal.html), saying: These-the horns which scattered Judah...-these then are come to frighten them, to cast down the horns of the [nations](nations.html) (Zech. II, 3 f.). The following are the [four](four.html) craftsmen, as David comes and explains: ‘Gilead is mine’ alludes to Elijah who was [one](one.html) of the inhabitants of Gilead. ‘And Manasseh is mine’ alludes to the Messiah who is to spring from the sons of Manasseh, as is borne out by the text, Before Ephraim and [Benjamin](benyamin.html), O Manasseh,[[31]](#footnote-31) stir up thy might, and come to [save](salvation.html) us (Ps. LXXX, 3). ‘ Ephraim also is the defense of my [head](body.html)’ alludes to the Messiah anointed for war[[32]](#footnote-32) who will be descended from Ephraim, as may be inferred from the text, His firstling bullock, majesty is his (Deut. XXXIII).[[33]](#footnote-33)‘Judah is my scepter’ alludes to the Great Redeemer who is to be a descendant of the grandchildren of David. ‘[Moab](stages.html) is my wash pot’. What is the meaning of this expression? God meant to say: Even when the aforementioned redeemers shall have come I will not offer to assist them until the Moabitess shall come with them.[[34]](#footnote-34) ‘ Upon [Edom](edom.html) do I cast my shoe.’ What will I do? I will draw off My shoes and tread upon them and trample them down with My [heel](heel.html). In the same strain it says, I have trodden the winepress[[35]](#footnote-35) alone, etc. (Isa. LXIII, 3). This has been illustrated by a parable. To what may it be compared? It may be compared to a mortal king who built [four](four.html) palaces in [four](four.html) cities. He went into [one](one.html) of them, and [ate](eating.html) and drank without drawing off his shoes. He did the same thing in the second palace and the [third](three.html). When he came to the [fourth](four.html) he [ate](eating.html) and drank and did draw off his shoes, saying to his attendants: ‘Go and bring me all the prominent men in this [city](city.html) and let them set [food](food.html) before me.’ They asked him: ‘ How is it that when you entered the previous [one](one.html) you [ate](eating.html) and drank without drawing off your shoes, while here you drew off your shoes when you [ate](eating.html) and drank? ‘ He said to them: ‘ When I entered the [first](one.html) palace my mind was not at ease; and the same was the case with the second and the [third](three.html). Every moment I thought: When shall I see the hour in which I can enter into the last [one](one.html)? Now that I have entered, my mind has immediately been put at ease.’ It was the same with the Holy [One](one.html), blessed be He. He made war against Pharaoh, [Amalek](amalek.html), Sisera, Sennacherib, Nebuchadnezzar, [Haman](esther.html), and the kings of the Greeks,[[36]](#footnote-36) but His mind will not be calmed until He will Himself execute vengeance upon [Edom](edom.html). This explains, ‘Upon [Edom](edom.html) will I cast my shoe; Philistia (pelesheth) [cry](mashal.html) aloud (hithro’a’i) because of me!’ which means: I will cast down the foundations of [Edom](edom.html) and will encompass your [redemption](redemption.html).[[37]](#footnote-37) In a similar strain it says, They shall build, but I will throw down... and your [eyes](body.html) shall see (Mal. I, 4f.). Another interpretation is that the text ‘ Gilead is mine and Manasseh is mine’, etc., speaks of David. When Saul died, Abner, the son of Ner, arose and proclaimed Ishbosheth the son of Saul as king over Gilead, over Jezreel and over Ephraim; as we find in the text, Now Abner the son of Ner, captain of Saul’s host had taken Ishbosheth, etc. (II Sam. II, 8), which goes on to say, And he made him king over Gilead, and over the Ashurites, and over Jezreel and over Ephraim, etc.- (ib. 9). And Jezreel belonged to Manasseh; for it is written, And the children of [Joseph](joseph.html) said: The hill-country will not be enough for us; and all the Canaanites that [dwell](dwelling.html) in the land of the valley have chariots of iron, both they who are in Beth-shean and its towns, and they who are in the valley of Jezreel (Josh. XVII, 16).

