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INTRODUCTION

Its written in Isaiah “ Search in the book of YHVH ” (34:16) concerning this the Zohar comments : You will find the reason and cause of your exile, and the means of your redemption. If you inquire there in, the book will call upon you to return in perfect repentance, and come near to Hashem.¹ For many years I studied the ancient prophets to determine what was the purpose and meaning of their writings. From this I saw that they primarily left us with a vivid description of the messianic era this part of the book is called " GREAT DAYS ", the prophets also inform us with advice and rebukes for the generations to come this section is called " THINGS TO DO ", the prophets also tell us of wars and world changes which might take place before the messianic era this section is called " what will be ". All of this information I found spread out as parts of a puzzle through out the words of the different ancient prophets of Israel. I gathered the information together by nation, and subject from all the prophets so as to be able to " put the pieces together" , so as to be able to see clearly the big picture. The vision given to us from all the prophets together. To understand the words of the prophets which at times can be difficult I closely examined many commentaries to their words, also the Talmud, midrash, and Kabbalah. This book is the message I found.

It’s written, in the words of the Prophet Habakuk:

" For there is still a vision for the appointed time and it speaks concerning the end and it does not lie, though it may tarry, wait for it because it shall surely come, it will not delay ". (2:3)

Isaiah said “I YHVH will hasten it in its time”

Concerning this Rabbi Yosi said “All depends on whether the people will repent of their sins. If they are worthy Hashem will Hasten the redemption, if not in its time.” (60:22)

Concerning this it’s written :

¹ Zohar Parsha Trumah p.130b
² Zohar Barashit p.117b
1. “You will rise, have mercy on Tzion, for it is the time to cherish her, the appointed time has come.: For Your servants have desired her stones, and cherished her dust.” (Psalms 102:14-15)

The "Appointed Time", spoken of here is the year 6000 (Biblical Calendar) or 2239 Ce. This is the final possible date for Redemption to occur. This time will come to pass when the second verse's conditions come to pass, namely that The Jewish people will desire the land of Israel's stones and cherish her dust. Redemption will come when the people of Israel yearn to embrace the stones and dust of their land. The final possible date for this Appointed Time is the year 6000. If we as a people do not fulfill this verse's requirement of “Your servants have desired her stones, and cherished her dust.” Then the return to the land of Israel and the Redemption will be forced upon us. This comes with great suffering. Better to show our love for God and the Holy land.

The GR"A (Goan of Vilna,) in his Commentary to Zohar, Sifra Ditzniuta wrote that the Messiah would come after 5666 of the Biblical calendar (1906 CE), the last third of the 6th millennium. The Rambam says that "even if he tarries, I shall wait every day for Him to come"? Messiah will come "today", "if you will heed His voice", as it is taught in Sanhedrin 98a. This of course means that Messiah’s immediate arrival is dependent on our merit.

In the Ancient book Giloy Razia it is stated this world will exist for 5760 yeats. This is 240 years before the year 6000. After this date there will be no more "gilgulim" (reincarnations, those born after this date are in their last incarnation in this world. This is last chance).

The Prophet Isaiah also said:

"Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born in one moment? For as soon as Zion labored, she brought forth her children."

(66:8)

May 14, 1948 Israel became a nation in one day!

The Prophet Michah describes this end time:

" I will make her the remnant halted, daughter of Zion, to you shall it come. There will come the first government, the kingdom to the daughter of Jerusalem. Now why does she cry badly, because she has no king, and her counselor has perished? For pangs have taken you as a woman in labor. Be in pain and labor to bring forth, oh daughter of Zion ". (4:7 - 10)

The Maharol of Prague Wrote that in the future the messianic king will establish a new kingdom which will emerge from the first kingdom which will precede it. It is as a unripe fruit grows in a peel till the fruit is ripe, then the peel decays. This is like Moses who grew up in the house of Pharoe. 3 In the future the government on Israel will no longer be as it is now as there will be reestablished the Sanhedrin (governing body of 72 men). 4 We have faithful promises God made through the Prophets of what will be in the End of the Redemption, this includes the: ingathering of the Exiles to the Land of Israel, Re-establishment of the Sanhedrin, the building of

3 Givurot Hashem Chapter 18
4 Seder Arekem-Atzerot Midrashim p.70
the Third and Eternal Beit HaMikdash (Holy Temple), the revelation of Messiah son of David. These promises of Redemption are from God, they are written in to the very fabric of Creation. One way or another, these events will occur. What must we do to get there?

Redemption comes little by little. The Redemption of Israel, comes like the rising of the sun in the morning, "Though I sit in the dark, Hashem is my light", and it continues until the day. If the Redemption would come all at once, we would not be able to stand up to the measure of suffering that comes with attribute of judgment. Everything that we will have at the end of the road has its beginning. Let's look at our current situation and think of the steps that we need to take and what may be between here and the end of the Geulah (Redemption). When we put in our efforts below here on Earth, then Heavenly Assistance is added to what we do.

The book you are about to read is a message from days long past and forgotten, yet its voice has just arrived here, just today. As it states in the Song Of Songs, "The voice of the turtle dove is heard in our land" (2:12). This is the voice of the eternal prophets of Israel. Those spoken of when the prophet Amos speaks saying "There is not a thing YHVH does which he has not shown to his servants the prophets". (3:7)

After almost 2000 years of exile, the Hebrew people have begun returning to their land. Contained herein are the instructions that God has given us through his prophets for these times. Together let us delve deeply into their words and we shall see what is in store for us in the future, what it is that our blessed creator asks of us, and what is the good to come. Only with this foresight can we walk with God to bring in gracefully this new era that was spoken of in days of old by our blessed prophets. Take heed and take part in the long awaited redemption!
GREAT DAYS

Now we will look at what is to come in the future according to the vision given to us from the Creator by our beloved prophets. From this we will see the great good which our Beloved Creator wishes to bestow on the world, and on the nation of Israel in particular physically and spiritually. Then we will look at what the prophets have given to us as instruction for these later days to merit these blessings. I ask you my beloved friend to take to heart these teachings and act upon them immediately. Sharing them with those who have an ear to hear, as the hour is late. Now let us proceed with "GREAT DAYS", explanation and description of the Messianic revelation, these being words of consolation and comfort telling us of the time to come, the reward for the righteous. It is out of such great kindness that the largest parts of the writings of the Prophets are filled with messianic imagery,"Blessed is his Holy name because his kindness endures forever". Now we shall look at Israel inheriting the land, the miracles, signs and wonders and the revelation of The Messiah in the messianic era. The Prophet Isaiah states:

"For YHVH will have mercy on Jacob and will in addition choose Israel and will set them in their own land and the stranger shall be joined to them and they shall cleave to the house of Jacob" (14:1)

Rashi says concerning the phrase "and will choose in addition Israel" This refers to the time in the future when Hashem shall redeem Israel in a complete redemption. Metsudat David adds that Israel's deliverance from the oppression of Bavel will seem a small thing compared to the
redemption in the days of Messiah. As this will be a redemption off all Israel in a complete redemption, and also to everything that rests upon the earth. At this time converts will be added to Israel.

There will be 2 Messiahs, Moshiach ben Yosef starts the building of redemption, Moshiach ben David finishes the work. The soul of Moshiach ben Yosef is in every generation he can merit by his actions to works of the salvation of Israel, raising the banner of Torah with self sacrifice. The main tasks of Moshiach ben Yosef according to the Gr"a are Gathering the exiles, Building Jerusalem, Setting up the Sanhedrin and Reveal the Secrets of Torah. The purpose of the kingdom of Yosef is only to enable the Jewish people to be forged into a single nation, then the Kingdom of Yuhudah will be established. Mashiach ben Yosef is the natural enemy of Esev.

Concerning Moshiach ben Yosef is the verse :

The smallest one will be for a thousand and the young lad for a mighty nation, I am Hashem, in its time I will hasten it. "(Yeshayahu 60).

"The smallest one will be a thousand, and the young lad will be a mighty nation" The young lad refers to Moshiach ben Yosef. Moshiach ben Yosef will help Israel become a mighty nation.

The personal providence of Hashem's redemption of the Hebrew people from their troubles is described in the words of the prophet Malachi:

" For they who feared YHVH spoke with one another and hearkened and heard it and a book of remembrance was written before him for those who feared YHVH and took heed of his name, and they shall be mine says YHVH. On that day I appoint as my particular day. I will spare them as a man spares his own son who serves him ". (3:16-18)

Rabbi Avraham Ibn Ezra comments "Those who fear Hashem" are the Tsadekem, "they who heed his name" are the wise of heart that know the secret of the glorious and awesome name. In Perke de Rebbe Eleazar, Rabban Gamliel teaches the Heavens and earth are destined to pass away, as it is written " And the Hosts of Heaven shall be dissolved, and the heavens shall be rolled together as a scroll". All the inhabitants shall taste the taste of death for two days. On the third day he shall renew them all and revive the dead. There shall be no more evil or plague. Now lets look at the detail that can be known with the help of Hashem. We get more of an overview of the wondrous protection Hashem affords Israel from the words of Isaiah:

" In that day shall the plant of YHVH shall be beautiful and glorious, and the fruit of the land shall be excellent and beautiful for those that remain of Israel. And it will come to pass that he that remains in Zion and He that remains in Jerusalem shall be called Holy, everyone in Jerusalem that is written to life. For YHVH will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night. There shall be a marriage canopy and there shall be a Tabernacle for a shadow in the daytime from the heat and for a place of refuge and cover from the storm and from the rain " (4:2-6)

The Radak explains that " The plant " this is Messiach. Rashi explains the fruit of the land are those Tsadekem who are the fruit of the Tree Of Life. The Radak says with the arrival of Messiach man will rejoice in the creation. Then Messiach will be victorious in the war against Gog. Then there will be Peace and quiet in the earth, and the world will be in awe. After this his genius and beauty will be revealed on the nations. Rashi says the Chuppah (Marriage canopy)
on the people will be the Shechinah. The Radak explains first there will be a cloud of glory of mercy in Miscanot (Tabernacles), and in the Holy Temple. The Zohar says the Temple will be built before the exiles are gathered. So that the Shechinah first returns to the “mikdosh.” But if we are then only returning from exile the cloud of glory will be seen on the wise, great and Chassidim. In the day will be a cloud and burning and at night a glowing consuming fire, like there was with the tabernacle in the desert. The Vilna Goan explains that the smoke and glowing consuming fire is like at Mount Sinai during the giving of the Torah. The cloud prevents one from looking on the glory of Hashem as none can look and live. The Succah (tabernacle) will be shade by day to protect from the burning heat of the sun and from the sword. The Scoch (Roof of the Succah) will be the cloud of glory. Explaining further we turn to the Gomorrah in Tractate Bava Metzia where Rabba says in the name of Rabbi Yochanan That the Holy one in the future will make a Succah for the righteous to protect from the sun, and it will be made of the skin of the Leviathan. If a man will be worthy a succah will be made for him, if not a mere covering, if He is not worthy of this a necklace will be made for him, if he doesn’t merit this a Amulet will be made for him. The rest of the Leviathan will be spread out over the hills of Jerusalem by the Holy One, and its splendor will shine from one end of the world to the other as it is written " The nations shall rise in your light and kings in the brightness of your rising " 

Also concerning the Leviathan Rabba said in the name of rabbi Yochanan The Holy one in the future will make a feast of the flesh of the Leviathan. Rav Dimi said in the name of Rabbi Yochanan the angel Gavreal will in the future hunt the leviathan, and if the Holy One does not help him, he will not be able to prevail over him. Now we will look upon the future of the nations Who come upon Jerusalem, The Prophet Isaiah states:

" And on this mountain shall YHVH TSV AOT make to all the peoples a feast of fat things. A feast of wines on the lees of fat things, of marrow of wines on lees well refined. He shall destroy in this mountain the covering that is cast over the nations. He shall destroy death forever and ADONY YHVH will wipe away tears from all faces. The insult of the people he will take away of all the Earth for YHVH has spoken it. (25:6)

The Metsudat David says all the nations will go up to war against Israel. The Radak explains that the feast spoken of here is a metaphor. This is Hashem's feast. The nations will each kill his comrade. Each will raise his hand to his neighbor. The Radak says on the Holy mountain Hashem will drink a cup and its contents, meaning all the nations that siege Jerusalem. The Metsudat David says the covering over Gog that is as a shield to them will be removed, by this they will fall. The Radak explains from the words "destroy death", that no longer will the nations harm Israel. The Prophet Amos continues to describe how Hashem will deal with the nations, and also Israel's inheritance of the nations:

" On that day I will raise up the tabernacle of David that has fallen and repair its breaches, and I will raise up his ruins and build it as in days of old. That they may possess the remnant of Edom and of all the nations that are called by my name, says YHVH Who does this " 

Rashi tells us the " house of David that is fallen " this refers to the reestablishment of the Royal house of David over Hashem's people Israel. The Metsudat David adds that the Kingship of David will be as in days of old. The Radak explains the " Inheritance of Edom and the nations" by saying we will inherit our enemies, those who hate us, being Edom, the Palishteem (Palestinian), Moab and Amon. This will be like in the times of King David when He conquered
Edom. Inheritance of only the "remnant of the nations" is spoken of here because this is all that will be left after the massive destruction because of the anger of Hashem against the nations that did evil to Israel. Metsudat David tells us the nations will come to serve Israel. As we see this shall be a difficult time for the nations, but do not be mistaken to think that this will be a carefree time for Israel. We have seen how Hashem will miraculously protect the Righteous, pious, great and those who fear his name.

Now we shall look at the words of Isaiah to understand the difficulty of these times:

" on that day shall the glory of Jacob shall be made thin and his flesh shall become lean"

(17:4)

The Radak explains in this time will be revealed the ten tribes that were lost to us till now. This is the "glory of Jacob". But this glory will be thinned by the glory of the nation of Ashur (Iran). Israel will feel rich for a moment from the gatherings of the exiles, but the glorious feeling will not last because of the trouble of Iran. Isaiah continues:

"At that day shall a man look to his maker, and his eyes shall have regard to the Holy One of Israel " (17:7)

The Metsudat David says man will come to trust in Hashem, because there will be no place else to turn. The Prophet Isaiah states:

"For the day of YHVH shall be upon every one that is proud and lofty, and every one that is lifted up shall be brought low " (2:12)

The Radak explains in the "day of Hashem" all will recognize his kingship, by this the arrogant will be brought low. Now that we have looked externally at what will happen. Now we shall look at what will happen internally, spiritually to the Hebrew people, the nations around us and the world itself according to the prophesy of Jeremiah:

" Behold I will gather them out of all the countries I have scattered them in my anger, and in my fury and in great wrath. I will bring them back to this place. I will cause them to dwell safely. They will be my people and I will be their God. I will give them one heart and one way. That they may fear me forever for their good, and that of their children after them. I will make an everlasting covenant with them. I will not turn away from doing good to them, but I will put my fear in their hearts and they shall not turn aside from me. I will rejoice over them to do them good, and I will truly plant them in this land with my whole heart and my whole soul. Thus says YHVH just as I have brought all this great evil on this people. So will I bring upon them all the good that I have promised them " (32:37-43)

Rashi says we will be gathered together in mercy from all places. The Metsudat David explains Israel will be as one heart, meaning there will be no more doubt, and they will not ignore any of my words to desecrate them, but all as one will go in the way of the fear of Hashem for all days forever more. Now we have looked at how Jeremiah describes the changes that take place in the heart's of Hashem's children Israel. Now we shall look for further clarification in this matter from the Prophet Ezekiel:
"For I will gather you from all the nations and take you from all the countries, and bring you into your own land. Then I will sprinkle clean water on you and you shall be clean from all of your uncleanness, and from your idols I will cleanse you. A new heart I will give you. A new spirit I will put in you, I will take the stony heart out of your flesh. I will give you a heart of flesh. I will put my spirit within you and cause you to follow my statutes and keep my judgments to do them. You will dwell in the land I gave to your fathers. You will be my people and I will be your God. I will save you from your uncleanness. I will call the corn and make it abundant. You will no more receive the reproach of famine among the nations " (36:24-30)

The Radak explains " I will sprinkle purifying water on you and you shall be clean ", Just as those who are impure become pure by immersing in the pure water of a Mikvah, so too those who sin and are impure from iniquity will be purified in atonement. Explaining " I will put a new heart and new spirit within you " the Radak says that there shall be to them a heart that hears and a Ruach (spirit) that is true to receive the words of the blessed one in love. The heart and spirit will be in awe. The Metsudat David say Hashem's name will be sanctified when he takes us from the nations. Concerning the "purifying water" we learn we will receive atonement from our iniquities, and there will pass away the impurity of our sin in the sprinkling of the ashes of the red heifer, purifying us from the impurity of death. The aspect of "new heart" is described by the Metsudat David as upright and driven to fulfill a will that is good. From the "new spirit" there will return prophecy, which has been missing all the days of exile. With the renewal of prophecy is the coming of the forbearer of the Messiah as described in the words of the Prophet Malachi:

" Behold I will send My messenger and He shall clear the way before me, and ADON who you seek shall suddenly come into his temple, and the messenger of the covenant whom you delight in. Behold He shall come says YHVH TSAVAOT. Who shall abide the day of his coming. Who shall stand when he appears. For He is like the refiners fire, like the washers soap. He shall sit as a refiner and purifier of silver, and shall purify the son's of Levi, and purge them as Silver and Gold that they may offer to YHVH an offering in righteousness. Then shall the offerings of Yehudah and Jerusalem be pleasant to YHVH as in days of old and former years " (3:1-4). The Prophet Malachi also states:

" Behold I will send you Eliyahu HaNavi before the coming of the great and dreadful day of YHVH and He shall turn the heart of children to their fathers, lest I come and smite the land with a curse " (3:23)

The sages identify the messenger of the covenant as Eliyahu the Prophet. The Radak tells us that Eliyahu will judge separating those who have merit from those that are wicked. The Metsudat David says like in days of old a fire will come down from heaven to consume the sacrifice on the alter. In Perke R. Yashiyha it states that when Mashiach and Eliyahu first reveal themselves they will not be believed. They will be asked to perform miracles to prove they are who they say. Mashiach will perform miracles. First he will bring to Yisrael Moshe and the generation of the desert. 2nd he will raise up Korach. 3rd He will resurrect Nachemyah ben Chusial (He is Mashiach ben Yosef Who was killed at the gates of Yerushalym). 4th He will reveal the ark, mana and anointing oil that was hidden. 5th all the mountains of Yisrael will sprout wheat. He will reveal secrets of the Torah. Then the hearts of fathers will turn to their sons." We find a very obscure yet beautiful depiction of Joshua Kohen Gadol meeting Messiah in a vision of Zechariah:

6 Perke R. Yashiyha ,Perke Mashiach-Atzerot midrashim p.203,392
"And He showed Me Joshua the Kohen Gadol standing before the Angel of YHVH, and the Accusing angel standing at his right hand to thwart him and YHVH said to the Accusing angel YHVH rebukes you oh Accusing angel. Even YHVH Who has chosen Jerusalem rebukes you for is not this man a brand plucked out of fire. Now Joshua was clothed in filthy garments and stood before the angel. He answered and spoke to those who stood before Him saying take off the filthy garments from him, and to him He said, behold I have caused your iniquity to pass from you. I will clothe you in festive garments. Then I said let them put a pure mitre on his head. So they set the pure mitre on his head and clothed him with garments and the Angel of YHVH stood by. The Angel of YHVH forewarned Joshua saying, thus says YHVH TSV AOT if you walk in My ways and keep My charge and judge My house, I will give you free access among those who stand. Now Joshua Kohen Gadol, you and your fellows that sit before me, they are men of good omen. For behold I will bring my servant Semach. Behold the stone I have laid for Joshua. Upon one stone are seven facets. I will engrave its inscription says YHVH TSV AOT and I will remove the iniquity of that land in one day says YHVH TSV AOT. You shall invite your neighbor to come under his vine and his fig tree. " (3:1-10)