[**Midrash**](orallaw.html) **Rabbah - The Song of Songs II:33** 33. Another explanation: MY BELOVED [SPOKE](mashal.html) AND SAID UNTO ME. He [spoke](mashal.html) through Elijah and said through the Messiah. What did he say to me? RISE UP, MY LOVE, MY FAIR [ONE](one.html), AND COME AWAY. R. Azariah said: FOR LO, THE WINTER (HA-SETHAW) IS PAST: this refers to the kingdom of the Cutheans[[38]](#footnote-38) which seduces (mesithah) the [world](worlds.html) and leads it astray by its falsehoods, as we read, If thy brother, the son of thy mother, entice thee--yesitheka (Deut. XIII, 7). THE RAIN IS OVER AND GONE: this refers to the subjection of Israel. THE FLOWERS APPEAR ON THE EARTH: the conquerors have appeared on the earth. Who are they? R. Berekiah said in the [name](name.html) of R. [Isaac](isaac.html): As it is written, And the Lord showed me [four](four.html) craftsmen (Zech. II, 3), namely, Elijah, the Messiah, Melchizedek,[[39]](#footnote-39) and the War Messiah.[[40]](#footnote-40) THE [TIME](time.html) OF THE ZAMIR IS COME: the [time](time.html) has come for Israel to be delivered; the [time](time.html) has come for uncircumcision to be cut off; the [time](time.html) has come for the kingdom of the Cutheans to expire; the [time](time.html) has come for the kingdom of [heaven](heaven.html) to be revealed, as it says, And the Lord shall be king over all the earth (ib. XIV, 9). AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND: Who is this? This is the voice of the Messiah proclaiming, How beautiful upon the mountains are the [feet](heel.html) of the messenger of good tidings (Isa. LII, 7). THE [FIG](bethphag.html) TREE PUTTETH FORTH HER GREEN [FIGS](bethphag.html). R. Hiyya b. Abba said: Shortly before the days of the Messiah a great epidemic will come upon the [world](worlds.html) and the [wicked](wicked.html) will vanish. AND THE VINES IN BLOSSOM GIVE FORTH THEIR FRAGRANCE: this refers to the survivors, spoken of in the verse, And it shall come to pass, that he that is left in Zion, and he that remaineth in [Jerusalem](city.html) (ib. IV, 3).[[41]](#footnote-41)

R. Johanan said[[42]](#footnote-42): In the [first](one.html) year of the septennate in which the scion of David will come, will be fulfilled the statement of the Scripture, And I will cause it to rain upon [one](one.html) [city](city.html), etc. (Amos IV, 7). In the second year [famine](famine.html) will assail it.[[43]](#footnote-43) In the [third](three.html) year there will be a great [famine](famine.html), from which men, women, and children will perish, and pious men and men of good deeds will become few, and the Torah will begin to be forgotten in Israel. In the [fourth](four.html) year there will be scarcity of a kind and plenty of a kind.[[44]](#footnote-44) In the [fifth](five.html) year there will be great plenty and the people will [eat](eating.html), drink, and be merry, and the Torah will be renewed and restored to Israel. In the [sixth](six.html) year there will be thunderings, in the [seventh](seven.html) year wars. At the expiration of the [seventh](seven.html) year the scion of David will come. Said Abaye: How many septennates have passed like this, and yet he has not come I He will only come in the circumstances described by Resh Lakish[[45]](#footnote-45): In the [generation](toldot.html) in which the scion of David will come, the meeting house[[46]](#footnote-46) shall be a bawdy house and Galilee shall be laid waste and Gabalina[[47]](#footnote-47) shall be desolate and the men of Galilee shall go about from town to town and find no pity and the wisdom of the scribes shall become putrid and the God-fearing and pious shall cease and truth shall be abandoned and the [generation](toldot.html) will be brazen-faced like a dog., How do we [know](daat.html) that Truth will be abandoned? Because it says, And truth is lacking (ne-’edereth), and he that departeth from evil maketh himself a prey (Isa. LIX, 15). Whither does Truth go? The School of R. Jannai said: It will go and settle in separate groups (‘adarim) in the wilderness.’[[48]](#footnote-48) The Rabbis say: In the [generation](toldot.html) in which the scion of David will come, the wise men of the [generation](toldot.html) will die and the rest will waste away with grief and sorrow and much trouble will come upon the [community](community.html) and cruel decrees will be promulgated, [one](one.html) [coming](coming.html) on top of another. R. Nehorai said: In the [generation](toldot.html) in which the scion of David will come, the young will insult their elders and the old will rise before the young, as it says, The daughter riseth up against her mother, the daughter-in-[law](law.html) against her mother-in-[law](law.html); a man’s enemies are the men of his own house (Micah VII, 6), and a son will feel no shame before his father. R. Nehemiah said: Before the days of the Messiah there will be great poverty and scarcity, and the vine will cast its fruit and the wine will turn bad and the whole of the government will be converted to minuth and there will be no reproof. R. Abba b. Kahana said: The scion of David will come only in a [generation](toldot.html) which is brazen-faced like a dog. R. Levi said: The scion of David will come only in a [generation](toldot.html) which is full of impudence and deserves to be exterminated. R. Jannai said: If you see [one](one.html) [generation](toldot.html) after another cursing and blaspheming, look out for the [coming](coming.html) of the Messiah, as it says, Wherewith Thine enemies have taunted, O Lord, wherewith Thine enemies he taunted the footsteps of Thine anointed (Ps. LXXXIX, 52), and immediately afterwards it is written, Blessed be the Lord for evermore, Amen and Amen.[[49]](#footnote-49)

\* \* \*

**The Destruction of** [**Joseph**](joseph.html)**’s Tomb: A Kabbalistic View**

by Rabbi Pinchas Winston

[Shechem](city.html) -- the [city](city.html) where [Joseph](joseph.html) was sold into slavery, which he later inherited and where he was buried -- is the place where [redemption](redemption.html) will begin with acts of violence and destruction.

How fitting it is that a rioting Arab mob destroyed [Joseph](joseph.html)’s Tomb after all these [millennia](millenium.html).

I am devastated by the loss of such a holy site, but I am also awed by the timing of the [event](feasts.html).

**Because this is** [**Joseph**](joseph.html)**’s** [**millennium**](millenium.html)**.**

According to the [Talmud](orallaw.html), there are [six](six.html) [millennia](millenium.html) to [world](worlds.html) history as we [know](daat.html) it (Sanhedrin 97a); in the Kabbalistic understanding there is a correspondence between each [millennium](millenium.html) and the functioning of the [world](worlds.html) according to different [spiritual](physical.html) forces.

Just like there is a concept of [physical](physical.html) DNA, so too, is there a concept of cosmic DNA, [spiritual](physical.html) realities called sefirot which possess the potential for all that history can and will ever produce. They act as [spiritual](physical.html) transformers, [spiritual](physical.html) filters for the [awesome](awesome.html) and sublime light of God, resulting in the manifestation of different traits that form the basis of all [creation](bara.html) and mankind.

Just like there is a concept of [physical](physical.html) DNA, so, too, is there a concept of cosmic DNA.

Altogether, there are [ten](ten.html) such sefirot, filters or traits, which represent the [spiritual](physical.html) “chain of [command](cmds613.html)” between God and the [world](worlds.html) in which we live. [Six](six.html) of them have governed history since [creation](bara.html), and each [one](one.html) is associated with a specific Torah personality who exemplified this trait, as follows:

|  |  |  |
| --- | --- | --- |
| **Sefirot** | [**Millennium**](millenium.html) | **Personality** |
| **Chesed**  (kindness) | 0-1000 | [Abraham](avraham.html) |
| **Gevurah** (power/strength) | 1001 to 2000 | [Isaac](isaac.html) |
| **Tiferet** (beauty/harmony) | 2001 to 3000 | [Jacob](israelja.html) |
| **Netzach** (dominance/victory) | 3001 to 4000 | Moses |
| **Hod**  (glory) | 4001 to 5000 | Aaron |
| **Yesod**  (foundation) | 5001 to 6000 | [Joseph](joseph.html) |

We are now in the year 5761 (from [creation](bara.html)), therefore we are also in the [sixth](six.html) [millennium](millenium.html), the [one](one.html) that is [spiritually](physical.html) “powered” by the sefirah called Yesod -- the [one](one.html) that corresponds to [Joseph](joseph.html).

[**TWO**](two.html) **MESSIAHS**

The [Talmud](orallaw.html) points out,[[50]](#footnote-50) there are meant to be [two](two.html) Messiahs -- redeemers of Israel. The [first](one.html) [one](one.html), according to tradition, will descend from the line of [Joseph](joseph.html), and die in battle, while paving the way for the final Messiah, who will descend from the line of David.

The Torah tells us that, just before [Jacob](israelja.html) died, he gave [Joseph](joseph.html) an extra piece of Israel -- the [city](city.html) of [Shechem](city.html).

The Torah tells us that, just before [Jacob](israelja.html) died, he gave [Joseph](joseph.html) an extra piece of Israel -- the [city](city.html) of [Shechem](city.html).[[51]](#footnote-51) It was in [Shechem](city.html) that [Joseph](joseph.html)’s brothers sold him down into slavery, and, it was to [Shechem](city.html) that the bones of [Joseph](joseph.html) were brought [from Egypt](thebirth.html) hundreds of years later for their final [burial](burial.html).

It was here in [Shechem](city.html) -- called Nablus by the Arabs -- that the yeshivah stood, until [two](two.html) weeks ago, when it was viciously destroyed.

Regarding the territory of [Joseph](joseph.html), the [Zohar](orallaw.html), the chief work of the Kabbalah, has this to say:

In the [time](time.html) of the [resurrection](techiyat.html) of the dead, many camps will arise in Land of the Galil, because that is where the Messiah is going to be [first](one.html) revealed, since it is part of [Joseph](joseph.html)’s territory. It will be the [first](one.html) place to be destroyed. It will begin there ahead of all other places, and then spread to the [nations](nations.html).[[52]](#footnote-52)

[Shechem](city.html), according to the [Talmud](orallaw.html), is a place where bad things happen.[[53]](#footnote-53) It is a place “set aside for punishment,” and at this [time](time.html), this prophecy has come true. Arabs have ruthlessly murdered heroic [Jews](gen-jew.html) -- [Jews](gen-jew.html) who were self-sacrificing for the sake of Torah, for the sake of Israel, and for the sake of [Jewish](gen-jew.html) history -- and pillaged and destroyed the yeshivah, and burned many holy books.