The Ibn Ezra and the Radak both say the semach referred to here is Zerubavel, this is the Messiah. A more graphic description of Messiah and his work is seen later in the prophecy of Zechariah:

"Rejoice greatly oh daughter of Zion, shout daughter of Jerusalem. Behold your King comes to you. He is Just, Victorious humble and riding on a donkey and upon a cult, the foul of a donkey. I will cut off the chariot from Efriam, and the horse from Jerusalem. The Battle bow shall be cut off. He shall speak peace to the nations. His dominion shall be from sea to sea. From the river to the ends of the earth. As for you also because of the blood of your covenant. I have sent forth you prisoners out of the pit in which there was no water. Return to the stronghold you prisoners of hope. Even today I will restore to you a double promise " (9-12)

The Radak says people will rejoice when Hashem remembers Zion and Jerusalem. It will be the head of governments. "cut off the chariot of Efriam " refers to the fact that the government in Israel will be no longer divided. The "blood of your covenant" referred to here is the merit of the mitzvah of circumcision in exile which helps raise Messiah in His righteousness, and the community of Israel. The Metsudat Zion says the description of "double promise" is describing its doubled nature. "humble and riding on a donkey” The Zohar tells us the donkey here is the nations of the world.7 we can also look to the Prophet Daniel for vision of the Messiah:

"I saw in the night visions, and behold one like a son of man came with clouds from heaven and came to the ancient of days and they brought him near before Him and there was given to him dominion glory and the kingdom that all the peoples nations and tongues should serve Him. His dominion is an everlasting dominion which shall not pass away and his kingdom one that shall not be destroyed " (7:13-14)

Rashi says that the man referred to here is Messiah, it is stated in the Zohar "the nations shall seek him, as within him is the secret of the Divine name.” The Metsudat David explains that there will be given power from Atik Yomim, The Ancient of days, to Messiah to rule over the nations, and they will serve him, and none will transgress. He will be victorious. More

7 Sulam on Zohar Achray Mot p.69a
specific detail concerning the nature of the revelation of the Messiah and his actions are found in the words of the Prophet Isaiah:

"There shall come forth a rod out of the stem of Yashi, and a branch shall grow out of his roots. The spirit of YHVH shall rest upon him, and the spirit of Wisdom and understanding, the spirit of council and might, the spirit of knowledge and fear of YHVH. His delight shall be in the fear of YHVH. He shall not judge by the sight of his eyes or the hearing of his ears. With righteousness shall he judge the poor and decide with equity concerning the meek of the earth. He shall smite the earth with the rod of his mouth. With the breath of his lips shall he slay the wicked." (11:1-4)

Rashi explains that Hashem shall perform a great miracle suddenly for Israel in the days of Messiah which will result in gathering in of the exiles. This sudden wonder is as a sprout suddenly shooting forth that was previously unseen by all. The Radak explains that Messiah by the rod of his mouth will change things from the way they are now. The poor will be remembered and raised up to the wise. The Vilna Goan tells us the poor of the earth are the Tsadekem, eventually they will be raised to the great Tsadekem like Rabbi Shimon Bar Yochai, and the wicked will die. The righteous will be strengthened. The wicked cursed with their lips and breath so is their lot while the righteous receive the harvest of their righteousness. Not only will we be blessed with the arrival of Messiah who will bring redemption but He will have helpers as we see in the words of the Prophet Obadiah:

"Deliverers will ascend to Mount Zion to Judge mount Asev and the kingdom will belong to YHVH." (1:21)

The Radak tells us the word deliverers plural refers to Messiah, and his friends the seven shepherds and eight princes of men. Metsudat David explains at this time Edom shall be judged on the evil they have done to Israel. And their work shall be awesome as Zechariah describes:

"Therefore says YHVH I have returned to Jerusalem with mercies. My house shall be rebuilt in it thus says YHVH TSVAOT and a line shall be stretched forth over Jerusalem. Proclaim further saying thus says YHVH TSVAOT My cities shall again overflow with property, and YHVH shall yet comfort Zion and shall choose Jerusalem." (1:16-17)

Metsudat David explains this redemption shall be one of wondrous mercy because of the evil perpetrated against Israel. It is not because of their merit. Hashem will be great comfort to Israel in the complete redemption. The work of the measuring rod described in the Prophet Zechariah is explicitly depicted in the words of the Prophet Jeremiah:

"Behold the days are coming says YHVH, when the city shall be built to YHVH from the Tower of Channial to the Gate of Pinna, and the measuring line shall go straight to Garave Hill and around to Goata and all the valley of dead bodies and the ashes and all the fields as far as the Wadi of Kidron till the corner of Horse gate. Towards the east shall be Holy to YHVH and it shall not be plucked up or thrown down anymore forever." (31:37-39)

The Radak says Pinna Gate is the Gate of Panim in the Prophet Zechariah. The tower of Channial is at Fish Gate as referred to by the prophet Zephaniah. The valley of dead bodies Metsudat Zion says this refers those killed in the siege of Jerusalem. This being the place of dwelling of the Arabs. The work of the Holy Temple will continue once again as we see from the Prophet Jeremiah:
" Behold the days are coming says YHVH I will perform the good thing which I promised to the house of Israel, and to the house of Yehudah. In those days at that time, I will cause an offshoot of righteousness to grow up for David and He shall execute justice and righteousness in the land. In those days shall Yehudah be saved and Jerusalem shall dwell safely and this is the name whereby she shall be called YHVH is our righteousness. Thus says YHVH David shall never lack a man sitting on the thrown of the house of Israel. Neither shall the Cohen and Levites lack a man before me to offer Burnt offerings and to burn Meal offerings and to do sacrifice for all days "(33:14-18)

The Radak explains "offshoot of righteousness" this refers to Messiah. The Metsudat David says we will call the place of Jerusalem when this prophesy is fulfilled YHV”H is our righteousness. This depicts a little how dramatic this time will be to Jerusalem. The Metsudat David teaches us from the words " do sacrifice for all days" that there will not be cut off the sacrifice because there shall forever be this service. Hashem will return the Coheniam and all their aspects as described in the Torah into action again as in days of old. In the Zohar it states in the future the Holy name will be established perfectly united and sacrifices shall be offered to the complete name of אֲלֹהִים יְהֹוָה, which was not before as אלהים had no part of the sacrifices because the other side would then take part in the offerings. The Prophet Ezekiel also speaks of this time concerning the descendants of Aaron, the priests saying :

" They shall teach my people the difference between the Holy and profane, between the unclean and clean so they will know, in controversy they will give judgement, they shall judge according to my judgements, and shall keep my laws and statutes in all my festivals, and they shall keep my Sabbaths Holy. They shall eat the meal offering, the sin offering, the trespass offering, and every dedicated thing in Israel shall be Theirs " (44:23-29)

From here we see all the laws of the Torah will once again be upheld. The construction of The Holy Temple was begun long ago, as we see in the words of the prophet Zechariah:

" The words of YHVH come to me saying the hands Zerubavel have laid the foundation of this house. His hands shall also finish it. And you shall know YHVH TSPAOT has sent Me to You " (4:8-9)

The Ibn Ezra comments on " You shall know " that at that time this knowledge will be known to all Israel, that Zerubavel is sent for the sake of all Israel. The Metsudat David says that Zerubavel laid the foundations for the Temple, and Hashem Himself shall complete it on its foundation. The Hands of Messiah are in his planting and He shall complete it upon the foundation stone of the Temple in the future. The Prophet Zechariah continues in His description:

" Thus says YHVH TSPAOT saying a man named Semach and will grow up out of His place and He shall build the Temple of YHVH, and bear the glory. He shall sit and rule upon his thrown, and there shall be a Kohen before His thrown, and the council of Peace shall be between them and the crowns shall remain a memorial for Hashem to TuviYah, Yadiyah and to Chane son of Zephaniyah in the Temple of YHVH. They that are far off shall come to build in the Temple of YHVH. You shall know YHVH TSPAOT has sent Me to You" (6:12-15)

8 Seder Arekem-Atzerot Midrashim p.70
9 Zohar Mishpotim p.108b
Rashi says Semach is Zerubavel who is King Messiah. The Radak says Semach is like a sprout which will grow little by little level by level till He will be great very much. The King Messiah will sit on His thrown and rule the Earth. The Prophet Haggai describes some of the impact of Hashem's house:

" Thus says YHVH TSYVAOT yet again in just a little while I will shake the Heavens and the Earth the sea and the dry land. I will shake all the nations. The costliest of the nations shall come. I will fill My house with Glory says YHVH TSYVAOT. The silver is Mine the Gold is mine says YHVH TSYVAOT. The glory of the latter house shall be greater than that of the former says YHVH TSVOAT. In this place I shall give Peace says YHVH TSYVAOT. (2:6-9)"

The Metsudat David says that when the Holy Temple is built there shall not be any violence or theft, but there shall be peace. We see more effect of the Holy Temple from the prophet Isaiah:

" It shall come to pass on that day that the burden shall be removed from Your shoulder, and the yoke from your neck. The yoke shall be destroyed because of fatness " (10:27)

The Vilna Goan explains because of the oil of lighting the menorah in the Temple. All who take upon them selves the yoke of Torah. There will pass from them the yoke of this world. The Prophet Jeremiah also gives us insight into this new divine revelation:

" This shall be the covenant I shall make with the house of Israel after these days says YHVH. I will put the Torah in their inner parts and write in their hearts and shall be my people. They shall no more teach each man his neighbor and every man His brother saying, know YHVH as they shall all know me from the least of them to the greatest of them says YHVH. For I will forgive their iniquity and remember their sin no more "(31:32-33)

The Radak explains all will know Hashem the small to the great. The difference at this time will be what is done with this knowledge. People will excel over others by Their application of this knowledge to the fear of Hashem and to walking in His ways. The Metsudat David explains the phrase " after these days " as referring to after the exile. This being the time that "all will know Hashem" after having Their iniquity forgiven they shall be pure and clean, and therefore they shall know that YHVH is ELOHEME. The Prophet Joel also describes this new spiritual elevation:

" It shall come to pass afterwards I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions. Also upon the servants and the hand maids in those days I will pour out my Spirit "(3:1)

The Radak explains the world will be filled with knowledge of Hashem. Everyone of Israel will experience Ruach Ha Kodesh (Holy Spirit). There shall rest upon Israel the spirit of YHVH which is chochmah (wisdom), Binah (understanding), spirit of advice and Givurah. The Metsudat David says this will happen in the time of Messiah. In the teaching of Isaiah we see the result of this Ruach Ha Kodesh:

" In that day shall you say praise YHVH, call upon His name and
make his doings among the people. Make mention that His name is exalted " (12:4)

The Radak explains that the Jewish people will call to the nations in the name of YHVH. The Holy Blessed name that is not spoken now YHVH, will then be spoken as it is written. As is taught by Rabbi Nachman bar Yitzchak in the Talmud in tractate Passachim. From the prophecy of Zechariah we see how this Ruach Ha Kodesh will effect the nations:

" Sing and rejoice oh daughter of Zion, for I come and I will dwell in the midst of you says YHVH, and many nations will join themselves to YHVH, on that day they shall be my people and I will dwell in the midst of you and you shall know that YHVH TSV AOT has sent me to you and YHVH shall choose Yehudah as his portion in the Holy land, and He shall choose Jerusalem again. Be silent all flesh before YHVH for He has roused himself out of his Holy habitation " (2:14-17)

The Radak says this prophesy describes the pleasantness of Holiness in the future during the days of Messiah this will even pass over to the nations and many will join Israel. Rashi brings to our attention that because of the seventy languages of men and the four corners of our Talit that each Jew will have two thousand eight hundred gentiles coming to him. The Metsudat David says the Shechinah shall dwell in Jerusalem. Concerning " Yehudah is His portion " we learn Yehudah is the portion of the Holy one. Concerning this the Prophet Zechariah states:

"Thus says YHVH TSV AOT it shall come to pass that there shall come people and the inhabitants of many cities and the inhabitants of one city shall go to another saying let us go speedily to entreat the favor of YHVH , and seek YHVH TSV AOT. I will also go and many people and strong nations will come to seek YHVH TSV AOT in Jerusalem and to pray before YHVH. Thus says YHVH TSV AOT, in those days it will come to pass that ten men out of all the languages of the nations will take hold and seize the corner of the garment of He that is a Jew saying, we will go with you for we have heard Elohem is with you" (8:20)

From the words of the Prophet Jeremiah we can see a bit of to what extent Jews and gentiles alike are going to change:

" At that time they shall call Jerusalem the thrown of YHVH and all the nations shall be gathered to it. To the name of YHVH to Jerusalem, Nor shall they walk anymore after the stubbornness of Their evil heart " (3:17)

The Radak says no longer will Yisrael or the nations walk after their stubborn hearts, which refers to the hardening of the heart. Metsudat David says at the Thrown of Hashem Jerusalem they shall see the Shechinah. In the Talmud in tractate Bava Batra 10, Rabba said in the name of Rav Yochanan, in the future the Holy One will lift up Jerusalem three parsa high, but the sages say it will be lifted up to the space equal to that which it occupies. At that time Jerusalem shall not be as today. As in the future only those invited will be able to go up. Also looking at the words of the prophet Micah we can see how all the nations come to recognize that Hashem dwells in Israel:

" In the last days it shall come to pass that the mountain of the house of YHVH shall be established on the top of the mountains. It shall be exulted on the top of the hills. Peoples Shall stream towards it. The nations shall say come let us go to the mountain of YHVH the house of the God of Jacob. He shall teach us His ways and we shall walk in His

10  Talmud Tractate Bava Batra 74b
paths. For the Torah shall go out from Zion and the word of YHVH from Jerusalem. He shall judge between many peoples and shall decide concerning the strong nations afar off. They shall beat Their swords into plowshares and their spears into pruning hooks. Nation shall not lift sword against nation. Nor shall they learn war anymore, Each man shall sit under His vine or Fig tree. None shall make Them afraid for the mouth of YHVH TSV AOT has spoken it. (4:1-4)

The Radak tells us all the gentiles will say to their friends let us go to Jerusalem, and go up to the house of Hashem. The Metsudat David says they will go up to Jerusalem to learn the Torah. The Messiah will be the ruler on all the peoples, and there will no longer be war among the nations, as He will make peace between them. We have seen how all the nations will be effected by Divine revelation, yet even after all this it appears that there shall be a few stragglers Who will need more persuasion as we see in the Prophesy of Zechariah:

"And it shall come to pass that everyone that is left of all the nations Who come against Jerusalem shall go up from year to year to worship the living king YHVH TSV AOT , and to keep the feast of Succoth and whoever does not come up of all the families of the Earth to Jerusalem to worship the king YHVH TSV AOT, upon them there shall be no rain " (14:16-17)

The Radak says, those of the nations that are left after the war will turn to Hashem with all of their Heart. The war will happen in the time of Succoth. The nations shall see the wonders of Hashem. If they do not go up the nation's land will not have rain.

Rabbi Yochanan informs us in Midrash Rabbah11 concerning the Song of Songs that Jerusalem in the time to come will extend as far as Damascus. allowing room to accommodate many. From the words of the Prophet Isaiah we see that over all the effect of the work of Messiah will be wide spread:

"And it shall be in the last days that the Mountain of the house of YHVH shall be established on the top of the mountains and be exulted above the hills. All the nations shall flow into it. Many peoples will shall go up and flow into it and say come let us go up to the mountain of YHVH to the house of the God of Jacob. He will teach us his ways, and we shall walk in His paths. For out of Zion shall go forth the Torah and the word of YHVH from Jerusalem. He shall judge the people among the nations and decide among many people. They shall beat their sword into plowshares and their spears into pruning hooks, nation shall not lift sword against nation neither shall they learn war any more " (2:2-4)

The Radak tells us all the places where the expression 'last days' appears, refers to days of Messiah. Messiah shall rebuild the Holy Temple. The Metsudat David says all the nations will come to learn the Torah. The Radak says Messiah will resolve conflicts between nations so they will not war. The nations will come to Jerusalem to receive the Torah. This is the judgements of Messiah. Rabbi Eleazer said in the future The Temple shall be raised up and renewed. Its gates that are buried in the Earth shall be renewed and everyone will go to this place, and to the gate of the inner court that turned to the east. Rabbi Pinchas said in the future the waters of the well will ascend from the threshold of the Temple they will overflow and bubble over making twelve streams corresponding to the twelve tribes. As it is written " He brought me back to the door of the house and behold waters issued out from under the threshold of the house eastward. For waters came down from the right side of the house, on the south side of the alter " (Ezekiel 47:1). The waters ascended the brook of Kidron and flowed down the Jordan by Jericho. Every field

11 Midrash Rabba, Song of Songs
and vineyard that does not yield fruit people will water them with those waters, and then they shall yield fruit. Then the waters shall enter the Salt Sea and heal it. Then water shall then go to the sea generating many kinds of fish and these fish shall be as sweet as Manna. These fish shall then ascend as far as Jerusalem to be caught in nets. Upon the bank of the stream shall grow all kinds of trees bearing every month new fruit. The fruit shall be food, and the leaf for healing. All who are ill who bathe in these waters will be Healed. Rabbi Yochanan says the healing leaves will aid digestion. Concerning these waters the Prophet Zechariah states " It will come to pass in this day living waters shall go out from Jerusalem " (14:8). Concerning this it teaches in Midrash Sedar Ikerim that twelve rivers shall go out from Jerusalem, all the trees on the river shall produce fruit each month. As it say " From all the trees you will eat " (Ezekiel 47:12). In the future Hashem will raise the well of Miriam. During the time of the revelation of this Divine glory there shall be no more wars as the Prophet Ezekiel reveals:

" They that dwell in the cities of Israel shall go forth and set fire to the weapons and burn them shield, buckler, bow, and arrow staves and spears. They shall make fire with them for seven years " (34:9)

The Metsudat David explains it will take seven years as there will be so many weapons to burn. Concerning this time we learn from Rabbi Jonah in the name of Rabbi Abba Bar Kahana in Midrash Rabbah that during these seven years the righteous shall prepare for the World To Come. To remember this think of the saying that Whoever actively participates in wedding preparations shall dance at the affair. Not only man will change with the arrival of Messiah. The whole Earth will be renewed. As we see from the words of the prophet Isaiah:

" The wolf shall lie down with the Lamb. The leopard shall lie down with the kid. The young lion and fatling together, and a small child shall lead them. The cow and bear shall feed their young ones and lie down together. The lion shall eat straw as the ox. The suckling child shall play on the hole of the cobra and the weaned child shall put his hand in the vipers nest. They shall not hurt or destroy in My holy mountain for the earth shall be full of knowledge of YHVH as waters cover the sea " (11:6-9)

The Radak explains that during the days of Messiah the nature of animals will change returning to as they were during the beginning of creation. They will no longer eat flesh. In all of the land of Israel no snake or wild animal will harm a Jew. Israel will be called Mountain of My Holines. The Radak also notes that others explain the nature of man will also change and He will no longer fear His fellow. In all the world there shall be Peace. There shall no longer rule in the world the Evil nature of animals. The Prophet Joel states:

" You shall eat in plenty and be satisfied and praise the name of YHVH ELOHACHEM Who has dealt wondrously with you. My people shall never be ashamed. You shall know that I am in the midst of Israel. I am YHVH and there is none else. My people shall never be ashamed " (2:26-27)

The Radak explains this refers to the time of the arrival of Messiah. It is said that in one year four years of produce will be grown, this shall be a wonder. Even greater the problem of hunger will be ended in all of the world. These world changes are further explained in the Gamora in tractate Katubot as there it is taught that one grape will be taken in a wagon or ship.