And now, with the Israeli withdrawal from the site, in the minds of Arabs and [Jews](gen-jew.html) alike, [Shechem](city.html) represents a weak point in the Israeli chain of [command](cmds613.html).

But it need not be so.

**IN** [**SHECHEM**](city.html)**,** [**THIRTY-SIX**](thirtysix.html)

It is pointed out in the Kabbalah -- where so many secrets about Messianic times are revealed -- that the [first](one.html) [letters](letters.html) of each of the words Baruch Shem kevod malchut l’olam va’ed, spell the words, b’[Shechem](city.html) lamed-vav, meaning “in [Shechem](city.html), [thirty-six](thirtysix.html).”

Baruch Shem is the second verse of the [Shema](shema.html) said twice a day. According to tradition, it represents our belief that God orchestrates the [events](feasts.html) of history, even when this fact is veiled by nature and “natural” cause-and-effect. This verse alludes to the day when God will stop working undercover and reveal himself to humanity in an obvious manner. In other words, it is a verse that alludes to the final [redemption](redemption.html).

But, why “in [Shechem](city.html) [thirty-six](thirtysix.html)?” And “[thirty-six](thirtysix.html)” what? That’s a question that opens up a Kabbalistic “Pandora’s box”, for [thirty-six](thirtysix.html) is all about [exile](galuyot.html) AND [redemption](redemption.html).

The original primordial light of [creation](bara.html), the [Talmud](orallaw.html) says, shone for [thirty-six](thirtysix.html) hours before God hid it

There are many phrases that have the same Gematria or numerical value and they all point in the direction of [one](one.html) answer: the original primordial light of [creation](bara.html), which, the [Talmud](orallaw.html)[[54]](#footnote-54) says shone for [thirty-six](thirtysix.html) hours before God hid it for the righteous people of history. This light is [redemption](redemption.html); when it shines, evil is banished.

This is why Moses was born with it, and exemplified it, and was even compared to it. He was also born in the [Hebrew](hebrew.html) year 2368, [thirty-six](thirtysix.html) years after Egyptian servitude officially began following the death of the last of [Joseph](joseph.html)’s brothers, Levi.

This light is called Ohr HaTikun -- the “Light of Rectification.” It shone for [Adam](adam.html) on day [six](six.html) of [creation](bara.html); it shone again at Mount [Sinai](stages.html) when the Torah was given; and, with the help of God, it is going to shine again, soon -- permanently -- for the [generation](toldot.html) of Messiah.

As we mentioned earlier, [Ten](ten.html) Sefirot represent a “chain of [command](cmds613.html)” between God and the [world](worlds.html) as we [know](daat.html) it. Each of those [Ten](ten.html) Sefirot are also meant to have a sub-set of [Ten](ten.html) Sefirot of their own, but, during times of [exile](galuyot.html), we only have [six](six.html). [Six](six.html) times [six](six.html), of course, is [thirty-six](thirtysix.html), and, it represents our potential to fulfill the purpose of [creation](bara.html).

This challenge is actually alluded to in [one](one.html) of God’s own [name](name.html), Elohim. Kabbalah [teaches](teacher.html) that this [name](name.html) is really made up of [two](two.html) parts: the [first](one.html) [three](three.html) [letters](letters.html) add up to a numerical value or Gematria of [thirty-six](thirtysix.html), corresponding to the [six](six.html) sefirot we have examined; the last [two](two.html) [letter](letters.html) have numerical value or Gematria of fifty, representing [one](one.html) of the top [three](three.html) sefirot -- binah, which is associated with “fifty gates of understanding”.

What does all this mean?

If we, the [Jewish](gen-jew.html) people, act as if God and Torah are all that counts, then, the light of binah is drawn down and becomes attached to the lower [six](six.html) sefirot, and, this, in turn, elevates these [six](six.html) sefirot upward towards binah. The result is [redemption](redemption.html).

This is actually what we were trying accomplish at the end of the [Yom Kippur](kippur.html) service, when we say the [Shema](shema.html) once, Baruch Shem kevod [three](three.html) times, and [HaShem](hashem.html) et Elohim [seven](seven.html) times -- [one](one.html) [time](time.html) for each level of [heaven](heaven.html) that, in [exile](galuyot.html), stands between us and the Divine Presence.

The [Talmud](orallaw.html) says that, when falsehood rules the minds of men, this actually [one](one.html) of the [signs](signs.html) that Messiah is near

If, on the other [hand](fourteen.html), we act inconsistently with our belief in God, paying only lip service to His [desire](needs.html) for [creation](bara.html) and us within it, then, binah is drawn upward, the [six](six.html) sefirot downward, and falsehood and [exile](galuyot.html) overrun [creation](bara.html).