12 Perke dR. Eliezer
13 Midrash RabbaVayicra
and then taken to the corner of one's house and used as a wine cask. There shall not be a grape
with less than thirty logs of wine, Wheat shall grow as tall as a palm tree. The Marshaw says in
the future the nature of the world will be renewed. Rabbi Chiyah Bar Joseph teaches the land of
Israel will bring forth cakes and Silk garments. In the midrash Safer Eliyahu it says that on the
2nd of Adar Mashiach will go with 30,000 sadeekem. At this time when one plants wheat it will
yield 900 times what it does today. We will see similar qualities given to wine and oil. Every tree
shall yield fruit. Rabbi Moshe Alshich teaches that n Passach will be redemption from
bondage, on Rosh HaShanah the verdict on the enemies will be handed down. On Shavuot the
exiles will be gathered and on Succot the Holy Temple will be built. We learn from the Zohar
that in the future the angels of the worlds of Bria, Yetzera and Asiyah will fall as at this time
there shall be no use for them. At this time that which seems impossible shall take place as we
see in the prophecy of Isaiah:

" On that day shall be an alter to YHVH in Egypt, and a monument at
its borders to YHVH " (9:19)

The Metsudat David says that Egypt will have an alter for offerings to Hashem and offer
sacrifices. With each verse of Isaiah the kindness of Hashem becomes more wondrous and
incredible:

" It shall be for a sign and a witness to YHVH TSV AOT in the land of Egypt.
They shall cry to YHVH because of their troubles, and He shall send them one Who shall plead
for Them and deliver them. YHVH shall be known to Egypt and Egypt shall be known YHVH
on that day. They shall do Sacrifice and Meal offerings. They shall vow a vow to YHVH and
perform it. YHVH shall smite Egypt. He shall smite and heal. They shall return to YHVH . He
shall be entreated of them and shall heal them. In that day there shall be a highway out of Egypt
to Assur (Iran) and Iran shall come to Egypt to worship, and Egypt to Iran and Egypt will
worship with Iran " (19:20-23)

The Radak explains Egypt will recognize there is Hashem alone after Hashem sends them
Messiah to deliver them. After Hashem smites Them He will heal them. The Radak explains
Egypt will be innovators of Divine service among the nations. Although Egypt will be the first of
the nations to accept the kingdom of Heaven, The people of Asur (Iran) will surpass them in their
Zeal to worship Hashem. One must always remember that even if Hashem Always fulfils His
good word. The way it will come about is left up to us. Therefore the Prophet Zechariah enjoins
us to work hard:

" The word of YHVH TSV AOT came to Me saying thus says YHVH TSV AOT I
was jealous for Zion with a great zeal. I was Zealous for Her with great fury thus says YHVH . I
have returned to Zion and will dwell in the midst of Jerusalem. Jerusalem shall be called the city
of truth, the mountain of YHVH TSV AOT, the holy mountain. Thus says YHVH TSV AOT old
men and old women will again dwell in the streets of Jerusalem. Every man with His staff in his
hand for old age. The streets of the city shall be full of boys and girls playing in the streets. Thus
says YHVH TSV AOT if it will be wondrous in my eyes says YHVH TSV AOT . Behold I will
save my people from the east country and from the west country. I will bring them in. They shall
dwell in the midst of Jerusalem. They will be My people and I will be their God in truth and in

14 Talmud Tractate Catuvot, P.110
15 Safer Eliyahu-Atzerot Middashim p.26
16 Sulam on Zohar Mishpotim p.112a
righteousness. Thus says YHVH TSV AOT | let Your hands be strong you | Who hear these words in these days. These words by the mouth of the Prophets. Who spoke on the day that the foundation of the house of YHVH TSV AOT was laid, saying that the Temple might be built. For before these days there was no hire for man or hire for beast. Nor was there any peace to Him that went out or came in because of the adversary. For I will set all men every one against his neighbor. Now I will not be to the remnant of This people as in former days says YHVH TSV AOT. There shall be the seed of peace. The vine shall give Her fruit. The ground shall yield its increase and the Heavens shall give their dew. I will cause the Remnant of this people to possess all things. It shall come to pass that as You were a curse among the nations, Oh house of Yehudah and house of Israel, so will I save you. You shall be a blessing fear not, but let Your hands be strong ! (8:1-13)

Rashi says people will find it wondrous the great kindness Hashem shall perform for His people. It is also explained that there shall be slaughtered the Evil inclination. Tsadekem will then look at what They have accomplished while in this world and will be in awe. The Prophet says " Let Your hands be strong", Work hard to fulfil what is asked of you by the Prophets. Even if You do not see the result of your work, because it does say " because of the adversary ". As Rabbi Ibn Ezra explains that before the Holy Temple is built one will not find reward for what they have done. Just be strong as there will be blessing in the work of your hands. The things written here will be fulfilled in the future, and it will not be like in days of old. The Radak says Jerusalem shall be the head of government. The mountain of YHVH this mountain of Holiness shall not be desecrated by strangers. In Midrash Rabbah17 Rabbi Yochanan teaches that in the time to come Jerusalem shall extend all the way to Damascus. The nations that called Israel cursed will be themselves cursed with hunger. Those Who say evil is in the land of Israel because of Their iniquity. The judgement shall rest upon them. Likewise the nations will be blessed with Israel. In the Prophet Zechariah we see the return of glory to Israel:

" On that day there shall be on the bells of horses inscribed Holiness to YHVH , and the pots in the house of YHVH shall be like basins before the Alter. Every pot in Jerusalem and Yehudah shall be Sacred to YHVH TSV AOT. All they that sacrifice will come and take of them and cook in them. On that day there shall be no more merchants in the House of YHVH TSV AOT " (14:20-21)

The Ibn Ezra explains that the bells inscribed "Holy to Hashem" will be on the neck of the horses of the Kohanem used during the holidays, the Radak says Succoth. The pots used for cooking in the Holy Temple shall be like the ones that are before the altar which hold the blood that is to be sprinkled on the altar. The Metsudat David states that there will be so many peace offerings and sacrifices that all the vessels in Yehudah and Jerusalem shall be used to cook the offerings, so they shall all be holy. All the vessels will have the status of sanctity needed to cook offerings. One will not even have to ask concerning them. Rashi says concerning "no more merchants in the house of Hashem" that we will no longer have the problems created by class struggles when merchants are selling goods at the House of Hashem. There will not be a distinction between the honor of the rich and poor. As then there shall be no poor. Concerning the gates of Jerusalem Rabbi Yochanan tells us in the Talmud in tractate Bava Metzia18 the Holy One will bring precious stones and pearls that are thirty amma by thirty amma. Then He will cut from them openings ten by twenty. All the beauty described here will be given to Israel, but once

17 Midrash Rabbah, Song of Songs
18 Talmud Tractate Bava Metzia
again I must say that the way these things happen is our choice. The good can come sooner may it be His will, its left up to us. Let us look to the Words of the Prophet Ezekiel hopefully their fulfillment will not be delayed:

" Thus says ADONY YHVH when I have gathered the house of Israel from the nations amongst Whom I have scattered. They shall be sanctified in the sight of the nations. Then shall they dwell in their land that I have given to my servant Jacob. They shall dwell safely there and build houses and plant vineyards, and dwell securely when I have executed judgements on all those Who disdain them round about. They shall know that I am YHVH their God "

(28:25-26)

The Radak tells us to trust that we will be protected from Our evil neighbors. They will not be able to harm Us as Hashem Blessed is His Holy name will make judgement in them. They will not be able to do more evil. The Metsudat David explains concerning the words " I will be sanctified in them " as meaning that in Israel Hashem shall be sanctified. Sanctified through them with signs and wonders. In the ancient Safer Giloy Razia it teaches 240 years before the year 6000 (2000 ce). In these last 240 waters will rise to cover lands in the world, but it will not come upon the land of Israael. These shall not be times of mourning as Zechariah tells us:

" Thus says YHVH TSYAVOT the fast of the fourth month, fifth month, seventh month and tenth month shall become times of joy and gladness and cheerful feasts to the house of Yehudah. Therefore love truth and peace" (8:19)

The Metsudat David explains That the Seventeenth of Tamuz, the ninth of Av, tenth of Tevet and fast of Gedalia will all become days of joy when Messiah comes. The Holidays we celebrate now will be nullified at the time of the "Resurrection of the dead", However Purim and Yom HaKippurim will not be annulled. According to tradition, most holidays will not be relevant anymore, since the light they provide will be continuous at that time, and a special day will not be necessary to access it. Every Jewish holiday is the experience of a specific light from the future, in this case, from the period of the "Resurrection of the dead". The holiday acts like a “window” to that light in the present for the duration of the holiday. Shabbat, however, is the light of the period from 6000-7000, and apparently Purim and Yom Kippur from even later periods of time, well into the World-to-Come. Purim is the revelation of the Yesod of Abba (Divine wisdom), therefore it alludes to the Eighth Millennium when Chochmah (Divine wisdom), will be the primary influence. Likewise, Yom HaKippurim, which is the level of Binah, is the secret of the World-to-Come of the Seventh Millennium. At the time of tchya matim the Nashamot and bodies will be joined. Then both will receive their reward. At that time the Mitzot will no longer be done. Then as Moses was sustained 40 days at Sinia with out eating or drinking, so to the bodies of men at that time shall be nourished by the "ziv" of the Shechinah as Moses was. There will be 1000 years of destruction. At that time Hashem shall make wings for the Sadeekem and they will fly "on the face of the waters". The resurrection shall be before the year 7000. The time of Mashiach is before tchya matim. At that time there will still be eating and drinking. The only difference between the days of Mashiach and now is that Yisrael will not be under the rule of the nations. The days and nights will be lengthened to make up for lost time because of our sins. There are different traditions concerning how long the period "Days of Mashiach" will be. Rabbi Eliezer says it will be for 40 years. Rabbi Eliezer ben Azaria says it
will be 70 years, Rebbe says for 3 generations, Rabbi Dosa says for 400 years, another Tana says 1000. Rabbi Yuhuda says it shall be as the length of time from creation till now, and there are other opinions. Olam haba comes after 7000 years of destruction. There will be another tchya matim in a even later period where they will have much more refined bodies, they will have wings.\(^{20}\)

The Prophet Zephaniah further describes these Messianic changes

\[\text{"Behold at that time I will undo all that afflicts you. I will save her Who limps and gather Her Who was driven out. I will get Them praise and fame Who had been put to shame in all the Earth. At that time I will bring you in. At that time I will gather you. For I will make Your name a praise among all the people of the earth. When I restore Your dwelling before your eyes says YHVH "}\text{ " (3:19-20)}\]

The Radak explains that in all the Earth the Hebrew people have been shamed, but it will be at these same places they will become an object of praise. In Midrash Rabba\(^{21}\) we learn that those embittered by the exile but gladdened themselves with sanctification of the name of Hashem. For this reason Hashem will regale them in the Garden of Eden, and prepare incense of all spices for them. Those who expressed their soul to death in exile, and busied themselves with the Torah of Hashem which is sweeter than Honey. Hashem in the World to Come will give them drink of the wine that is from the grapes stored since the six days of creation, and bath them in rivers of milk. The Metsudat David says this will be a complete redemption. Meaning that the ten tribes that did not return when the second temple was built will return now. The expression " before Your eyes " eludes to the fact that the generation at the time of the redemption will with their eyes see the "Resurrection of the dead". Once the dead are resurrected they will have a very lofty spiritual nature. The same kind of transformation will happen to those who at that time are alive in the land of Isreal. They will be able to fly like eagles. They will have bodies like adam had before the sin. This will astound the Jews who are returning from exile. The diaspora Jews on seeing this will become upset and say to the Messiah “are we not Jews like them, why do they merit to such a elevated spiritual state?” The Massiah shall answer them “They took great effort and sacrifice to live in the Holy land so to merit purity of soul, God responds measure for measure.”\(^{22}\)

All Described thus far is only the beginning as we see in the words of the Prophet Ezekiel:

\[\text{"He said to me Prophesy over these dry bones and say to them hear the word of YHVH . Thus says ADONY YHVH to these bones I will cause spirit to enter into you and you shall live. You shall know I am YHVH. So I prophesied as I was commanded. As I prophesied there was a noise behold a rattling. The bones came together. Bone to its bones as I beheld the sinews and flesh came upon them. Skin covered them from above, but there was no spirit in them. Then He said to me prophecy to the spirit. Prophesy son of Man and say to the spirit, thus says ADONY YHVH, come from the four winds, go in spirit and breath on these slain that they may live. So I prophesied as I was commanded and breath came into them and they lived and stood up on their feet an exceeding great army. Then he said unto me these bones are the whole house of Israel. Behold they say our bones are dry, our hope is lost. We are clean cut off. Therefore prophesy and say to them thus says ADONY YHVH, behold oh my people, I will open your graves and bring you into the land of Israel "(37:4-12)}\]

20 Minchat Yuhudah
21 Midrash Rabbah Bamidbar
22 Tov HaArtz
The Metsudat David says concerning the words "These bones are the whole house of Israel", this prophesy is a hint at the sign and wonder which will happen to all the dead of the Jewish people in the period of redemption. Bringing the dead back to life will be a sign of redemption in the future. The Prophet Isaiah also shows us part of this distant vision:

"The dead of Your people shall live. My dead bodies shall rise awake and sing You who dwell in the dust. For Your dew is as the dew on herbs. The Earth shall cast out Her shades of the dead" (26:19)

The Metsudat David says just as dew helps plants grow this dew will bring the dead bodies to life. The Radak says in the time of deliverance the dead shall live, but the Earth shall not cast out bodies of the wicked. They shall not become enlivened. We will conclude with the words from the Prophet Daniel:

"The many of Those Who sleep in the dust of the Earth shall awake. Some to everlasting life and some to shame and everlasting contempt. They Who are wise shall shine like the brightness of the firmament. They shall turn many to righteousness. Like the stars for ever and ever."

Rashi explains those that are dead "asleep in the dust" shall live. Those Who occupied themselves in this world with Torah and mitzvoth will shine like the illumination of the firmament. The Metsudat David explains Those Who teach the many the way of Hashem They shall illuminate like stars. Rebbenu Sadyah Goan explains that some will descend to shame in the lower chamber of Gehenom. As they abandoned Hashem while in this world. From the Zohar we learn that at the time of resurrection those worthy will awaken to life in the world below, since they did not merit the world above. Those who dont even merit this will awaken to shame and everlasting contempt. When evil will pass away from this world these people will remain as a wonder to astonish people, they being a example of the evil that was before that had since passed from the world. Those not believing in the resurrection will not be resurrected. From sefer Zerubavel we learn that each man will recognize his wife, father, brother, children and neighbors. They will fly on eagles to Mashiach from the 4 corners of the earth. The Chofetz Chayim teaches in Wall of Knowledge Man's final judgement and the position that He holds for all eternity will be determined after the resurrection. The judgement after death only determines where the soul should reside in Gan Aden. Thus "Those born will die and be brought to life afterwards to be judged according to their acts". The Chofetz Chayim further clarifies this matter in stating:

"By doing the mitzvoth one merits the Garden of Eden below. While according to his kavana he merits Upper Garden of Eden"

23 Zohar Mishpotim p.105b
24 Sulam on Zohar Vayachal p.198b
25 Zerubavel-Atzorot Midrashim
The Vilna Goan teaches in his commentary on Agada of the Gomorra " As the evil of atheism and greed grows, so will its suffering, even to the point that the increased evil will threaten the very existence of the world. Then Hashem will force man into seeing that his choice of selfishness over the rule of Hashem was a disastrous one."

The prophet Isaiah says:

" And YHVH says the daughters of Zion walk with neck stretched forth and winking eyes, walking and raising themselves as they walk. With their feet they spout venom ".  (3:16)

" Said the daughters of Zion are haughty" Rashi comments that this refers to the women who govern in the Jewish people. In this generation it refers to women who hold a high place in society conferred upon them because of their wealth. The so-called " high society ".  It is because of these that we have this council. The Vilna Goan explains that nothing is more destructive to man's spiritual life than arrogance. A man's arrogance is what causes the fall of a soul into the dark prison of materialism. A society that sets its goals on acquiring wealth, fame and glory are their own assassins. As they're envisioned life denigrates into an unproductive life of sensual gratification. As the evil inclination of the " Nefesh " (animal desires for pleasure) triumphs over the evil inclination of the Ruach (desires to be honored). Thus we see urban plight.

The Vilna Goan explains this perversion of the Ruach to be from the generation of the tower of

26 Gra on Agada
Bavel.

During the generation of the tower of Bavel their main goal of these people was to make a name for themselves. They lived for selfish aims, this was a perversion of the Ruach. They had noble ideas such as justice, liberty and democracy, but it was for their own glory, to make for themselves a reputation as a noble people. The sages say the theme of this generation was to "build Houses of Prayer and Houses of Torah study, and give charity". But they did not do these things for the sake of Heaven, they did this for their own honor, their ultimate goal being to create a society where the worship of one's self was paramount, that is complete ego. Now we shall continue explaining arrogance, from the words of the prophet Isaiah, as he states:

"They walk with neck stretched forth" (3:16).

The Midrash Rabba explains that they do this to show off their jewelry. Such behavior is the opposite of humility, and is based on the false conception that wealth confers honor. We know this to be the view of men in this fleeting world. But ultimately, once the soul is parted from the body, one's accomplishments during his life are weighed.

In the end, no honor is attained by the arrogance that is bred, or the honor received in this world by wearing status symbols such as gold or pearls. Such is the foolishness of this world which blinds the eyes of men, taking them away from their responsibility to others to give sadakah. Instead they spend their money on themselves, to impress others. The Vilna Goan explains that individuals who live for prestige, wealth and honor from others are bound to conflict with everyone around them. A society that values such a life style directs its people to be against one another. The seeking of prestige breeds jealousy, jealousy breeds anger, anger breeds strife, enmity and the destruction of family, community and ultimately the entire society.

The Prophet Zephania also comments concerning strange garments saying "All their garments are strange" (1:8).

The Metsudat David comments that they wear garments different than other Jews to show off their piety. Continuing to explain the words of the prophet Isaiah we see the evil that results from arrogance:

"Walking, raising themselves as they walk"

The sages explain from this verse that instead of looking at each person as an equal, they raise themselves. The Hebrew word for raising also means to "float", this symbolizes that these people raise themselves in their own eyes, to be better than others. It is by this that one is separated from ones fellow and no longer feels in their heart for their fellow man. Thus they do not feel the need to help, to give sadakah (charity), heaven forbid.

"With their feet they spout venom"

27 ""
28 Midrash Rabba Isaiah
29 Gra agada
The word venom refers to snake venom, and also to the rattling sound that an ankle bracelet makes, these people walk, drawing attention to themselves by their jewelry, showing off to others. while the poor don't have food to eat and are lacking in basic necessities. This show of wealth breeds contempt and may even be painful by reminding the poor of their lacking, as the venom of a serpent. Let us look at another word of advice from the prophet Isaiah concerning how arrogance corrupts one's perception:

" Woe to those who say of evil that it is good, and good that it is evil ". (5:20)

The Radak explains that those people who practice evil deeds consider it good. And learning Torah they see as unnecessary toil. Much of this is explained in the teaching of Rabbi Nachman of Breslov. He teaches that the emphasis on secular education results in tender souls being spiritually cut off and trapped in a vicious network of ideas that alienates them from spirituality, which is the life source of the Jewish people. Spiritual death is far worse than physical death. It is plain for all to see that emphasis on secular studies at the expense of serious religious education has produced generations of scoffers who are alienated from the Torah and removed from the traditions of Jewish sanctity and purity. Because of this misdirected education, they even tell the humble that they are evil, and this is the cause of their poverty. This is as Rabbi Nachemyah teaches in the Talmud in tractate Sanhedrin that in the generation when Messiah comes that impudence will increase. Those held in esteem will be perverted and deceitful. Thus we see those who do not honor the Torah are held in high esteem, while as Rabbi Yehudah states in tractate Sanhedrin, that before the Messiah's coming, the wisdom of the sages will be despised. Rabbi Nachemyah further teaches in the Talmud in tractate Sabbath that the evil government will be against the Torah, and no reproof will be given in this generation. This is because as Rabbi Hirsh explains, there are Jewish people who have noble enthusiasm for the welfare of the Jews, but they look upon Judaism as a lifeless framework, as something that should be interred in the grave of a past long since dead and buried. They seek it's spirit and find it not and are in danger in all their efforts to help the Jew of severing the last life nerve of Judaism out of sheer ignorance. There are a large number of people who feel committed to Jewish peoplehood, even though they are quite removed from Torah Judaism. Many even deny a common religious heritage. Thus to them the Torah is no longer a Divine national covenantal constitution. The “intellectuals” of Isreal have embraced a philosophy they call “Secular humanistic Judaism”, which is a complete departure from our tradition. It proclaims a Jewish identity completely divorced from the Jewish religion, and the concept of Jews as a religious community. They claim that history, land and tongue alone are the essence of national identity. This problem is described very clearly in the ancient manuscript Signs of the Mashiach we are told that before Redemption Hashem will stand up kings over his people Yisreal who will reject his Torah in their dat (knowledge). They will be liars, But they will see themselves as those who serve Hashem, but they do not. They will be disgusting. They will confuse all creation. Even the transgressors among Yisrael will be further removed from the redemption by these leaders who reject Hashem, and the fear of Him. This will be a generation where truth is despised. At this time.

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30 Ayah,P.21, Rabbi Nachman of Breslov
31 Tractate Sanhedrin 96b
32 "" Shabbat
33 "" Nineteen letters,R. Hirsh
34 Trials and Challenges p.250, 254
Yisrael will be without a king or true leader, alter or sacrifices. This generation will suffer because of harsh decrees that are different, strange and tragic made by these kings who reject Hashem. They will make atheistic rulings against the Temple, Hashem and his Torah. The Ramcha”l in Tikunim Chadashim teaches that in the time to come It will be as if the Torah has been forgotten in Yisrael. There will not be clear halachah (the law) in any place. It will be at this time that many evil cities (countries) will stand to rule taking power in Yerushalym, The Holy city. This is the secret of what Yechezkial means when he says “woman of destruction” (26:2).

Each nation will take part in ruling over the land of Yisrael. When the Holy king wants to build Yerushalym. Their part in the rulership over Yisrael will cease. It will be through this specifically we shall rebuild Her, and the power of ruling will be taken away from all others. This is the end of the Galut (exile). The Ramchal explains that the redemption will come in 2 aspects, 2 stages. First is the The Pekidah here is the time of partial repair of ”Hester Panim” (God being hidden in the world), this step in redemption is mostly hidden from the world. during the time of Pekidah.

During the time of the Pekidah there begins the removal of God’s hiddenness in the world. The Shechinah (Divine Presence) rises from the dust of exile - The Shechinah (Divine Presence) gains the light of rulership, but only in a concealed way at this point in the Redemption. The first Zivug between the Tsaddik and the Shechinah occurs. The light of the Pekidah causes a desire in Yisrael to do Teshuvah (Return to the ways of the Torah). The Ramchal writes that this is the purpose of the Pekidah. following the Pekidah is a time of darkness, weakness after the light of the Pekidah is withdrawn. It sets the stage for the next step called the Zechirah which will be obvious, yet there will still be detractors. The light of the Zechirah, unlike the Pekidah, does not fade away. Its Tikunim (fixings-changes) are permanent. It is darkest before dawn. Prior to the Six Day War, there was great darkness and fear. The 47th Yovel was 5727, time of the the Six Day War. Becouse of Isreal's almost openly revealed miraculous victory over our enemies the light was so great that "we were like dreamers" (Tehillim 126). A new Teshuvah movement followed the war, like the Ramchal's description of the the Pekidah. Nonetheless, Israeli history has been in decline since that point. Israeli faith in God and spiritual awareness did not match the mechanics of what had occurred behind the scenes (both physically and spiritually). Another great light is approaching at the next Yovel year, 5776, maybe then Zechirah will begin. The Other Side realizes that this is another step towards its extinction, because of this the darkness will increase in the years leading up to the Zechirah.

Concerning the Jewish social concerns spoken of above much must be said and much must be done to address these problems. As The way of Torah life that was normal to the world has become strange as Rebbanu Bachyah stated in Chuvoluvvut. The mekubal (Jewish mystic) is rarely known. The voice of the Prophets has become silent. While instead standing in front of the Jewish people are noble men but they are not educated in Divine wisdom-Torah Knowledge. Many even naked of knowledge of Torah law. Only with knowledge is one given free choice. One would not know that the creator has forbidden growing two different types of plants close together unless one read this in the Torah. Then we know what to do. Without this knowledge there is not free choice. Without knowledge of the Torah one ends up with a different kind of life, so the generations changed. Most of us have heard stories of our religious ancestors. But a lack of Torah knowledge can rip away faith in the Divine God, the giver of the Law from generations.

36 Signs of the Mashiach-Atzorot Midrashim p.390
37 Tikunim Chadashim-Ramcha’l P.405, Ramchal Maamar HaGeulah
Creating a Jewish culture with different values not necessarily focused concerning piety, holiness, or respect for Torah, which is their heritage. Jewish youths found delight and closeness to God meditating on the Midrash (Ancient Jewish spiritual texts). When the House of learning Torah was the community gathering place. Today instead they gather at basketball games and parties. Yet the mitzvoth are not profane or ordinary, but they are Holy purifying and sanctifying the Jewish people revealing Godliness and also in all worlds. In a generation where every one wants to be part of the fad and fashion and no one wants to be left out. It is difficult to live as an individual with the uniqueness and distinctiveness of the one God and one people. Thus there is intermarriage, indifference and assimilation. This is nothing new, we have seen as this before. In Germany the assimilation problem was so bad that from the time of the emancipation until the Nazis half of the Berlin Jewish community converted to Christianity. And we all know what the end result of that was. It is very hard for some to leave the graveyard of exile. Most of the Jews of Europe in the 30s, for one reason or another, resisted the call of ingathering to the Land of Israel; Jews just didn’t want to leave their shtetls. There was a lack of unity, and political wars developed amongst groups of Jews. Differences, physical and ideological, became even more pronounced, until it seemed as if the Jewish nation was made up of many peoples. But the Holocaust ended all of that: Jews were forced to leave their homes, and were forcibly ingathered, but not to the Land of Israel, but to death camps instead. The same lifestyle was imposed on all Jews, and each Jew was divested of all external differences. God always has his way, one way or another, better the one way.

Yet there are those that see Hashem as omnipotent and believe it is under his laws, values and concepts we must love. Others can be found among our people that do not believe in a God that is effected by man. It will be between these and those that the future of the Jewish people and The State of Israel will be decided. Will Jerusalem be a reflection of the Heavens of Holiness; this cannot be accomplished by secularism alone, nor by impassionate religion resulting from spiritual starvation, creating a comfortable convenient Judaism. Which is something like playing "Charade", trying to look like your father. There may be a great deal of customs, but many times with little fundamental knowledge, logic or intellectual reason concerning one's personal relationship with Hashem. Even though they may have all the Religious cultural accouterments. Today, many fundamentalists are radically “Jewish” on the outside and equally radically secular on the inside. They often deny their internal moral and spiritual bankruptcy by pointing to their external form proclaiming that it alone defines the Torah way. Yet, for thousands of years, prophets and Sages alike have decried such hypocrisy and condemned this attitude in no uncertain terms. It is not how a person appears on the outside it is how they act which clearly reflects their insides.

We also find it too common that after a misunderstood Bar Mitzvah or one not understood at all the Bar Mitzvah boy throws off any bond to spiritual Judaism. Or worse yet he may intermarry. Rabbi Miller writes that there is but one kind of Judaism. Reform and conservative are not Judaism, and Zionism is the opposite of the Torah. The reformers are atheists, not only do they not believe in a Torah given by God, but to them God is only a word by which they mimic the gentiles, and appease their conscience. The conservatives are reformers or opportunists who swim with the tide, many are actually atheists. Also the so called "orthodox" organizations in Israel honor opponents of the Torah, such as the secular Zionists. This is a desecration against God. By honoring them He profanes the honor of the Torah, and the service of Hashem. He
causes others to fallow and adopt their ways. They lower the honor of the men of truth by honoring these evil men. The Zionists claim no form of religion. Zionism does not present any ideology to preserve Jewish identity, it is purely a artificial ideology which could not appeal to a rational peace seeking mind. It is not really an ideology but an organization which cannot logically demand allegiance, and gives no reason to avoid assimilation. This is why a number of their leaders took gentile wives. The state of Isreal presents the greatest peril to Jewish existence in history. As never before were the jewih people under the influence of such a powerful group of Jewish atheists. The leaders of the state of Isreal speak Hebrew and proclaim themselves to be true Jews. But they declare no belief in God or His Torah is necessary to be genuine Jews. Do not be mistaken thinking the situation is almost hopeless, asking how can a secular-anti Torah government, and people not interested in Torah take part in bringing us toward redemption. There is another way of looking at our situation. Rabbi Waldenberg states an interesting perspective saying that “Secular Jews had to initiate the redemption becouse that is the only way we can be sure that it was God who caused it to happen. If great Torah scholars established the state of Israel one could have doubts as to whether this is truly the beginning of redemption, as they always longed to return to the land”. But when those who promoted the so called “enlightenement movement”, whose goal was to rip jewih faith from the hearts of our people, and assimilate Jews to become as gentiles. This is truly a wonder. Those Who in their Reform movement removed any mention of the land of Israel and Jerusalem from their prayers became the Zionists, this is truly a wonder defying all logic. When people who officially publicly announced they had abandoned the traditions that for thousands of years preserved Judaism's uniqueness, but they still deemed it important to remain “jewish”. What ever this ambiguous “Judaism” was. It was these Jews who did something unprecedented in history. They quit their good jobs and orderly existence to go to a primitive land plagued with disease and war to build a “Jewish” State. This forces us to say that it was God Who wanted to create a Jewish state, and initiate the gathering of the exiles. Hertzl himself was so remote from his Jewish roots that he never circumcised his son Hans, nor did he give him a Jewish name. At christmas he would decorate a tree. Who would ever of thought that people who fought against the Torah, and fought for assimilation would establish a Jewish state. But this does not justify transgression. But we must establish it so that “halachah” (Torah law) guides the vital needs and interests of the State of Israel and the Jewish people of Diaspora. This is a unprecedented challenge to our religious leadership, in light of the state of Isreals tremendous burdens, and no less in the light of the ongoing tragic process of assimilation that is taking a large part of our people-a silent Holocaust- which feeds on tremendous ignorance. Secularists who desire a fatal divide between religion and life. As is at the root in western culture. Zionism (pretends) to have created a new option. A surrogate for “being Jewish”, Jewish Nationalism. Nathan Birnbaum who coined the term “Zionism” but later became disillusioned by secular Zionism’s flight from Judaism. In his book Nathan describes Zionism’s degradation because of its rejection of religious ceremony and religious experiences as modern Hellenism. Yet in the midst of this modern Hellenism is the Divine will revealed as on May 4, 1947 at the Tel Aviv Art Museum the independence of the State of Isreal was declared, but its declaration was not declared till 2 days later as the next day was the SHABOT and on that day its forbidden to sign documents. The declaration of independence stated The State of Isreal will be open for the gathering of the exiles. It will be based according to the visions of the prophets of Israel. After Ben Gurion had finished reading

39 Modern Political Zionism
40 Trials and Challenges p.246,264,285
the declaration Rabbi Fishman said the blessing Shechyanu (traditionally said to thank Hashem for bringing us to a certain time).

Out of the ashes of the Holocaust, even as the gas chambers still gave off their terrible odors and the ovens were yet warm and living skeletons with numbers tattooed on their arms gazed numbly about, the redemption was beginning. From the trash heap of history arose the 3rd Jewish Commonwealth. The words of the Prophet were being fulfilled, the God calling out "Comfort me, comfort me my people" (Isaiah 40). From the whip of chastisement will come redemption, and so it has. We live in momentous times. We live in a historical point in history that reaches out to us and offers us greatness. We no longer stand on the threshold of the Messianic era, we have taken our first few steps into it. Those who disagree and not skeptics, they are blind. They are not scoffers, but foolishly ignorant people. The Holocaust and the birth of Israel. The return of a people after 2000 years of exile, and the revival of a language long dead are hardly accidents of history.

What we are really describing here is as Rabbi Meir HaCohen explains is an ongoing conflict for thousands of years commemorated as Chanukah. 2500 years ago a struggle existed in the land of Israel between those who sought to live in a Jewish state and follow the laws of the Torah. As it states in the Torah, possession of the Land of Israel by the Jewish people is contingent on fulfillment of the Torah's laws. There were those who sought to be Greek in form and idea, those calling Hashem King and those who could care less. The resolution of this struggle will determine the lives of millions. Tragedy or redemption hangs on the reply. Daily decisions are made. Will Israel choose to turn to it's special distinctive Holiness or is the common universal profane more likely? Will we "remember the Shabbat " or instead eat the " white steak " of the pig? Will worship of the great "I" prevail? Will Torah Judaism be trampled underfoot for a vague concept of " Israeliiness " ? It can he difficult for a Israeli to find a identity not based on Torah. As the entire relationship of the Jewish people to the land of Israel is predicated upon Torah. This is a historical fact. So how can a secular Israeli continue to be Israeli and continue to be Secular. The two are contradictory. We can see that this contradiction is causing self destruction in large segments of the secular Israeli population. Secularism is not Jewish. It is a aberration to feign a legacy not your own. As the Secular Israelis became more like their western counterparts they lost their love and passion for the land. In 1967 they fought to build the land and expand it. In 2007 they fight to destroy the land by shrinking it. This is so as again the entire relationship of the Jewish people to the land of Israel is predicated upon Torah. One cannot have Zionism without Zion. The term Isreali must be a term associated with the unique expression of the ways of the Jewish people, the people of Isreal, living in the Land of Israel. These all have their origins in the Torah and can not be separated, neither can their bond be broken. The land itself is alive and responds to its children. We see this in the State of Isreal’s earlier years when the Deserts began to bloom, this was the lands blessing. Since then many Israelis have turned to embrace lifestyles, cultures and mentalities foreign to the land. The land for years now has suffered drought.

The American suburban convenient version of Judaism today gives one no reason not to escape a country that offers them heavy taxes, military service and war, and gives certainly no reason to move there. Yet there is a reality to the exile. Don't let the false prophets or handlers of the law deceive you. There are lands of exile and there is the land of Israel. The Ramcha’l teaches in his Tikunim Chadashim that every Nashama of the people of Yisrael needs to be joined to their
source. By this each man rises to his (spiritual) possession, to the land of his family. It is known the Jewish Nefesh, one’s soul’s “spark” is integrally bound to the land of Israel. This spark is the essence of our life force. From this spark of Nefesh each nation is given its unique identity. Each nation is essentially possessed by the spirit of their homeland. It feeds them their life force energy. These identities cannot be severed, not by time or even by dwelling far away from one’s national homeland. The Nefesh within us is continually being eminated to us from Aretz Yisrael (the land of Israel). Though, in those who are “distant from their roots” or physically far from the land their awareness of this connection may be revealed only deep within their unconscious mind. The sinners in Yisrael separate the land from themselves, and give it to the nations, they intend ultimately to leave the land. Concerning them its written “Those living outside the land are as if they have no God, Hashem is far from them”.

What makes The American Jew run? What makes The American Jew run after intermarriage? What makes The American Jew run away from Judaism and cut the chain of generations? What makes The American Jew run away from the Judaism that his great grandfather clutched at the risk of loss of happiness, material wealth and, so often, very life? What makes The American Jew run? This is the question that drives the American Jewish Establishment to frantically set up committees, study groups, surveys and commissions. This is the question to which they allocate so much time and so much communal money. This is the question that is at the top of their puzzled order of priorities, over which they scratch their collective well-groomed heads: What makes The American Jew run?

The puzzled shepherds of the American Jewish community can close down their study groups and their commissions and their committees; they can put an end to the learned and expensive surveys. They can stop spending Jewish communal funds. What makes The American Jew run away from Judaism? Who created that American Jew who turns from Judaism in disgust or in indifference? Who created the American Jew who pants after intermarriage or who marches for Jesus or Trotsky or Arafat or for nothing Jewish? Who created the American Jew who finds Judaism as unimportant as the color of his hair?

Why, the answer is obvious: The very same Establishment groups who are busily creating the committees, commissions, study groups and surveys to find out the answer to these questions! Who made The American Jew run away from Judaism? The American Jewish Committee, the American Jewish Congress, the B’nai Brith, the federations on every level and in every locality, the temple rabbis and The American Jew’s most intimate Establishment figures his parents. All of these are the criminals. All of these had a hand in the murdering of the American Jew. All of these robbed him of his heritage, of the beauties of his Inheritance. All of these make The American Jew run.

The Jewish Establishment groups The AJCommittee, the Congress, the B’nai Brith, the federations, ALL the spokesmen for the American Jewish community the ruling clique, uniformly marched down the American road with a melting pot under their arms, beating it over and over again and shouting forth the Eleventh

41 Tikunim Chadashim-Ramchal p.267
Commandment to the American Jew: Thou shalt melt!

Thou shalt melt, thou shalt integrate, thou shalt amalgamate, thou shalt be an American as all others. They beat the drums for interfaith, exchanging pulpits with ministers enthusiastically, in a frantic effort to prove to Christian and Jew alike that there is essentially no difference between them. They were partially successful; the Christians were not convinced but the Jews were.

Thou shalt melt, thou shalt integrate, thou shalt Americanize yourself. And so they raised high the banner of the public school and fought, with a zeal no one knew that they possessed, the one weapon that might have given The American Jew knowledge, and a sense of pride and roots. In fear and with hostility, they declared a holy war against the Jewish Day school, the parochial school, the yeshiva. They piously rationalized their struggle on the sacred grounds of separation of church and state but the real reason for their war (and they took the lead among all Americans in fighting the slightest aid to parochial schools) was their fear and consequent hatred of the parochialism and separatism of the yeshiva. The yeshiva threatened them with too much Jewishness! What would the gentile say if Jews were too Jewish, if they looked and behaved too differently, if their profile was not properly low? How did one mix easily with gentiles in the non-kosher country clubs they were so eager to join; how did one assimilate if Jews did not learn to drop the embarrassing customs, habits and old ritual baggage?

The public school! This was the way to equality, to uniformity, to mixing and assimilating and to the death of anti-Semitism. And so, they urged their flock to send The American Jew to the public school (and the flock, as eager to mix as the shepherds, needed little urging). The American Jew went to pubic school. And today as the shepherds run frenziedly about surveying The American Jew and asking him, "Where did you meet your non Jewish wife?" he calmly answers:

"Why, in the public school: in the Public school to which you sent me...... Who made The American Jew what he Is? Who made The American Jew what he is? The establishment groups and leaders who took a Judaism of particularism, of separatism, of uniqueness, of difference, and who In their fears, insecurities and ignorance created an American brand that leveled all uniqueness, "proved" that Jews and Christians were no different, and eliminated every logical and moral reason to be different. They created The American Jew: they made The American Jew run.