The [Talmud](orallaw.html)[[55]](#footnote-55) says that, when falsehood rules the minds of men, this is actually [one](one.html) of the [signs](signs.html) that Messiah is not too far away.

Judging by the reporting of the Israeli-Arab conflict by many prominent newspapers, we have entered that era.

Even the [name](name.html) [Shechem](city.html) itself symbolizes this idea. The [first](one.html) and last [letter](letters.html) are separated from each other by the [letter](letters.html) kaf which symbolizes intellectual blindness. However, when kaf is removed, and these [two](two.html) [letters](letters.html) are allowed to unite, then they spell the word shem, “[name](name.html)”, a euphemism for the Tetragrammaton, God’s holy ineffable [name](name.html) -- [HaShem](hashem.html), “the [Name](name.html)”.

Yes, [Shechem](city.html) is a place set aside for punishment. However, that is only up until the [time](time.html) for [redemption](redemption.html), and, when that [time](time.html) comes, then, the hidden light of [creation](bara.html) will be unleashed, a light clearly associated with [Joseph](joseph.html), and it will cause great miracles. Miracles that will clearly reveal the [hand](fourteen.html) of God in history, and cause God’s [name](name.html) to be unified, with or without our efforts.

So, how fitting it is at this late stage of history, while the [Jewish](gen-jew.html) people seem to be grappling for ground on so many fronts, that [Joseph](joseph.html)’s Tomb was decimated. I hope it is a good [sign](signs.html), for they [know](daat.html) not upon which holy ground they tread, nor what powers of [redemption](redemption.html) they have unleashed.

Perhaps the spirit of Messiah Ben [Joseph](joseph.html)?

A year of miracles and peaceful [redemption](redemption.html) for all the [Jewish](gen-jew.html) people!

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http://www.beisMashiach.org/Mashiach/Mashiach354.htm

**Rabbi Pape:** Rabbi Majeski, would you say that it’s against Torah to say that Mashiach could be a person who had passed on, and then he would come and [redeem](redemption.html) the [Jewish](gen-jew.html) people after having passed on? Is there any basis for that?

**Rabbi Majeski:** This is a perfect example of what we said before about people having preconceived ideas without looking and studying what it says in Torah. When this question comes up - “Is this according to Judaism?” - the answer is that the definition of Judaism is that which is written in Torah. Torah defines Judaism. We have to look to see if it says in Torah that Mashiach can be someone who passed on and then comes as Mashiach.

Let me go through a [number](nchart.html) of sources. [First](one.html) of all, we have the [Gemara](orallaw.html) in Sanhedrin, the [Talmud](orallaw.html), page *Tzaddik-Ches amud Beis,* where the [Gemara](orallaw.html) says: “Rav says that if Mashiach is among those who are living, then it’s Rabbeinu HaKodesh, and if he’s among those who passed on, then it’s Daniel.”

We have again the [Gemara](orallaw.html), in Yerushalmi, Mesechta Brachos 2:4, where it says, “The *rabbanim* say, ‘If Mashiach is among the living, then his [name](name.html) is David, and if he’s from among those who passed on, then it’s David HaMelech himself.’” [*Midrash*](orallaw.html) *Rabba Eicha* 1:51 says a similar thing: “If Mashiach is among the living, then his [name](name.html) is David, and if he’s among those who passed on, his [name](name.html) is also David.”

The great Torah commentator and philosopher, Don [Yitzchak](isaac.html) Abarbanel (1437-1508), who wrote [three](three.html) lengthy works about the Scriptural prophecies and our Sages’ sayings concerning Mashiach and the Geula, writes in Yeshuos Meshicho ([Jerusalem](city.html), 5753, p.104) that it is possible that Mashiach will be taken from this [world](worlds.html) and brought into the heavenly “[Garden of Eden](eden.html),” continuing: “You should not find it difficult [to understand] that the King Mashiach will be among those who arise in the [Resurrection](techiyat.html),” quoting the [Talmud](orallaw.html)[[56]](#footnote-56) as proof that this can be so. Here we see the same [three](three.html) [stages](stages.html) of revelation, concealment and revelation.

The Abarbanel, in the *seifer,* *Yeshuas Meshichoi*, chapter 1, writes, “There should not be a question in your mind whether Mashiach could be someone who will come after passing, because it says this in the [Gemara](orallaw.html). The [Gemara](orallaw.html) says there is that possibility: if he’s among those who passed on, then it’s Daniel Ish Chamudos.”

We find also in the *S’dei Chemed*, who was a master of [*halacha*](walking.html), in his *seifer* *Paas Sadeh*, *siman Ayin,* “There are [two](two.html) possibilities as to how Mashiach can come. He can come as someone who is alive, and he can come as someone who has passed on, as it says in the [Gemara](orallaw.html) in Sanhedrin”.