Who else made The American Jew run away from Judaism? Who else made The American Jew what he Is and is not? The massive, gaudy mausoleums that dot the landscape of every Jewish suburb, The temples, The Temples whose senior rabbi is the caterer. The temples that perform human sacrifice rites each Sabbath morning, and they call them, The Bar Mitzvah, The Bar Mitzvah that culmination of an empty, rapid, childish, shallow Jewish "education", taught by men and women whose ignorance and lack of Jewish content make them superb vehicles for the "education" they pass on, The Bar Mitzvah, that obscene cult of ostentatiousness, the ultimate in Jewish status seeking, the competitive drive to bankrupt that pathetic and hapless "father of the Bar Mitzvah," The Bar Mitzvah where the young lamb babbles the words he neither understands nor cares to, to the accompanying nachas, pride, of beaming women and men who would not.
know a correct word from a mistake, whose Ignorance Is sublime and whose disgusting display of conspicuous vulgarity sends G-d fleeing from the mausoleum in wrath "… The Bar Mitzvah, whose necessary "religious" interlude long ago was subordinated to the piece-de- resistance of the entire immorality play the "reception." The sickening waste of money and degrading of Judaism, where materialism runs amok in the guise of religion. Where drunks and half-dressed women dance and give praise to the L-rd. with African dances. American tunes. and universal abominations. The Bar Mitzvah where the assimilationists, ignoramuses and despoilers of Judaism. beam with patronizing pleasure as the decrepit grandmother Bubby is resurrected from her nursing home or Miami Beach condominium and trolled out to light a candle to the applause of the go-go girls and dirty comedians waiting to do their act. The temple. that was created to give G-d a place on earth on condition that He know exactly what His place is. The temple. Where man thinks up G-d rather than admit that He made him. The temple, where the Jew can create any kind of religion that he cares to and call it Judaism. The temple, where things too difficult are junked and where from the Board of Directors shall come forth Torah and the voice of the L-rd. from the approving Sisterhood membership. The temple. run by men whose ignorance of Judaism is exceeded only by their arrogant insistence on spouting it. The temple, where The American Jew visits "G-d" and meets "Judaism" and flees from it in horror. The temples; they created The American Jew, they made The American Jew run.

Who else made The American Jew run from Judaism? The temple rabbis. The kept theologicians who knowingly preside over fraud and grotesque jokes. The well paid functionaries who’s ' salaries are payments to hold their silence and to declare light darkness and darkness. light; to give their stamp of kashrut on the impure meat that their temples serve up as "Judaism". The bribe takers whose eyes are blinded and consciences dulled by “kavod”, the honor of sitting on the pulpit before the eyes of the congregants, and by the comfortable salary augmented by the offerings of thankful beneficiaries of weddings, funerals and unveilings. The false prophets who hold their silence as Judaism is twisted. perverted, turned into a humorless joke and who, knowing their own corruptness and fraud of soul, rush to justify the fraud by "rabbinical" rulings that pronounce them "good". The temple rabbis who take a Judaism of Divinity and truth and go about Reconstructing it and Reforming it and making a mockery of Conserving it.

The temple rabbis who took the age-old axiom of Revelation. real Revelation. upon which is built the Divinity of Torah and junked it. The temple rabbis who made Judaism the product of "wise men" (and if so, are there not wise Christians and Buddhists and atheists?) and thus removed any sacredness and necessary reason for observance. The temple rabbis, so many of whom do not believe in G-d.who took the real and awesome Jewish G-d of history who made man and Created all and who rewards and punishes, and exchanged Him for a "god" who is "the spirit within man", indistinguishable from indigestion….. They are the models of Jewish "religious" leadership we give unto The American Jew, these empty vessels whose greatest fortune Is that their congregants know even less about Judaism then they do.
These are your rabbis, American Jew, and then we wonder why he refuses to enter the temple over which they preside. Only they themselves know what frauds they are; only they, in their hearts, know what a life of lies they lead; only they, in the inner recesses of their beings, know the self-hate and contempt they feel for themselves each day that they have to perform acts of faith they no longer believe in and teach a religion that long ago they secretly began to doubt. The temple rabbis; they created The American Jew, they made The American Jew run.

Who else made The American Jew run away from the embrace of Judaism into his non Jewish wife’s waiting arms? The parents, the good Jewish parents. The loving Jewish mother who took off her golden nose rings and made a Golden Calf which she worships avidly. The Golden Calf called "success" and "money" and "making it" and "my-son-the-doctor." The Golden Calf of material success before which she burns incense and for which she threw the G-d of Jewish values into the trash cans of medieval obscurantism. The Jewish father whose values are those of the garment center and the race track and bagels and Ox on Sunday morning before taking the family out to Chinese restaurant on Sunday afternoon. The Jewish father who tries to think like a gentile, act like a gentile, dress Like a gentile, drink like a gentile, and curse like a gentile and then demand that their son marry a "nice Jewish girl." The Jewish, parents whose credo is onward and upward In wealth and status and who created a comfortable Judaism that would accommodate their needs. Who moved to the suburbs and created a suburban Judaism, and a suburban G-d, ethical and cultured and nice a vaguely Jewish Santa Claus. Who turned down the Orthodox synagogue of their parents, grandparents and generations beyond because it was too Jewish and too out of step with modern times and too difficult and too outmoded and not compatible with the new pagan-Jewish lifestyle they were creating. Who turned either to the Reform that gave both status (how familiar their Christian friends would find it if ever they stopped by) as well as license (one could be almost anything and do the same in that incredible anarchy known as Reform) or better still to that new and upcoming movement known as "Conservatism." How many Jewish refugees from Brooklyn and the Bronx arrived in their new status symbols in Massapequa to find themselves surrounded by strange natives known generally as "goyim" with large tribal groups called "Protestants?" How many of the Jews, in panic, fearing that their son would come home with a Mary rather than a Shirley banded together to build a quick temple or "Jewish Center" to save their precious ones? How many of them who did not know a Jewish concept from a Catholic catechism decided to call it "Conservative" because Orthodox is "too old-fashioned" and Reform is "like a church"? And how amazed was the miniscule, unimportant Conservative movement to be suddenly besieged with requests for "Conservative rabbis" that did not exist? And how many conservative temples were suddenly hiring orthodox rabbis who prostituted themselves to the Long Island god of gold? And how true It Is that it was not the Conservative movement (sic) that built all the new temples that suddenly made them so prominent but the ordinary, ignorant Jews who bought a temple just as they bought any other commodity they needed and who set the terms of the deal. They bought their temple and their rabbi and proceeded to create Judaism and G-d in their own image. The garment center men knew exactly how to cut a suit to fit.....

Judaism, but not too much. If The American Jew was sent to that vast cultural wasteland known as the "religious" or "Hebrew" school which he so despised, it
was not so much that he become religious as so that he might acquire "culture." (At least enough to let him babble the proper words on the great day of Bar Mitzvah initiation rites.) If he came home and mentioned something about Sabbath observance or a ban on ham and bacon, his parents smiled and told him that "we aren't sending you there for that" or "you don't have to listen to everything the teacher says," They played games with their children and thought that they could deceive them, never realizing, in their own stupidity, that no one can ultimately deceive a child. They created a Judaism that was created in their own image a Cohenism or a Goldbergism or a Schwartzism and tried to pretend that it was Judaism. They defrauded themselves because it so suited them and thought that their children would grow up to be as fraudulent, hypocritical, materialistic and disgusting as they, But he did not. That which makes them run does not necessarily affect their kids.

They thought that Judaism was a faucet that could be turned on and off at will. They wanted to give up the uncomfortable and the inconvenient things but still keep the "important" things, like marrying a Shirley. The American Jew was honest. He took the whole thing and junked it, He turned on the faucet all the way and Judaism spilled out. in toto. He married his non Jewish wife, to the wailing of his parents who shrieked to one and all: Where did we go wrong??? Where did they go wrong?

Where did they go right........
When one thinks about it, the gall and the arrogance of The American Jew's murderers are stupefying. All of them sleek Jewish Establishment organizations and their portly leaders: the million-dollar temple-mausoleums: the temple rabbifunctionaries: the pitiful and hapless parents. All those whose yardstick was "what will the gentile say" and who proceeded to tailor their "Judaism" to fit, not the Jew but the gentile; all those spiritual schizophrenics who did not know whether they were Jews or not, fish or fowl, meat or milk; all these now point their grubby accusing fingers at their children and shout indignantly: "Why are you such a bad Jew? Why are you a traitor to your people? Why can't you marry a nice Jewish girl, like your mother? Why do you want to marry Mary, she is not Jewish?"

The hypocrisy is nauseating and amusing at the same time. But the American Jew listens and finds nothing humorous in it. "Why do you want to marry Mary? Why not? She is good looking, polite and doesn't nag..... Why do I want to marry Mary? Why not? What is a nice Jewish girl like my mother? One who desecrates the Sabbath like my mother? So does Mary! One who eats nonkosher food like dear Mom? So does Mary! One who comes to synagogue three times a year to parade about in our version of the Easter parade? Mary has the real thing."

Of course, what The American Jew is really saying no, crying out is: "Tell me, someone. Why should I be a Jew? Why is it important to be a Jew? What difference does it make? Why not knock down the barriers between religions,
nations and groups once and for all? What is there to Judaism that is so unique and special that I should adhere to it faithfully and marry within my faith? Why be a Jew !!!! "

It is an agonizing cry from the souls of tens of thousands of young Jews who assimilate, integrate and disappear into the outer space beyond Judaism. It is the cry, the question. It is asked by young men and women who have seen the emptiness and the voidness of the Judaism they grew up with. It is asked by young Jews who have seen the ugliness and the vulgarity of their empty temples and the fraud and bankruptcy of their temple rabbis. It is asked by young people whose "Judaism" gives nothing, absolutely nothing, in terms of ideals, self-sacrifice and meaning. It comes from those Who equate the "Judaism" they know with ostentatious wealth, fat and contented leaders paying lip service to God and "religion" and the reality of that religion. In and the reality of that religion in the form of the Rabbis who do not believe in the Divinity of the Torah or (increasingly) in G-d and in lay people whose ignorance of anything Jewish is compensated for by Hadassah and UJA checks.

Those who murdered The American Jew took a Judaism of their ancestors that was strong and powerful enough to withstand inquisitions and Crusades and pogroms and Kishinevs and Auschwitzes, big and small. It was a Judaism that lived because its adherents were ready to die for it. It was a Judaism of the zeyde who believed in God and proved it by observing His commandments. It was a Judaism that came from God and not from man. It was a Judaism whose rabbis and leaders knew Torah, not the latest best-selling book list and who did as they said, setting a supreme example for the The American Jews of old who knew why Judaism was different; who never for a moment thought of intermarriage. The murderers took this and threw it away, exchanging it for "American Judaism", a grotesque mixture of Myron Cohen jokes, Miami Beach, UJA checks, Hadassah membership, Jewish food and Moshe Dayan eye-patches. It was a "Judaism" that was stripped of all non-essentials so as to lighten the burden on the long-distance Jewish swimmer through the American waters of assimilation, equality and brotherhood. It was a "Judaism" whose adherents beamed as their leaders got it down to "ethics." Ethics! As if that was the beginning and end of Judaism. As if Christians and Shintoists could not be ethical, too. As if Mary was less ethical than Sarah. Ethics, intones the well paid Rabbi from his magnificently furnished pulpit. Ethics that is Judaism. If that's all there is, then The American Jew knows that Judaism has lost any exclusive hold on him. Everyone, today, is ethical. Christians are ethical and Muslims are ethical and Zen is ethical and Prince Sihanouk is ethical and the late King Faisal was ethical as are his uncountable sons. Is that all there is to Judaism? If that is all there is, then stop lecturing The American Jew as he marches into the sun with his ethical non Jewish wife.

The American Jew wants to know what is exclusive about Judaism, what is unique, what is special, what it has that others do not. The American Jew wants to know this and those who murdered him have no answers for him. The head of the B'nai Brith has no answer for him. The temple caterer has no answer for him, nor the Board Chairman, nor the Sisterhood
president. The temple rabbi has no answer for him. Mother and father surely have no answer for him. All of these have no answers for him because all of these have no answers for themselves.

Judaism lives or dies on the unique fact that G·d revealed Himself at Mount Sinai and gave the Jew a truth that no one else has. Judaism lives or dies on the fact that the Bible and the Talmud with their laws. Commandments, statutes and ordinances were divinely revealed and that the only way to holiness and true goodness comes from the observance of Torah laws. This is what kept Their zeyde andubby Jewish; nothing else. This is a reason for being Jewish. This is a reason for avoiding intermarriage. All the rest is fraud and bluff. The poor American is a victim of the worst kind of robbery the taking of his heritage and reason for being. If only he would realize that the "Judaism" that he saw his entire life was anything but that. If only he realized that he was the victim of the worst kind of spiritual swindle. How fortunate he would be. How joyous and happy and how meaningful would his life become if he rediscovered the Judaism of his ancestors that was sold on the American continent for thirty pieces of dross. Jewish is beautiful if you do not play games with it or with yourself. If only The American Jew understood. How fortunate he would be. He would then have a reason for being Jewish.

In the exile of the Ecumenical worship of the "Golden calf", the "exile of gold", the orthodox Jewish family of Mosaic pious piety with their large homes, elaborate furniture, and fancy wigs, with more than Kosher food has forgotten that the Torah was completely intertwined with the land of Israel, earth, nation, power. Without these ideals, Judaism becomes only a placid set of rituals. There is no new Zion and Jerusalem to be discovered in exile. But as Moses ben Miamon teaches in His Mishnah Torah, when one half of the Jewish people dwell in the land of Israel Prophesy will return, this is a law according the the Rambam and its brought in the Kuzari (3:65). With the redemption the majority of Jews will be living in Israel. This part of the prophesy is on it way to completion. Today, there are more than 5 million Jews in Israel. When the students of the GR"A arrived in Jerusalem in 1812, there weren't even 10 Ashkenazi Jews. Everyone went to the Sefardi Bait Caneset (due to lack of numbers of Ashkenazi Jews). We have came along way now over 6 million Jews live in the land of Israel. But still most religious Jews, those who live in exile fail to understand the importance of living in the land of Isreal. How it is foundational to the the people of Isreal and their relationship with God.

What matter is it the sages decree " A man should live in the land of Israel in a city full of gentiles, rather than in exile in a city where most of the residents are Jews ". The land of Israel remains for them exile. Nothing touches their conscience; there is no loss and no shame. As it says in the Psalms "They despised the delightful land and believed not his word " (106). And in The Prophet Jeremiah "The handlers of the law know me not " (2). In Gomorra Sotah the question is asked, "What's the reason the righteous will not receive their full reward in the world to come? It is because of the tinyness that is in their midst. Rashi on this states that this tinyness is of their faith. The Jew refuses to leave the graveyard of exile, which is the very nature

42 works of R. Meir Ha Cohen, R. Avigador Miller sing you righteous
43 Talmud Tractate Sotah, P.48
of Galut (exile). This is as Rabbi Moshe Chayim Lazatto explains in his book "Adir Bimaram" That the lands outside of Israel exert their influence on the Jewish people that live there, this is the nature of exile. Other lands have a “strange” influence over the Jewish Nefesh dwelling in them. Because the indigenous lifestyle and culture are strange to the essence of the person’s Nefesh it is a aberration to it. This is not the first time we have missed the opportunity for redemption by the Jews refusing to leave the lands of their exile, and go up to the land of Isreal. At the time of Ezra and Nachemyah as well, most of the jews stayed in Babylon. According to the Talmud if they all had returned to the Holy land. Prophesy would have returned and the final redemption would have arrived during the second Temple period. 44 

In Shaar HaGilgulim it teaches there, In the last generation, the entire Generation of the Desert, including the Erev Rav (mixed multitude), will be reincarnated. This is our generation. Faith was the test of the Generation of the Desert, even if they witnessed open miracles, they couldn't translate their faith in to action. Our forefathers sinned in that they didn't believe in the Divine Providence involved in settling Eretz Yisrael. They did not believe that they would be made successful by the Hand of Hashem. So they decided to give up on the mitzvah settling the land. They did not merit to enter the land. The spies in the Bible, first came to the Land of Israel and told the people it was to difficult to come into the land. This lack of faith was a big mistake, because of this decision many died. So too we see in our generation. Countless miracles occurred since the establishment of the state of Isreal in 1948. However there has been a consistent pattern, as time has went on of running away from the consequences of these miracles. The holy works of Moshiach ben Yosef has been evident but effectively invisible. God Gave us Jerusalem, God gave us the Temple mount. The secular Zionists and most of the Religious leadership at the time gave the Temple mount to the Islamic authority, we failed to step up to the task. The “tikkun” (fixing) for the Sin of the Spies can only come by way of the redemption and building of Jerusalem, and by way of actions of gathering in the Exiles, this is according to the known principle of "God made this opposing that", and measure for measure, for merit and also for sin. Thus one is required to fix what you broke. According to the explanation of our sages on the verse "And the people wept on that night", that night was the night of Tishah b’Av, on which the Holy Temple was destroyed. Thus the tikkun (fixing) for the Sin of the Spies is building the Holy Temple, before the building of the Holy Temple, there needs to be the building of Jerusalem, according to the GR"A on the verse "Yerushalayim will be built and the Sanctuary founded"

Due to our many sins, there are many who are sinning the great sin of "they despised the desirable land". Even many that intend on keeping Torah law do not know or understand that they are caught up in the Sin of the Spies. They are attached to the Klipah (evil power) of the Sin of the Spies in all sorts of nonsensical, lying arguments so to enable them to not fulfill the mitzvah of living in the Land of Israel at this time. These people think they know better than the Tanaim (writers of the Misna) and Amoraim (writers of the Gemora) who said the commandment of living in the Land of Israel is equal all the other commandments in the Torah. The GR"A spoke fiery words urging his students to move to the Land of Israel and to work in the Ingathering of the Exiles. He urged his students greatly to bring the redemption by the Land of Israel. But Amalek (Enemy of God and the Jewish people) like when we first left Egypt, to Go to the Land of Israel is ready for them on the way, as it says "that cooled you off on the way". He cools the Jews off from their innate burning desire to settle their homeland. He will convince them in what ever way possible to not Settle in the land of Israel as untimely this leads to the
It must be known that before the Holocaust Hashem tried to save the Jewish people. As the sages say Hashem creates a solution before a problem. Our beloved God tried to arouse a call for a religious “aliyah” (return) to Israel first before the holocaust, before the secular Zionist movement even started. Rav Kalischer, Rav Gutmacher and others tried to awaken the Jewish nation before the enlightenment movement began to spread. 64 years before Herzl founded the secular Zionist movement these rabbis called for a mass “aliyah” to “aretz Yisrael”. The Jews in Israel sent emissaries to Europe to inspire Aliyah, but alas, they did not come in numbers, and in the end, the secular Jews took over due to the geopolitical situation in Europe at the time. The Land of Israel was inundated with idealistic Jews with socialist backgrounds. They took over a very holy enterprise and purposefully made it mundane on many levels. If the Orthodox Jews would have been wise enough to take the initiative Religious Jews would now be in control of the Government of the state of Israel, but they neglected the mitzvah of settling the Holy land.

Rav Teichtal who suffered the horrors of the holocaust and perished at the hands of the cursed Nazis before he was killed wrote in his book “Aim HaBonim Samachah” that “If the Jewish people would have agreed to rebuild the land of Israel. It would have been ready to absorb many people. A great number of our fellow Jews who were recently killed would have been saved. Who will accept responsibility for the innocent blood that has been spilled in our days.” Many Jewish people have forgotten that Hashem established a nation in the Torah, not just a religion. Unfortunately many religious Jews have become the kind of people who declare in the synagogue they desire the redemption and the rebuilding of Jerusalem. But for the most part this is only lip service as they are not willing to make the necessary sacrifices to make this come about. They just say its not the time, there are too many problems in the land, but the problem is with them. Like the spies in the Bible they talk against the land, with out fear. Know, the Zohar says that any one who speaks evil about the land is speaking evil against God Himself.

Israel, “go up to the land”, for which we pray three times daily, live in the land we shed hot tears for every Ninth of Av, the anniversary of national mourning. Actually to uproot themselves from exile to dwell in Zion and Jerusalem, they piously seek every year “next year in Jerusalem”. For thousands of years the nations of the world opressed us without mercy. They kicked us out of their lands, stole all our possessions. They murdered us time and time again in pogroms, and for sport. Would anyone ever think that these same nations would help us to establish a Jewish state. Remember that all the previous redemptions were initiated by Hashem through the gentiles and began with their consent. Pharoe sent Yisreal out of Egypt. In the redemption of Purim King Achaasvarosh of Babylon commanded Haman to Honor Mordichy and exalted the Jewish people. King Cyrus of Persia allowed Nachemyah and Ezra to build the second temple. The Ramban and the Radak both assert the final redemption will take place in a similar fashion. The Establishment of the state of Israel was a tremendous gift from God with great spiritual potential. If a person were to receive a large inheritance and foolishly squander it away he would have no one to blame but himself. It's not enough for a young man to come to Israel to go to Yeshiva, and the go back to New York. It will never be the new Jerusalem. What kind of love of God, people and nation allows one to abandon his land in a time of difficulty. He must stay to strengthen his nation. This is obviously the right and honorable thing to do. While todays Religious

45 Aim HaBonim Samachah p.23-24
46 Zohar Shalach 109b
47 A Question of Redemption Yaakov Moshe Bergman
complainer's are right that there are in the Land of Israel many problem with the government's policies from a spiritual and religious perspective. The main reason for this is the lack of religious people to influence the community. As Rav Cook said "If you don't like the situation come and change it." Rabbi Kook teaches us that according to our eagerness to return the land of Israel, in normalcy, like in ancient days, so too is our initiative to discover a source of spiritual inspiration that will act on all aspects of our life. From Arbanell we learn that the Holiness of the Israelite nation can be achieved nowhere else but in the chosen land. In the Talmud in tractate Megillah we learn that once Jerusalem is built, the kingdom of David will come, as the Prophet Hosea states " The children of Israel will return and seek YHVH their God and David their King " (3:5). Remember that Hashem chose Yisrael as his nation, Aretz Yisrael as his land. He chose there a unique place for a house for his name. There all rises sacrifices and prayers. It is here that He chose to set the ארון (Ark). It is here that all turn to pray. When Yisrael dwells in Aretz Yisrael there is made a great completion. They make it fit for the shechinah (Divine presence) to dwell here below. Yisrael, Torah, mitzvot, Aretz Yisrael and the Temple all of these cleave as one in the time of completeness called "days of Mashiach" If Yisrael merit the Shechinah to dwell in their midst then there is shalom in the land and blessing. But the jewelry, watch, houses, expensive wig, and the quicksand that is the "good life" is more powerful than the commandments. The Book Marachot Eloheme states as in Gemora Sanhedrin that those who live out side the land of Isreal "it is as if they have no God". Such a statement is nothing to take lightly. Know, mitzvot are only performed properly in the land. Out side the land we only perform mitzvot so to recognize that Hashem is over all providence and ruling in every place at every time. In this merit G-d willing we can then return to the Land and the fulfill the mitzvot. One should have chidushim (insights) inspiring him to return to the Land. If this does not occur they will be brought to judgment. As this is as if the kings son went into the slave house and helped them to rebell against the king. This angers the king very much. As outside the land they worship other Gods and make themselves impure. All this gives power to the sitra achra (other side). Its a desecration of the name of Hashem. Every place like this will be visited for evil, as this all makes Hashem very jealous. As its written "don't fallow after you heart or eyes to go astray" ( Numbers 15:39 ). Take to heart one of the last teaching of Rabbi Shimon bar Yochi from Zohar Chadash Tikunim as there we learn In the last exile Hashem will not send us out from the host country of our exile till we take alot of money, like we did before leaving Egypt. So it shall be in the last exile. With this money we will be required to make an offering to Hashem. But the evil inclination will come close seeing all the things Hashem has given them, and will wants these things for himself. The will be the time to run from the devil, the desire of your evil inclination. All who are strong with their Nashama will guard to be close to Hashem. Then Hashem will cause him to bring these things to serve Him. So don't die in the plague of darkness take what you have and leave you egypt in haste. There are those who have a "spectator" attitude about the redemption. They think they can just stay in their host country of exile and everything will be fine, while those who live in the Holy Land sacrifice and risk their lives for God. Those in exile think they will just wait it out and then the Messiah will come and get them. History has shown us time and time again that every community of exile has ultimately faced disaster. Those particularly in America think their scenario will be different, they just have to wait it out and the Messiah will come and get them. Weather changes rather quickly. The

48 R. Kook, Orot
49 R. Arbanell on Isaiah 5
50 Marachot Elokim
51 Zohar Chadash Tikunim p.236
Messianic transition will not be easy for anyone, but keep in mind the Jews who are living in the Land of Israel are where they are destined to be in the End !. Take heed to the Words of warning from Rabbi Shimon bar Yochi above, and also remember four fifths of the Jews in Egypt died in the plague of darkness. They were also in denial. Redemption will not be a "spectator" sport.

These are not the only problems as we see in the manuscript "misa Danial" In the time before Mashiach's coming there will be people he calls שין חמצה (wicked religious) they with other men will try to make peace with Yisrael's enemies. But this path will only bring to Yisrael violence very much, and there is nothing else like this in the whole earth. The prophet Hosea describes the result of this corrupted perception further:

"Hear the words of YHVH oh children of Israel, for YHVH has a controversy with the inhabitants of the land, for there is neither truth nor loving kindness nor knowledge of ELOHEME in the land" (4:1)

The land is given to do righteousness and justice upon but instead the opposite is being done swearing and lying, thus says the Radak. You should know that the sages teach us three things are given on condition, the land of Israel, the Holy Temple and the kingdom of David. " These are given on the condition you keep my covenant". The land is God's, on this condition he gave it to us. It is not an outright gift. Our presence in the land of Israel depends on our observing the commandments. Rabbi Arbanel says that the phrase " inhabitants of the land " tells us of Hashem's concern with commandments pertaining to the land. The land is the source of Hashem's mercy to the poor who are major beneficiaries of the laws pertaining to the land. In Chupat Eliyahu we learn 3 gifts Hashem gave to Yisrael, but they are recieved through yesurim (sufferings). These gifts are Torah, Aretz Yisrael and Olam Haba. The building of the bait ha Mikdash (the Holy Temple) is an inheritance in merit of Torah learning. One must never forget that the Ramba"m teaches in his Mishna Torah that the Jewish people when they enter the land of Israel are responsible then to fulfill 3 mitvot (laws) : Appointing a king over themselves, to wipe out the descendants of Amalak and build Hashem's House (the Temple). From the prophet Isaiah we see that we must be very careful not to do what others call justice which is really sin:

" For the vineyard of YHVH TSVAOT is the house of Israel, and the people of Yehudah the plant of his joy. He hoped for justice and found there was injustice for righteousness and beheld a joke " 5:7)

The Radak explains that the pleasure of Hashem is when the people of Yehudah perform good deeds, especially to exact justice on behalf of the poor. Unfortunately this is not the result. The word for justice mishpot is similar to injustice in appearance mispok. So too the word for righteousness tsedek is similar to tsoheck a joke. Both these words for evil traits differ from the trait Hashem desires by only one letter. So too in appearance people may appear to do righteousness and justice. There may be courts set up, but still not be justice for all. This type of righteousness is so far from satisfying the needs of the poor that Hashem calls it a joke. The prophet Amos, like Isaiah similarly warns us against the paths people call just, which are not

52 Misa Danial-Atzarot Midrashim
53 Tractate Magilla 18a
54 Chupat Eliyahu-Atzorot Midrashim p.167,172
55 Mishna Torah Hilchot Malachim
when he states:

"So says YHVH for three transgressions of Yehudah, for four I will not return them for they have rejected the Torah of YHVH and did not keep his statutes and their lies misled them, which their fathers have followed " (2:4)

The Zohar says one who has no portion in the Torah has no portion of Ruach or Nashama, but cleaves to evil, and has no portion in Holiness. From rejection of the Torah and failing to keep Hashem's statutes we are warned that Hashem will not return us to his ways, but rejects us. The Chofetz Chayim in Chomat HaDat warns us that the first temple was destroyed because of a lack of torah study and the second temple because of baseless hatred. Yet both these transgressions continue today. Neglect of Torah study has taken on such proportions that in many communities the Bait Midrash (House of Study- community gathering place) remains locked except during the time of prayer, and even when open lies deserted. Baseless hatred has become so intense it has succeeded in creating dissention between men who really believe in the Torah of Hashem. If we are to return to Hashem we must correct the lack of Torah study and baseless hatred. In this way we will merit redemption. Reciting a confession is not enough. We need to actually correct that which is corrupt. It is the study of the Torah that brings about the ingathering of the exiles. We need to immerse ourselves in Torah and kindness in order that our sins will be forgiven, and the redemption will be hastened. To reach this end we should pay careful attention to the teaching of the Vilna Goan concerning obstacles to obtaining the path of Torah as He teaches that there are three obstacles to obtaining the way of righteousness. The first is the " snake " it takes two forms. The first form is the masculine straight snake. This is the tendency to rebel against the will of Hashem. This causes one to refuse to follow any one's will but their own. The second form the snake takes is the tendency to ignore Hashem's will. This happens when one is so deeply involved in their own pleasure seeking that they have no time to think about fulfilling the commands of their creator. This snake is female and coiled. Then there is also the " sea serpent ". This functions by setting impediments in the way of Torah learning such as financial hardships, health, social climates, and occupations seeming more vital and worthwhile. The other two snakes are not sea based. When one decides to search for Torah this situation is as setting out to discover a new land. This requires him giving up his attachment to normal physical living. Leaving his natural habitat and setting out to sea. These Sea serpents try to threaten the journey. Continuing in explaining the obstacles we encounter when trying to fill the world with righteousness. We can look to the Prophet Amos:

"Those who turn justice to wormwood, and who leave righteousness on the ground " (5:7)

The Radak explains that judgement is perverted for the rich. Making judgements for the poor like wormwood, which is bitter. We hear about a lack of justice very often from our Prophets as its prevalence is great and its result catastrophic. Concerning " who leaves righteousness on the ground " this means they totally disregard it, as it does not matter at all. The Radak cites a verse from Jeremiah " For I am YHVH who practices kindness, justice and righteousness on the earth. In these things I delight says YHVH "(9:23). Thus man should follow suit and not cast kindness righteousness and justice on the earth, but should hasten to pursue these traits. The prophet Amos

56 Zohar Vayikra p.26b
57 Brachot 46
continues with instruction for us that ends with great results:

"Hate evil and love good, and establish justice at the gate, perhaps YHVH ELOHY TSV AOT will be gracious to the remnant of Joseph "(5:15)

This is pretty obvious one should find evil disturbing thus resulting in him hating it. Such a state does not leave one quiet and unmotivated, but then one feels forced to act and make things better for all. Since he loves good he pursues it over all else, as this is his love. This love pushes him as it says to establish justice at the gate. He wants to fight for social justice and against oppression as he hates evil and loves to see good. One needs to understand what true ultimate good is and love it and not accept things as they are now, but one must see what is the good that the God desires as Rabbi Kook explains That the great dreams are the foundation of the world. They are manifested on different levels. The Prophets dream as it says in the Torah " I speak to him in a dream " (num. 12:8). The poets dream while awake. The mighty thinkers dream of perfecting the world. All of us dream about the time " YHVH will return the dwelling of Zion " (Ps. 126:1). The crudeness of conventional life, which is completely immersed in its material aspect, removes from the world the light of the dream, The splendor of its wide horizons, it's ascent above ugly reality. Thus the world is in convulsions with pain engendered by the destructive toxins of a reality that is lacking all brightness of the dream. These pains are sufferings of love. They will purify the world. Then it will be clear how grave is the error of those who boast of reality in its defective state. As then the dream is left uninhabited, this is a revolt against reality. This force of limitation is truly the most substantive truth of existence. Think deeply over these words, as it is by these things that Hashem will show mercy to his people. Even if they have sinned against them exceedingly, perhaps Hashem will be gracious to the remnant if they will return to him. It is not enough to only mourn over the Temple and commemorate our proud History as a nation. We must go on again striving for the excellence of the dreams Hashem gives to us, to regain again, only this time in much greater force and forever the Glory of Hashem in Yisrael.

Continuing with the words of Amos, we can look at the opposite of the path that is correct:

"Who drink from basins of wine, and with first oils they anoint themselves, and they feel no pain concerning the destruction of Joseph "(6:6)

Joseph is called by the sages " Joseph HaTsedek " (Joseph the righteous), he represents all the righteous. From here we see a rebuke to those who satisfy themselves with luxuries, Yet they have no concern for the righteous God fearing who follow his commandments. They have separated from the observant Jewish community and do not feel concern over its suffering and hardships. They have separated themselves from their true spiritual heritage, and by this separated themselves from the very best of their own people. Joseph through his coat of many colors represents the many aspects of the Jewish people. The unity of all these aspects of Israel is an innate part of the love of your fellow Jew. As Rabbi Kook explains, the great souls confront their own people, in whose happiness, continuity and perfection they feel committed in all the depth of their being. Because of this they cannot identify themselves with a particular party, they desire to unite themselves to the whole people. Thus they want to embrace all possible fullness and good. Such a soul will feel concern for every Jew, as he feels for himself. The true nature of all the Jewish people, the people of Israel, is in unity. It is towards this end our actions should
seek, finally completing the tikkun (correction) for sinat chenam (baseless hatred) which is the cause of destruction of the Temple and the exile. We must concern ourselves with the nation as a whole. Not just look as ourselves as individual jews. We must do all that we can to strengthen the Jewish nation. The Land is not ours but belongs to Hashem it is not our to give over to our enemies. This only endangers our lives. King David always concured his enemies. We see the prophet Amos warns us about an essential in chapter six:

"A man's uncle, and the one who burned him shall carry out the bones from the house, and he shall say to who is at the sides of house, is there any more with you, and he shall say none, they shall tell them hold your tongue, this is for not mentioning the name YHVH " (6:10) The Radak teaches that his friend that comes to burn his body shall carry the limbs from the house. They need to take out these bodies to burn them, because of the stench of decaying corpses. People taking out the bones will rebuke anyone who laments over their dead saying, " silence, this happened because they did not mention the name of Hashem". The Metsudat David states that these people that were burned deserved their fate for they did not mention the name of Hashem. The Prophet Joel states " It will be all who call in the name YHVH shall be delivered " (3:5). We see from this that there is nothing left if the Holy blessed name is not on one's lips. The prophet Amos gives us strong words of rebuke, but he leaves us with words of consolation for those who do tshuva (repentance):

"For behold I command and I will scatter the house of Yisrael among the nations, as if sifting them in a sieve, and not a particle falls to the earth " (9:9)

The Radak explains Yisrael will be scattered among the nations, but only the sinners among them who are likened to dust and refuse with whom there is no hope of redemption. Those who do not repent of their sins - it is these that will fall to the ground. The prophet Micah gives another general perspective of severe transgression:

"Hear this You heads of the house of Yaakov, and you rulers of the house of Yisrael who condemn justice and pervert all that is straight " (3:9)

The Radak explains that this rebuke is directed at the heads, the rulers of Israel, because of their perversion of justice. The Metsudat David comments that what ever is straight, these judges say is crooked. The direct path to Hashem they push people away from. Many times this is seen when one is told " This generation is too low, we are not capable of doing mitzvoth like that ", When in practicality such a mitzvah is just what is needed. Hashem must help! Rabbi Yaakov Abuchitzera explains that there are many men who learn and are occupied in mitzvot lo lismo (doing mitzvot with an ulterior motive-not for their own sake). They raise up many students who learn and are also occupied in mitzvot lo lismo as their teachers. Such a man will not find in Olam Haba reward , as this is given only for actions that are done for the sake of Heaven. 59 One who serves God lo lismo becomes further from Hashem and the Torah. He lacks a life. A life that he loves.60 When its written “they have desecrated your Torah”, This is referring to the those people who only learn the minimum. They have no desire to add to this, as they don’t love the Torah. They only do what they feel is required of them. People who learn but don’t review what

59 Petachy Chotam p.67
60 Chesed LAvraham
they learn this is not Torah lismo. Such people do not have the fear of heaven. One who learns Torah lo lismo (not for its own sake) its like they have not learned at all. When its said one who learns lo lismo will come to lismo. This is meant only in the beggining of learning and only after a short period. Until that there enters into his heart a burning desire for the Torah. This will bring him to learn lismo. But if one continues learning regularly lo lismo he will be consumed in a fire which cannot be extinguished. All his days are in Avarah (transgression). More insight concerning the corruption of the straight way can be seen in the words of the prophet Zaphania:

"It shall come to pass on that day that I shall search Jerusalem with candles, and I will visit the men that are sitting on their lees, who say in their heart YHVH will do neither evil nor good " (1:12)

Rashi explains this candle search is for their iniquities. Rabbi Chiam Vital in Shaar Hakdamot explains that iniquities refer to mitzvoth done without kavana (intention). If they really believed Hashem performs his will, and applies justice to all on earth, how could they offer up empty prayers, thinking this fulfills their obligation? Does Hashem really want only lip service? The Radak explains that they live tranquilly on their wealth in their houses. This is what is described as sitting on their lees. They believe Hashem does not exercise control over earthly beings. Unfortunately there are many that dont believe that there is a god who observes our actions and acts correspondingly with reward, punishment and personal providence. Concerning this the Zohar says "caneset Yisrael" cannot rise up from the dust as long as the sinners of Yisrael exist in the world. As the verse says “All the sinners of my people will die by the sword. Then will be raised up the Succah of David that has fallen (Amos 9:10-11). Those sinners who will die are they who say evil will not confront us. In concluding this section of general counsels we shall open with the words of the prophet Zechariah:

"For these things that you do speak truth each one to his neighbor, truth and judgement of peace shall you judge in your cities. Let no one think evil of his neighbors in his heart, nor shall you love a false oath, for these are what I hate, says YHVH " (8:16)

Concerning this verse the Chofetz Chayim comments in his book " Wall of Knowledge ", that one must strive in his heart to implant love for Hashem's people who believe in his Torah. Who day and night constantly sanctify his name, and are always willing to bear sufferings and afflictions because of his honor. One must also labor for their material and spiritual welfare, because this is all involved in the positive command " And You shall love your neighbor as yourself ". Likewise the feeling of sadakah (charity), and kindness must be strengthened by every possible means. As of now there are hundreds of souls who hunger for bread and go naked. Plans must be made to keep them alive. It is these kinds of activities that bring redemption. How important is this rebuke? " Let no one think evil of his neighbor ". This is another warning against baseless hatred, which was the cause of the destruction of the second temple. The Chofetz Chayim teaches when one has compassion for a friend and shows him kindness, the divine attribute of kindness is kindled. Hashem says, declares our sages " If those who need kindness act kindly to one another, then I who am full of mercy and kindness will bless them