We don’t have to go that far; we can look in the *Chumash,* the commentary of Ohr HaChaim, Parshas Balak 24:16, on the *pasuk,* “*Ar’enu v’lo ata*,” where he says exactly the same thing - that Mashiach can come in [two](two.html) possible ways. [One](one.html) is from those who are living, and it could also be that he’ll be *nisgaleh* (revealed) from *Shamayim*. We can also find it in the [Zohar](orallaw.html): you can look it up in Parshas Balak, page 203, *amud* 2. The [Zohar](orallaw.html) says that Mashiach is [one](one.html) who will be here, pass on, and then he’ll come back and take the *Yidden* out of [*Galut*](galuyot.html).

We also find this in the writings of the Arizal, in *Shaar HaGilgulim* 13 and 31, where he describes how Mashiach will be a human being born to a father and a mother, who will grow up to be a great *tzaddik*, a righteous person, and he will be given the task to take the *Yidden* out of [*Galut*](galuyot.html). After that, like Moshe Rabbeinu, who went up to the mountain for [forty](forty.html) days and [forty](forty.html) nights, and then he came back - that’s how Mashiach [will be]. After he will be here, and not everyone will accept him, he will disappear, then come back, take the *Yidden* out of [*Galut*](galuyot.html), and then everyone *will* accept him.

I want to conclude with the words of Rav Aharon Soloveichik, *a’h,* who was definitely a Torah giant of our [generation](toldot.html). He wrote a [letter](letters.html) that was printed in the [*Jewish*](gen-jew.html) *Press*, June 28, 1996. I’m going to read a few lines from his [letter](letters.html) regarding this issue:

“Before the passing of the Rebbe, I included myself among those who believe that the Rebbe was worthy of being Mashiach. And I strongly believe that had we, particularly the Orthodox [community](community.html), been united, we would have [merited](merit.html) to see the complete [redemption](redemption.html). Insofar as the belief held by many in Lubavitch - based in part on similar statements made by the Rebbe himself concerning his predecessor, the Previous Rebbe, including prominent *rabbanim* and *roshei yeshiva* - that the Rebbe can still be Mashiach in light of the [Gemara](orallaw.html) in Sanhedrin, the [Zohar](orallaw.html), Abarbanel, *Kisvei Arizal*, *S’dei Chemed*, and other sources, it cannot be dismissed as a belief that is outside the pale of Orthodoxy. Any cynical attempt at utilizing a [legitimate](legitimate.html) disagreement of interpretation concerning this matter in order to besmirch and to damage the Lubavitch movement that was, and continues to be, at the forefront of those who are battling the missionaries, assimilation, and indifference, can only contribute to the regrettable discord that already [plagues](plagues.html) the [Jewish](gen-jew.html) [community](community.html), and particularly the Torah [community](community.html)”.

\* \* \*

[**Two**](two.html) **Mashiachs “close up together” –** see Malbim on Ezekiel 37:19 ([two](two.html) pieces of wood become [one](one.html), this refers to Mashiach ben [Yosef](joseph.html) and Mashiach ben David); also, [Zohar](orallaw.html) Vayigash 206a “Yehuda was a king and [Yosef](joseph.html) was a king, and they approached [one](one.html) another and they united together as [one](one.html).”

\* \* \*

What is the Mashiach supposed to accomplish? The Tanach says that he will:

A. Build the [Third](three.html) [Temple](temple.html) (Ezekiel 37:26-28).

B. [Gather](gather.html) all [Jews](gen-jew.html) back to the [Land of Israel](city.html) (Isaiah 43:5-6).

C. Usher in an era of [world](worlds.html) peace, and end all hatred, oppression, suffering and disease. As it says: “[Nation](nations.html) shall not lift up sword against [nation](nations.html), neither shall man learn war anymore.” (Isaiah 2:4)

D. Spread universal [knowledge](knowledge.html) of the [HaShem](hashem.html) of Israel, which will unite humanity as [one](one.html). As it says: “[HaShem](hashem.html) will be King over all the [world](worlds.html) -- on that day, [HaShem](hashem.html) will be [One](one.html) and His [Name](name.html) will be [One](one.html)” (Zechariah 14:9).