61 Alp Bet Book p.127,126,130
62 R. Kook, Orot HaKodesh
63 Zohar Smot p.240a
64 Shar Hakdamot, Writings of the Ari HaKodesh
with kindness! The Divine force of kindness that is kindled bestows blessing on the entire world, and particularly on the one who induced it. All He does is surrounded in blessing. Now we shall look at the words of the prophets concerning social injustice and economic oppression. Let us open with the words of Isaiah:

"Woe to those who join house to house and field to field, they draw close till there is no place, and you will be settled alone in the midst of the land " (5:8)

They create a situation where there is no where for the poor man to live, as Rashi explains. This type of action is robbing the poor of their land. They allow themselves to act in this selfish way by denying that the land actually belongs to Hashem, and that the poor inherently have a right to a place to live as explained by the Radak and Ibn Ezra. By joining field to field the small independent farmer is put out of business by large commercial industrial farming corporations. In safer Eliyahu, Eliyahu ha Novi says that because of interest taken on houses, and stealing fields from this there will be orphans and widows in sackcloth. Next the prophet Jeremiah warns us of the dangers of trying to become rich:

"For wicked men are found among my people, they lie in wait as a trap bites. They station an ambush, they catch people. As a cage is full so are their houses full of deceit. They have become great, they have become rich. They have become fat, they have become thick. They also transgress in deeds of wickedness, they don't plead the cause of the orphan that they should prosper. The judgement of the poor they will not judge " (5:26)

The Radak explains that these people take property through deceit, they acquire property without toil. They become great with riches, yet are not satisfied with their wealth but continue to rob and cheat until they surpass the deeds of the wicked. Because of this great wickedness they have become fat and thick. It is like fat covering the heart, making an uncircumcised heart. The Metsudat David explains that deeds as described above bring an insensitively to the heart. Now we will continue with the words of the prophet Jeremiah as he continues to describe the degradation of greed:

"You Have turned and profaned my name, and you took back each man his man servants and maid servants, and forced them to be man and maid servants to you" (34:17)

Rabbi Breuer speaks concerning this saying they have lost all feeling for their fellow Jew, whose welfare ought to be their prime concern. Hashem commands us to treat the poor unfortunates kindly and justly although he has decreed poverty upon them, thus says the Daat Sofrim. The sages tell us that all the words of the prophets have relevant information for each generation. What does it mean that " you have freed man servants and maid servants and made them servants to you "? If they are freed they are no longer servants, but what are described are the employment situations which are now being offered to the poor, and exploitation of the " third world " countries which are worse than slavery. As the sages teach that according to the law of the Torah even one's own slave must be provided food and housing as an equal. If a person only has one pillow he must give it to his slave. The prophet Hosea also shows us how greed becomes an evil obsession as he states:

65 Chomat Daat, Chapter 14 Chophetz Chayim
66 Safer Eliyahu-Atzorot Midrashim p.26
"A trafficker who has deceitful scales in his hands, he loves to oppress " (12:8)
Rashi explains that instead of hoping for Hashem you are like the trafficker who uses deceitful scales, instead of keeping loving-kindness you love to oppress. The Prophet Amos shows us how greed can lead to the perversion of judgement:

"So says YHVH for three transgressions of Yisrael or four, I will not return them. For selling a righteous man for money, and a poor man in order to lock " (2:6)

Selling a Tsadik (righteous man) for money refers to making it difficult for the righteous man to live. By an employer putting a menial value as money above his love for his fellow Jew, and all the more so one who is righteous. This is done by not hiring someone because they refuse to desecrate Sabbath and even forcing one's employees to not follow in the way of Tsadik (righteousness) but a condition of employment involves transgression of the Torah. The Chofetz Chayim in Wall of Knowledge brings a Gomorra from tractate Sanhedrin concerning this stating before Messiah comes Torah Scholars will journey from city to city and none will receive them with love. This has already been fulfilled. The evil inclination saw that it could not overpower the Chachamim (sages) so it attacked the laymen so they would refuse to help the sages. Thus it indirectly is trying to make the sages abandon the Torah.67 Concerning the expression " a poor man in order to lock ", Rashi explains this refers to the perversion of judgement where the poor man is compelled to sell his field. People seek the opportunity to take it at a cheap price in order to fence in and lock all the fields together. This is similar to the warning in Isaiah (5:8) as Rabbi Kara explains. The Radak renders the word lock as shoes saying that justice can be perverted for as little as the value of a pair of shoes. The prophet Amos continues showing us how greed can become one's life:

"Who aspire on the dust of the Earth concerning the head of the poor " (2:7)

Rashi explains "on the dust of the earth" meaning that when they walk on the Earth all their aspirations and all their thoughts are concerning the head of the poor, how they will rob them, and take their property. This is so insane as Rabbi Hirsh teaches that bread winning is only a means to make money, and not the purpose of life.68 Yet many spend all their effort only concerning such an end. The robbing of the poor man here is not by people that we call thugs, but as it says, this robbery is well thought out. This is the exploitation of the poor by businessmen. This is taking the farms away from the poor farmers. This is cold calculated oppression. Now we see in the next quote from the prophet Amos how the evil spoken of above leads to the destruction of a just society:

"Therefore you have trodden on the poor, the burden of grain you take from him...... for I know that your transgressions are many and your sins are mighty you who oppress the just taking ransom and turning the needy aside in the gate "(5:11-12)

The Radak explains that the load the poor man toils to take home is his sustenance, you take away from him since he is poor and unable to defend himself. Much of this is taken from the

67 Chomat Daat
68 Chomat Daat
poor by food and housing costing exorbitant prices compared to wages and what is the poor man
to do? He must also have a place to live and food to eat. The poor cannot even find justice to
defend him when he has been greatly wronged as the prophet says " turn aside the needy at the
gate ". The Ibn Ezra explains this is how they turn aside the judgement of the needy in public.
Rashi explains that the " gate " in our verse refers to the court. The poor man can not afford an
attorney so that if he has any civil litigation to fight, he doesn't stand a chance of proving his case
in the court systems of many countries. Unfortunately these wicked greedy people do not only
hurt themselves and those they immediately exploit, but all of us as the prophet states Amos:

"You bring closer the day of evil, and you bring near the dwelling amidst violence, Those who lie
on couches of Ivory and stretch out on their beds and eat lambs of the flock and calves out of the
stall " (6:3). The Radak tells us that the day of violent judgement is brought near by those who
indulge in eating, drinking, anointing, lying on beautiful furniture, and listening to music. They
do not remember the day of retribution. They don't feel pain for those in exile. We see these
verses warn us against thinking only about ourselves. There are those who are less fortunate and
are under the duress of the exile, financially. Those who cannot even afford a loaf of bread, much
less the fat meat that these people spoken of above, are eating. We should feel pain for these
unfortunate brothers so that we might act on their behalf, needless to say the grief we should feel
for those estranged in a deep spiritual exile. They don't know that the purpose of life is to fulfill
Hashem's commandments, and of the glory of the Holy Sabbath. The prophet Amos gives us
further insight into the damage the wicked ones do:

"Hearken to this you who swallow up the needy and perish the poor from the land " (8:4)

The intention of this is that the rich strive to take away the property of the poor with guile and
deception. They intend to destroy them from the world by taking all their property, thus teaches
the Radak. Society makes it such that if one wants only to work for a living, and not dedicate
one's life to his job, but have his main concern is his spiritual pursuits, it almost impossible for
him to live because of the high basic cost of living. Businesses place such demands on their
employees that like in Egypt for example, employees are left without the ability or time to think.
The prophet Micah also gives us some more examples of the evils to avoid:

"They covet fields and rob houses and they take and oppress a man and his house, and a man and
his heritage " (2:2)
They covet in their heart, and are robbing with their hands. They covet their neighbor's fields and
beg them to sell them. When they refuse they take them by force, thus explains the Radak. The
Ibn Ezra elaborates explaining that this oppression is the result of guile and deceit. They take
property because of a failure to repay a loan, or they don't hire laborers. The prophet Zechariah
tells us how to walk upright in these matters:

"So said YHVH TSAVAOT saying, execute true judgement and perform loving kindness and
mercy, each one of you to his brother. Do not oppress the widow, the orphan, the stranger or the
poor man " (7:9-10)

The Radak explains that whoever is in need of loving kindness and mercy above the execution of
justice, give him what he needs. This should be understood in the context of all the previous
forms of financial oppression that have been mentioned. Following such guidance would result in the poor man retaining a place to live, and the small family farmer not being forced from his land. Hashem has designed an ideal system where each person is a free landholder. He established this by giving each person in Israel his own land when we first came into the land of Israel. This is also Hashem's intent for the future as the Prophet Ezekiel reveals:

"The land you will divide according to inheritance " (15:1), "The land shall they give according to the tribes " (15:8). With such wisdom we should guide all of our affairs, as Hashem does not want us to oppress the poor, or make people homeless. Finally we will conclude this section concerning social and economic injustice with the words of the prophet Malachi:

"I will approach you for judgement, and I will be a swift witness against the sorcerers, and against those who swore falsely, and also against those who withhold the wages of the day laborers, of the widow and the fatherless, and those who pervert the rights of the stranger, don't you fear me says YHVH TSAVOAT " (3:5)

We see here that financial oppression is compared to such offences as sorcery and adultery each being punishable by death.

The Chofetz Chayim informs us in "Wall of Knowledge" that Yeshivoth (schools of Torah learning) need immediate support to keep their doors open, one in no way fulfils his obligation by leaving them money at the end of his life. Behold, the Torah is now being forsaken because of tight-fistedness. 69 It is really up to you to help, and you must as the Chofetz Chayim states, that even if you are one who studied, taught others and observed the Torah and had the ability to support the Torah, but did not, you are among the cursed.

The importance of sadakah (charity) is so great that it states in the Talmud in tractate Sanhedrin, that the Messiah will not come till the last coin is out of the change Purse. 70 The zohar informs of 3 reasons the exile of yisrael is prolonged. Because they do not respect the Shechinah in exile. The Jewish people turn their face away from the Shechinah. People defile themselves in the presence of the Shechinah. G-d forbid.71 Now we will begin the largest group of rebukes of the prophets these rebukes deal with Torah study and practice. We shall start with the words of the prophet Isaiah:

"What more could I do with my vineyard I did not do with it? Why did I hope for it to produce grapes and it produced wild berries? (5:4)

The Zohar HaKodesh teaches us that wine corresponds to understanding. 72 R. Brach comments on the words in the song of songs " let us get up early to the vineyards " and states "vineyards" refers houses of Torah study and worship. The vine refers to the Torah students. The Ibn Ezra explains that Hashem expected His "vineyard" to produce people with good deeds, but instead the "vineyard" did not produce the product Hashem intended " grapes to make the finest wine of Torah". Instead the "vineyard" produced "wild berries", being people who commit evil deeds. In

69 R. Hirsh Nineteen Letters
70 Chomat Daat
71 Zohar Vayikra p75b
72 Tractate Sanhedrin
1905 The Chofetz Chayim wrote prophetic words in the second chapter of his book entitled "Wall of Knowledge". There he states, behold we see today that the Torah is declining and if we do not see about strengthening it, who knows what will come to pass Heaven forbid, in the next several years. The house of Yisrael is compared to a "vineyard" as Isaiah states "Because the vineyard of YHVH is the house of Yisrael ". When its walls are breached, if we don't look after fixing it, the breach becomes larger and larger until the entire vineyard is eventually destroyed. Isaiah continues discussing this saying:

"In my ears YHVH TSAVAOT has spoken, truly great houses shall be desolate, large and good ones without inhabitants " (5:9)

These great and good houses are houses of Torah study. As there is no " good " but Torah. The word for inhabitants is (yoshvay) which literally means to sit, and this refers to those who sit and contemplate Hashem's Torah as explained in the Holy Zohar concerning yoshvay. The prophet says " in my ears has Hashem spoken this" as this knowledge is a secret, and it is a great embarrassment, so it is not said loudly. Rabbi Yochanan speaks of this in the Talmud in tractate Sanhedrin where he teaches that in the generation that the Messiah comes, scholars of Torah will be few in number. Isaiah continues discussing this saying:

"For ten acres of vineyard shall produce a bath, and a seed of a Homer shall produce a Ephah " (5:10)

From Pesicta we learn that the "vineyards" produce only one tenth of their potential. As said before "vineyards" refers to houses of study. This shows us again that the work of study, discovering the true understanding of the Torah is lacking, so much that the prophet tells us that the vineyard is only producing one tenth of its potential. This one tenth corresponding to the lowest of the ten sefirot the one called Malchut. Which shows that people only perform the bare minimum of the mitzvoth. This being their physical form alone, without the heart or feeling or thought. Mitzvoth done without Kavanah (intent) is as a body with out a soul, such a body will not live long. Rabbi Hirsh describes the problem by stating that people have inherited a uncomprehended Judaism as a mechanical habit, without it's spirit. They bare it in their hands as a sacred relic, as a revered mummy and fear to awaken its spirit. Rabbi Kook explains that the affliction shows itself as an inner coldness, and a enthusiasm for institutional conformity with out the holy fire of faith behind these institutional expressions, they become steadily weakened and they atrophy. Then they produce as a reaction an irritation over frustrated expectations over a life of frivolity. One that shall act on all aspects of her life. This is reflected in the teaching of Rabbi Nachemah in the Talmud in tractate Sanhedrin that the Vine shall yield its fruit, but wine shall be rare. Rabbi Yaakov Abuchitzera said " I see that most people don't have heaven on their heart when doing mitzvot, but I love mitzvot more than fine gold ". He teaches that when the many do not turn their hearts to heaven when doing mitzvot you must love the mitzvot before them. By this they will be arroused to do so. Even if it is written "The glory of YHVY is a hidden thing " (Michah 6:8). Since now heaven is not on the peoples hearts at such a time we

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73 Zohar Bereshit, P.70, Sulam Parush  
74 Chomat Daat  
75 Pesicta de R. Kahana, 96a  
76 R. Hirsh, Nineteen Letters, P. 126  
77 Tractate Sanhedrin
need to express this love before their eyes, so that they will learn and do.\textsuperscript{78} We shall continue with the words of Isaiah:

"The work of YHVH they do not regard, the deeds of his hands they have not seen, because of lack of knowledge they shall go into exile, and its esteemed ones shall die of hunger, and its multitudes shall be parched with thirst " (5:11-13)

Isaiah continues explaining that even if they rise early to learn Torah and likewise in the evening they learn, but they still don't regard the work of Hashem. The Vilna Goan explains that although outwardly the Jewish people fulfilled the Torah's precepts and diligently studied its wisdom. Inwardly they failed to carry out its mission. Instead of recognizing Hashem's will, as it says "the work of my hand they do not see ", they trusted more and more in their own power. Instead of relying on Hashem's providence they came to believe that they were masters of their own fate. A collective selfishness, contaminated with denial of the sovereignty of Hashem pervaded the Jewish people.\textsuperscript{79} The Chofetz Chayim similarly explains in "Chomat HaDat" the verse "and there is no knowledge of Hashem "(Hosea 4:1) that obviously this means that they disregarded reflecting on the greatness of Hashem, the giver of the Torah, and his divine providence by losing themselves in their search for financial security. The Chofetz Chayim in truth declares that because of the degradation of Torah amongst the Jewish people in the time we live now every Jew is personally obligated to do everything in his power to support the Torah. When there is an increase of evildoers and traitors to Hashem, who refuse to serve Hashem, and also seek to destroy the faith of others. During such a time of darkness we are all obligated to serve Hashem the entire day, each according to his abilities. Those who Hashem has favored with riches should use their blessing of wealth to spread the Torah. Those with the ability to speak can arouse people to observe Sabbath, study Torah and reverence Hashem. One should only leave a little time to earn their family a modest living. They need to put their trust in Hashem for their financial wellbeing, by truly knowing He runs the world.\textsuperscript{80} One comes to acquire such knowledge through chiddushim (flashes of wisdom from Hashem) which is the " work of Hashem ". With out such personal contact of revelation of the Torah from Hashem this is "going into exile". Being exiled from the wisdom of Hashem. The Prophet Isaiah states " They pursue strong wine ", The Zohar HaKodesh explains wine to mean Binah (understanding), is not enough. As the purpose of Torah is to know Hashem, and this is not accomplished by Binah alone (it requires more than just an intellectual understanding). When Hashem reveals the inner meaning of the Torah to one through chiddushim, one is able to know Hashem. Thus the prophet says "they go into exile because of lack of knowledge". Rashi explains because their heart was without knowledge. Understand that it is one thing for the mind to understand, yet this is not enough one must feel the knowledge in their heart. This is why as said before one needs Chiddushim, personal insights into Hashem's Torah that come to one as a kiss or as stated in the Song of Songs "his left hand is under my head, his right hand does embrace me". Not only "they go into exile because of lack of knowledge", but we need now to journey from the "4 cubits" of law of exile to the mountains and valleys of Torah of Aretz Yisrael. The Torah of exile focuses on the individual in his "4 cubits" of law. The Torah of the Land of Israel focuses on the historical process of the Jewish people's Development towards redemption, which has many stages.\textsuperscript{81}

\textsuperscript{78} Alp Bet Book p.141  
\textsuperscript{79} R. Kook Orot  
\textsuperscript{80} Tractate Sanhedrin, P. 97a  
\textsuperscript{81} Torah Aretz Yisrael
Now let us look to the Prophet Isaiah:

"It's esteemed ones shall die of hunger, its multitudes shall be parched with thirst "(3:13)

The hunger described here is not one for food but for true Torah. " The esteemed one shall die of hunger, it's multitudes shall be parched with thirst ". As said earlier by the prophet " they do rise early and sit late " to learn the Torah, but they starve as they don't approach Torah learning correctly. The esteemed ones die of hunger as hunger is quenched by wheat which is ochchma (wisdom) as explained in Kabbalah. Or as said in the Gamora " A child does not have wisdom until he has tasted wheat ". Concerning the verse " Yet the multitude shall be parched with thirst " The thirst is for the wine of the Torah which is Binah (understanding) as they don't even have this. If the leaders of the communities lack the divine inspiration of ochchma accordingly will there be a lack of Binah. This is reflected in the teaching of Rabbi Yehudah in the Talmud in tractate Sanhedrin that " The face of the generation of the Messiah's coming will be the face of a dog ". Concerning this it is explained that in this generation the leaders do not lead their communities with the Holy guidance they know would be best, but instead follow the flock hoping to find favor in their eyes. Which is the way of a dog, to walk ahead but to turn his head back to his master to see which way to go. The result of all this is as Rabbi Shila teaches in The Talmud in Tractate Sanhedrin " At the time of the Messiah's coming anyone who departs from evil will be called a fool by his fellow men. Looking further into the Prophet Isaiah we can see more of the damage caused by this " lacking Torah ":

"Woe to those that draw iniquity with ropes of nothing, like cart ropes is the sin " (5:18)

Rabbi Chiam Vital in "Shaar Hakdamot" teaches Avon (iniquity) refers to Mitzvoth (commandments) that are done without Kavanah (intention, feeling). He explains to us how this is a great destroyer in Israel. Thus the verse states "cords of nothing ", as such is their Kavanah. Following now the explanation of the Radak and Ibn Ezra these empty Mitzvoth like the ropes that are used to pull a cart pull other such mitzvoth in their wake. In the next verse the Prophet Isaiah describes these Mitzvoth:

"Those who say, let him hurry let him hasten his deed so that we may see, and let the council of the Holy one of Israel approach and come, woe to those "(5:19-20)