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1. Mashiach is a translitteration of the [Hebrew](file:///D:\Word\Yeshua\hebrew.html) word that is normally translated as “messiah”. This word means “anointed one”, and is the normal term applied to Jewish kings and [priests](file:///D:\Word\Yeshua\priests.html). [↑](#footnote-ref-1)
2. I am using Mashiach without further qualification, to apply to Mashiach ben Joseph, which is *not the normal* Jewish way. The normal Jewish way is to that an ‘mashiach’ without qualification always applies to Mashiach ben David only. See Rambam’s *Hilchot Melachim*. [↑](#footnote-ref-2)
3. From the book Mashiach by Rabbi J.I. Schochet [↑](#footnote-ref-3)
4. Megillah 15b [↑](#footnote-ref-4)
5. In the original [Hebrew](file:///D:\Word\Yeshua\hebrew.html), HaMelech HaMashiach (lit., “the anointed king”); i.e., the Messianic King.] [↑](#footnote-ref-5)
6. In the original [Hebrew](file:///D:\Word\Yeshua\hebrew.html), the word here translated “anointed [king]” is simply HaMashiach (lit. “the anointed one”); i.e., the Messiah. It is used interchangeably with the earlier phrase.] [↑](#footnote-ref-6)
7. At this point, before being censored by medieval Mashiachian authorities, the Rambam’s original text continued: “...and save Israel from the hand’s of Esav’s descendants. This and two other such deletions have been copied verbatim in these footnotes from the celebrated Yemenite manuscript in the hands of Chacham Yosef Kapach of [Jerusalem](file:///D:\Word\Yeshua\city.html). (See footnotes 5 and 6, below.)] [↑](#footnote-ref-7)
8. At this point, the uncensored original text continued as follows: “Whoever adds to [the mitzvot] or detracts from them, or misinterprets the the Torah, implying that the mitzvot are not intended to be understood literally, is surely a [wicked](file:///D:\Word\Yeshua\wicked.html) imposter and a heretic.” [↑](#footnote-ref-8)
9. The whole of the following passage was deleted from most of the editions published since the Venice edition of 1574. “If he did not succeed to this degree or he was killed, he surely is not [the redeemer] promised by the Torah. [Rather,] he should be considered as all the other proper and legitimate kings of the Davidic dynasty who died. G-d only caused him to arise in order to test the multitude. As it is written [Daniel 11:35], “Some of the wise men will stumble, to purge, to refine, and to clarify, until the appointed time, for it is yet to come.”

   “[Yeshua](file:///D:\Word\Yeshua\yeshua.html) of Nazareth who aspired to be the Mashiach and was executed by the court was also spoken of in Daniel’s prophecies [Daniel 11:14], “The renegades among your people shall exalt themselves in an attempt to fulfill the vision, but they shall stumble.”

   “Can there be a greater stumbling block than [Christianity]? All the prophets spoke of Mashiach as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their [observance of] the mitzvot. In contrast [the founder of Christianity] caused the Jews to be slain by the sword, their remnants to be scattered and humiliated, the Torah to be altered, and the majority of the world to err and serve a god other than the L-rd.”

   “Nevertheless, the intent of the Creator of the world is not within the power of man to comprehend, for [to paraphrase Yeshayahu 55:8] His ways are not our ways, nor are His thoughts our thoughts. [Ultimately,] all the deeds of Yeshua of Nazareth and that Ishmaelite [i.e. Mohammed] who arose after him will only serve to pave the way for the coming of Mashiach and for the improvement of the entire world, [motivating the nations] to serve G-d together, as it is written [Zephaniah 3:9], “I will make the peoples pure of speech so that they will all call upon the Name of G-d and serve Him with one purpose.”

   “How will this come about? The entire world has already become filled with talk of [the supposed] Messiah, as well as of the Torah and the mitzvot. These matters have been spread among many spiritually insensitive nations, who discuss these matters as well as the mitzvot of the Torah. Some of them [i.e. the Christianity] say: “These commandments were true, but are not in force in the present age; they are not applicable for all time.” Others [i.e. the Moslems] say: “Implied in the commandments are hidden concepts that cannot be understood simply; the Messiah has already come and revealed them.”

   “When the true Messiah king will arise and prove successful, his [position becoming] exalted and uplifted, they will all return and realize that their ancestors endowed them with a false heritage; their prophets and ancestors cause them to err.” [↑](#footnote-ref-9)
10. The name of the prophet is occasionally spelled, as in this verse, without the final [letter](file:///D:\Word\Yeshua\letters.html) vav. [↑](#footnote-ref-10)
11. V. supra, XCI, 4. [↑](#footnote-ref-11)
12. Cf. Eccl. R. IX, 15. [↑](#footnote-ref-12)
13. Cf. supra, LXIX, 2 [↑](#footnote-ref-13)
14. Judah was king (v. supra, XCIII, 2)- after all Jacob’s descendants are mentioned, Judah is singled out, indicating that he alone counted as much as all of them together. [↑](#footnote-ref-14)
15. Since the same introduction is used for all the children of Israel as for Judah in particular. [↑](#footnote-ref-15)
16. Th.: The reference is to the Messiah son of Joseph who will precede the Messiah son of David, descended from Judah. Possibly too the reference is to Joshua (descended from Joseph) who wielded authority over Israel before Judah’s descendant did, viz. David. [↑](#footnote-ref-16)
17. Judah and Joseph are likened to a lion and an ox respectively. [↑](#footnote-ref-17)
18. The allusion is to Saul. [↑](#footnote-ref-18)
19. Near the lake of Tiberias-its fruits were evidently large and luscious. -The comment is based on Gen. XLVII, 6: In the best of the land... in the land of Goshen. [↑](#footnote-ref-19)
20. Sanh. 90a [↑](#footnote-ref-20)
21. Said to have been established under Ezra and Nehemiah (C. 450 B.C.E.) as the chief tribunal of the Jewish people. [↑](#footnote-ref-21)
22. Solomon built the [Temple](file:///D:\Word\Yeshua\temple.html) of God before his own palace. [↑](#footnote-ref-22)
23. Translation according to Midrashic interpretation. [↑](#footnote-ref-23)
24. Cf. II Kings v, 1 ff. [↑](#footnote-ref-24)
25. As regards the share of these people in the World to Come. [↑](#footnote-ref-25)
26. By seeking their good deeds. [↑](#footnote-ref-26)
27. E.V. ‘cry aloud’. [↑](#footnote-ref-27)
28. Sanh. 105a. [↑](#footnote-ref-28)
29. David. [↑](#footnote-ref-29)
30. And protest against the granting of a share in the World to Come to men like Doeg whom he denounces in Ps. LV, 24. [↑](#footnote-ref-30)
31. E.V. ‘and ‘. [↑](#footnote-ref-31)
32. The son of [Joseph](file:///D:\Word\Yeshua\joseph.html), who is to precede the son of David and lead a war against Israel’s enemies of whom Gog and Magog are the symbols. [↑](#footnote-ref-32)
33. The verse refers to Joseph; ‘majesty is his’-sc. Ephraim’s, Joseph’s son. [↑](#footnote-ref-33)
34. Reading vhctunv with Rad. The allusion is to [Ruth](file:///D:\Word\Yeshua\ruth.html), and the text means that God’s assistance will not be forthcoming until the Messiah the son of David, a descendent of Ruth, will have arrived. The allusion to this is derived from hmjr meaning in Aramaic ‘my trust’. [↑](#footnote-ref-34)
35. Metaphorical reference to Edom; v. Isa. LXIII, 1. [↑](#footnote-ref-35)
36. This probably refers to [Antiochus Epiphanes](file:///D:\Word\Yeshua\chanukah.html), king of Syria (so called because of his attempted Hellenisation of the Jews). [↑](#footnote-ref-36)
37. hggur,t is thus probably connected with ggr ‘to be favourably inclined’. [↑](#footnote-ref-37)
38. Probably the Christian Church is meant. [↑](#footnote-ref-38)
39. V.J.E., art. Melchizedek. [↑](#footnote-ref-39)
40. V.J.E., art. Melchizedek.

    (3) Lit.,the [priest](file:///D:\Word\Yeshua\priests.html) anointed for war’, an expression originally applied to the priest who accompanied the troops. Cf. Suk. 52a, where instead of ‘ War Messiah ‘ we have ‘ Messiah son of Joseph’. The two are probably identical, Messiah the son of Joseph being regarded as the forerunner of the Messiah during the wars that will precede his advent. [↑](#footnote-ref-40)
41. Cf. supra, 1 [↑](#footnote-ref-41)
42. Cf. Sanh. 97a. [↑](#footnote-ref-42)
43. I.e. the land of Israel. Lit. ‘ Shafts of famine will be launched against it.’ [↑](#footnote-ref-43)
44. Lit., scarcity and no scarcity, plenty and no plenty., [↑](#footnote-ref-44)
45. Cf. Sot 49b. [↑](#footnote-ref-45)
46. Of scholars. [↑](#footnote-ref-46)
47. A district S. of Jerusalem, inhabited by Idumeans. [↑](#footnote-ref-47)
48. Y.K.: The few remaining men of truth will find it impossible to live in the great cities filled with falsehood, and so will remove to the wilderness. It may also mean that there will be so many conflicting opinions as to what is the truth as to render it, for all practical purposes, inaccessible. [↑](#footnote-ref-48)
49. After the period of taunting (the [Hebrew](file:///D:\Word\Yeshua\hebrew.html) denotes blasphemy) comes the time for blessing God--the Messianic era. [↑](#footnote-ref-49)
50. Succah 52a [↑](#footnote-ref-50)
51. Genesis 48:22 [↑](#footnote-ref-51)
52. Zohar, Vayakhel 220a [↑](#footnote-ref-52)
53. Sotah 11a [↑](#footnote-ref-53)
54. Berachot 8:5 [↑](#footnote-ref-54)
55. Sanhedrin 97a [↑](#footnote-ref-55)
56. Sanhedrin 98b [↑](#footnote-ref-56)