Again we see the problems are because of a lack of kavanah in divine service. It is not that people do not do mitzvoth, but they say let's "hurry, hasten to see the Holy one of Israel ". They really expect that by fulfilling the minimal requirement, their obligation, rushing through the mitzvoth without Kavanah that they have accomplished the deed that is required of them. This is the way they do mitzvoth, since all their days they chase after the "tivot" (burning desires) of this world filling their fat bellies. But He who serves Hashem according to the merit of "olam haba" and by these desires he fills his belly. These have chose life. His belly is filled with hideness. These have chosen the good which Hashem concieved, which is Olam Haba. Relating to this the Prophet Hosea states :

82 Gra Agada
83 Chomat Daat
84 Tractate Passachim
" She shall sing as in the days of her youth, as in the day she came out of the land of Egypt and it shall be in that day says YHVH you "shall call me Beloved, and you shall no longer call me Master ". (2:18)

The commandments are meant to be vessels for expression of the love of Hashem, not just obligations we are required to perform. As the Prophet Isaiah warns us we must be careful with what we accept as truth:

" Woe to those who say of evil that it is good and good that it is evil, who present darkness as light and light as darkness, who present bitter as sweet and sweet as bitter " (5:20)

Continuing with the Prophet Isaiah we are warned against corrupted Torah held by its teachers :

"Woe to those who erred because of wine and strayed because of strong wine and they became corrupt because of wine, they erred against the seer. They caused justice to stumble. All their tables are filled with vomit and filth with out a place " (28:7-8)

The Radak explains that the ones whose mission it is to teach the Torah and judge people justly stumbled in judgement and perverted justice. Such people have a table full of filth and vomit instead of " The table that is before Hashem ". Your table serves as an altar now that the Temple has been destroyed, may it be rebuilt quickly in our days. There will be those who are diligent in the study of the Torah but they shall be few, but it will be these who will gather around the Messiah. His army will gain merit through the infants at school, and if these cannot be found at this time it will be the merit of the youngsters " Those weaned from the milk, drawn from the Breasts " (Isa. 22:9). As it is because of these that the Shechinah (divine presence) dwells with Israel in exile. There will be few sages at this time. Now Continuing with the Prophet Isaiah we see another horrible effect of impure Torah:

" To whom shall he teach knowledge and to whom shall he explain the message, to those weaned from milk removed from the breasts " (28:9)

Rashi explains " removed from the breasts " refers to being removed from the so-called " Torah teachers " of the Generation, as their Torah is not the Torah that leads to salvation. Rabbi Nachman of Bresslov teaches concerning this informing us that there is a Rav of the “klippot”. His Torah is not the elixer of life. He cooresponds to Asev who used Torah knowledge to misled others. We see this also in the commentary of Rabbi Brach on " The Song of Songs " as he teaches that the nurturers of the Jewish people are like a mother's breast. This nurturing at the same time makes them the people's defenders. As it says " My breasts are like watchtowers " (Song of Songs). These are the Torah scholars. Yet our verse tells us only those removed from these " Breasts " or Torah Scholars can receive the message of true Torah. As The " Torah Scholars " have fallen into the problem described by Rabbi Yehudah in the Talmud in Tractate Sanhedrin in the words of the Prophet Isaiah " that in the generation of Moshiach's coming truth will be entirely lacking, and he who departs from evil makes himself prey " (54:15). The scholars of the school of Rav say That the words " truth lacking " means that the truth will be in contention because of the many different groups each claiming to have the only real truth. Because of this the Jewish world, as we know it, suffers from immense division. Our goal in this
generation must be "balance". That is the message in "Kol HaTor", balancing the Left and the Right. The truth is found between the extremes, in the Center. That is where the Truth stands.

To explain this further we must consider the "Erev Rav" (mixed multitude), the opposing force to God and the Jewish people’s Holy mission in this world. They are mentioned only once explicitly in the Torah, in “And also a Mixed Multitude went up with them” (Exodus 12:38). The Targum Yonatan translates this as “Many foreigners 2,400,000 men went up with them”. We see from this that the Erev Rav was 80% of those that left Mitzraim. Jews were only 20 % of those who left Egypt with Moses. The conduit for the Klipah (evil forces) to feed on the Holiness of Yisrael is through the Erev Rav. This is the reality we live with in the State of Israel today the Erev Rav elements in and out of the Government of Israel follow the lead of the nations and go against what God want for Israel as described in the Torah and the Prophets. the Erev Rav is often the Left in Israel politically they act as an enabling force for the Klipah of Esav to connect to The Jewish people. Without this influence in the leadership of Yisrael, we will break free of their corrupt ideas and move towards the Redemption in Truth.. When the Erev Rav is no longer provided this link to Holiness, the conflict begins. In understanding the Erev Rav in modern Jewish history lets start in the late 18th century, where we find new movements begin to influence the Jewish people in a really bad way.. It was in the early 1780’s that Moses Mendel wrote his most influential works upon which the so called “enlightenment Movement “ were based.

The "Erev Rav" works against Israel in many ways. It is taught in the Zohar in Barashit. There it is taught that the “mixed multitude” (magicians and bankers who left Egypt with Yisrael for their own gain) build Bait Canneset and Yeshivot and put a Torah scrolls in them. But they do all this only for their own honor. The “mixed multitude” rob Yisrael and shatter their work. When they see a time of distress coming upon Yisrael they abandon them, even when it is within their power to save them. They dont want to do so. They are from the klipot, the other side. In the Zohar it states that in the period called “messiah's footsteps” the “Erev Rav” will return to be the shepherds of Israel. The Erev Rav are opportunists masquerading as Holy men, the have even infiltrated the circle of truly Holy people. The “Erev Rav” are the souls from the world of “Tohu” (chaos), They are incarnate in every generation. They they are the arrogant, bold-faced men of the generation. This is what’s refered to by our sages when they say in the period of "messiah's footsteps" impudence will increase. The “Erev Rav” desire to be the spiritual authorities and great status for this they jump forward to teach. They jump forward to teach and to take the crown of `let us make for ourselves a name’. These are the ones who are argumentative, they destroy the world and extinguish the light of Torah, as they sabotage the vineyard of the Lord of Hosts. Of them Solomon said:

“grasp for us the foxes, little foxes that destroy the vineyards”.

The “Erev Rav” is our greatest enemy, he is what separates the two Messiahs. The `erev rav husk operates only by deceit and indirectly. Therefore the war against the `erev rav is the most difficult and most bitter, and we must use all our remaining forces to win this war. Whoever is not engaged in actively fighting the “Erev Rav” becomes an automatic partner to the husk of the

86 Zohar Barashit 25b
87 Safra ditz’ni’uta, chapter 1
88 Sni Luchot ha Brit Lech Lecha
89 Yahel Ohr, commentary on Zohar 1:28
“Erev Rav”, and whoever this may be it would be better for him had he not been born. The “Erev Rav” instead of quarreling with the nations of the world who cause us distress, they choose to argue and quarrel with the faithful of Israel. The Ramcha’l teaches that in the generation that will experience the “birth pains of Mashiach” the erev rav (mixed multitude) will be held in high esteem being seen as honorable people. While the Shechinah (people who will possess and do works of true torah) will descend to the lowest place. Today the Erev Rav is a type or group of souls whose lack of true faith only breeds sorrow and trouble for the Jewish people. The Zohar (1, 25a) goes so far to tell us that the Erev Rav souls have incarnated into the Jewish people and rise to serve as leaders in both the religious and secular communities. Whenever a religious leader speaks out against the study of the secrets of Torah, the Zohar identifies such a Rabbi as being the Erev Rav. Whenever a religious leader places emphasis on the physical appearances of religious observance and not its inner core, the Zohar identifies such a Rabbi as being the Erev Rav. Whenever a religious leader runs after money and power instead of after humility, the Zohar identifies such a Rabbi as being the Erev Rav. When we look around at the problems facing the Jewish religious communities worldwide, we can clearly see that many of our problems are due to many of our so-called leaders being secret and subtle members of the Erev Rav. The Prophet Jeremiah disclosed this with the words ” The handlers of the law know me not”. (2:8)In the period before the Mashiachs coming Moshe will be in great distress. The wisdom of the scribes will be despised. The erev rav will become the “shepherds” of Yisrael. They will have no ability to do good for the chuchamim. Instead those who fear sin they will excommunicate from their midst and treat them as dogs. The tikun for this is to draw Chuchmah to the world. By this one will be saved from the “birth pains of Mashiach”. 90 You won’t find this kind of Torah by the erev rav. Rabbi Nachman of Bresslov reminds us as spoken of in the Holy Zohar of the need to beware of “Jewish demon scholars” these are men who learn in order to show off and criticize others. They provoke and harass others. They lack true knowledge. The “demon scholar” is put to death by the nourishment he takes from the Shechinah. 91 Know, the Zohar informs us that at the time of the exile from Egypt only one out of every 5 people who left Egypt were jews. All the rest were “erev rav”. 92 The Erev Rav are always returning to Egypt, even if for a moment it looks otherwise. At the bottom of their hidden agenda they are returning to Egypt. To clarify this matter concerning the teachers of Israel and their lacking we will turn to the Prophet Ezekiel:

" The word of YHVH came to me, son of man say your prophesy over the shepherds of Israel, and say to the Shepherds thus says ADONY YHVH woe to the shepherds of Israel that have grazed only for themselves. It is the shepherds that should be grazing the flock " (34:1-2).

Here Hashem speaks to the Rabbis of the generation condemning then for caring only about themselves. When their primary obligation should be to their flock. Rabbi Joseph Breur translates ADONY YHVH as " Kindness in Justice ". 93 Thus Hashem’s speech to the shepherds of Israel is in the way of kindness in justice. Obviously this is a way we should emulate and not turn people away from the Torah with harshness, severity and unacceptance. Rabbi Joseph Breur reveals from this passage of Ezekiel that Israel’s supposed “shepherds” have

90 Ramchal Tefilot #154, sulam on zohar Nasso p.126a, R. Arial bar Tsadok
91 Lekutey Mahoran #12
92 Zohar parsha Beshalach p.46a
93 R. Breur’s commentary on Ezekiel
done more damage and claimed more victims than the "beasts of the field", and the hatred of the nations. Nothing escapes the attention of a good shepherd. Each and every member of his flock that is entrusted to his care can look to him for help. He knows how to seek out those who have gone astray, and lead them back to the right path. He does not give up searching even for those who are lost beyond recall.\footnote{As the Chofetz Chiam explains in "wall of knowledge". When lambs go astray and become lost they become bewildered easily. The Torah says even if they have gone far away you must return them to your brother, even one hundred times if needed. If the Torah manifests such compassion on a Jew's lamb, how much more compassion must be shown for the Jewish soul that has wandered, it must be returned even if it requires great effort.} Now we shall look further to the Prophet Ezekiel for a more graphic description of these travesties that are perpetuated by these absent minded shepherds to put it lightly:

"You eat the fat, clothe yourselves in wool, you slaughter the healthy, but you feed not the flock. The weak you have not strengthened nor have you healed the sick and the broken you have not bound, neither have you returned that which was driven away, neither have you sought that which was lost-but with force and cruelty you have ruled" \footnote{34:3-4}

The shepherds (teachers) are cruel only thinking about themselves. As almost all Israel are as lost sheep, while they eat the "fat" of generations of Torah that preceded them. The shepherds seek to clothe themselves also in material comforts as the majority of the flock of Israel, the lambs of Hashem, are weak lacking the minimum divine knowledge, energy and Torah. Yet the teachers of the Torah take for the most part only for themselves the good of Heaven. The sheep are sick, yet the shepherds only ignore them and feed themselves. Hashem condemns the shepherds who instead of following in His way of "loving kindness in justice" act with severity and cruelty. They try to force people to accept laws they don't understand, and thus they drive the sheep away instead of bringing them close. And with cruelty they turn their backs on the flock out of a lack of love or worse \footnote{sinat chinam (baseless hatred). The Chofetz Chayim Teaches in Wall of Knowledge that if leaders neglect teaching the Torah. Members of the congregation are like men who walk the street with their eyes closed, and are bound to endanger their life by falling into a pit. This is literally the case today.} How can so many sit and learn for years and not share the Torah with those who have not had the fortune yet to learn of Hashem at all ?. We must identify the Erev Rav among us and then neutralize and nullify their influence. We must rise up against them as the Levi did by the golden calf. The Prophet Hosea tells us to stand up to the cold, exclusive, unspiritual teaching of these absent minded shepherds:

"Strive with your mother, strive for she is not my wife, and I am not her Husband and let her remove her Harlotries from her face and her adulteries from between her breasts" \footnote{2:4}

Rashi explains "Strive with your mother" as meaning strive with your nation of today, which is the mother of future generations. Mother also refers to Torah as we see from Rabbi Brach's commentary on the "song of songs" where it says "I would bring you into my mothers house" \footnote{8:2}. Rabbi Broch says this is mount Sinai. We see from this "mother" relates to giving of the Torah. "Strive for she is not my wife and I am not her Husband". The place of giving of the true Torah is called "Mother" or Imma Illah in the Aramaic of the Holy Zohar and Kabbalah, or the
"voice of EloHEME Chayeeme ", but Hashem declares here " This is not my wife, I am not her husband ". " Let her remove her harlotries from her face " on this the Radak comments it is the custom of harlots to make up their faces with paint in order to beautify their appearance, but we know it is what is on the inside that is important. The fulfillment of the commandments with great kavannah (inner intention) is what is important. What a tragedy it would be for one to take on the appearance of being pious, going through the motions and no more, and people look at him as an example of living Torah. It is as if one was looking for a bright light to guide them home, yet there is only an empty lamp shade with no light. It looks like the real thing but does not function. Hashem should have mercy on such a one as others look to him for inspiration and his conduct for direction and are left with very little good to behold. In the Talmud in Tractate Sanhedrin Rabbi Yehudah states that before the Messiah comes the houses of learning will be full of harlots, being those unfaithful to Hashem.97 "Remove her Harlotries from her breasts " The Radak explains breasts to be the written and Oral Torahs. This rebuke concerns the Torah's improper application and misunderstanding. Now the Prophet Hosea shows us what are the primary lackings of the children of Israel :

" Hear the word of YHVH oh children of Israel for YHVH has a controversy with the inhabitants of the land for there is neither truth nor loving kindness knowledge of ELOHEME in the land " (4:1)

The previous verse says " Afterwards shall the children of Israel return and seek YHVH and David their king and they shall come trembling to YHVH and his goodness in the end of days ". It is these things " no truth, loving kindness, and knowledge of Hashem " that we must address to seek Hashem. Recognizing our lackings in these areas will cause one to tremble. The Radak explains since they lack truthfulness as is necessary for acquiring justice. They cannot be expected to have acquired the attribute of loving kindness, which demands a sensitivity beyond mere justice - Thus there is neither truth nor loving kindness. The Targum Yonaton equates the lack of knowledge of Hashem with fear of Hashem. One can intellectually study yet this is not enough to acquire a true knowledge of Hashem, as this comes from experience of Hashem's transcendent nature. As I could tell you all about my friend but until you meet him you will not know him. Once one meets Hashem, has transcendent experience through their learning and other aspects of their Divine service. Once Hashem's presence is felt and one knows he is with them wherever they go they can only be always in awe and fear. The Prophet Hosea gives us now some very direct insight into our divine service, but in a concealed way because of the nature of this wisdom:

" Rejoice not Israel on joyous occasions for you have strayed from your God, you have a harlot's hire on every threshing floor of grain, the threshing floor and wine cellar shall not feed them, and fresh wine shall fail her " (9:1)

How can Israel rejoice on festivals as they should when they do not know how to get chochmah (creative inspiration) from the Torah. As the " Sni Luchot HaBrit " teaches that the first thing the Extra soul of Sabbath is asked when it leaves this world and goes above after Sabbath is what new perceptions of Hashem did it reveal during Sabbath. Such is illuded to here in our verse by the term " threshing floor " as this is where the Wheat is separated from the chaff and wheat

97 Talmud Tractate Sanhedrin p. 96b
according to Kabbalah refers to Chochmah. They only work to fulfill what they believe is their obligation putting the minimal effort into their learning and mitzvot, such an effort is considered by Hashem as Harlotry. Thus it says next "The threshing floor and wine cellar shall not feed them". Their efforts are in vain and do not yield the fruits to satisfy their soul. The Prophet Amos further explains this need for Chochmah in a more revealed way, but one must remember in the context of all that has been said in this matter that Chochmah is the light from which the world was created that was hidden for the righteous:

"for thus says YHVH to the house of Israel seek me and live" (5:4)

The word for seek here is "drush" in the original Hebrew. The Ramban comments on the verse "His dwelling place you shall seek", the word here seek is also "drush" which He tells us means to learn Kabbalah. It is only such learning that can dispel the great darkness of this last exile, since it is such a great light. The learning of Kabbalah will help one to always serve Hashem in love and fear, giving them satisfaction. Inspiring men to struggle to understand deep things, and fill them with the desire to grow spiritually. Unfortunately the Mitler Rebbe Dov Ber explains that they have no desire to study independently. To exert themselves in comprehending concepts thoroughly and understanding them clearly, how much more to plumb the depth of a matter to understand its full depth. Rabbi Kook explains to us that the problem has developed to such an extent that our most talented people mostly contemplated the practical aspects of the Torah, and there on only specialized subjects. These they cultivated and made this the habitual way of education. The emotional, philosophical, that which is too beyond bearing within it the mystery of redemption, This they abandoned all together.

In coming to the complete redemption Rabbi Eliyahu Gutmacher of Geidetz states the beginning of the redeeming of the land of Israel must come from us. Hashem will finish the rest. It is of prime importance for us to devote ourselves to this work as the satan works hard even on the greatest tsadik to oppose this work. This is because the satan's power is entirely dependent on the exile. When the exile is finished his power will be annulled. Rabbi Kook concludes that Matters have come to the point where the true meaning of the Torah, the higher level of the Torah has been made void. Where the deepest aspect of the soul is crushed. Where the capacity to think has been weakened. When the Torah is studied from a perspective which focuses on the individual's service to God. When the Jewish people are only preoccupied with the ritual observance of the precepts and not the service of Yisrael as a nation. The Torah is deemed forsaken, the unity and health of the nation is shattered. The National Character of the Torah is lost. The national communal fabric of Yisrael is threatened. When this happens the Jewish people no longer deserve the fundamental requirement of national independence and sovereignty on a national land. By ignoring the national communal aspect of the Torah the land is lost. National awareness lies at the very essence of the Torah. Long ago the Maharal of Prague warned us of this problem of discovering the true will of Hashem from learning Torah as he states in Nativot Olam that all the problems in the world today result from learning the Talmud with the method called "pilpul", this misguided approach to learning results in a lack of action. Through this way of learning one can spend years learning nothing and only become more coarse.

98 Chomat Daat Ramban on the Chumash
99 Tract on Meditation, R. Dov Bear of Labovitch
100 Rav Kook Orot
101 R. Kook Orot
102 Torah Aretz Yisrael
and unfeeling. The Ramchal says concerning the statement in the Gemora Sanhedrin " the words of the sages are despised ", that this refers the fact that many people have missed the main point in learning Torah. Instead of learning Torah they add pilpul (arguments) on pilpul and svara (reasonings) in the pashat. They occupy in קושיות (difficulties of understanding). Such learning does not lead to Ruach haKodesh but such a time is called darkness, having no supernal life. But these thoughts are only as the chaf of wheat, and straw (waste material) being unnecessary. Not adding to needed understanding of the Torah to aid one’s Divine service. These being aspects of klipot of Asev and Yishmoyal. Learning the secrets of the Torah (kabbalah) nullifies the klipah around the Torah, but now the secret is hated and secondary to the “pashat. Leaving the secret hated. One cannot attain a proper understanding of the Torah by dividing the Torah into"separate" parts. Anyone who does not believe in the secrets of the Torah, it is suspected that secretly they do not believe in the revealed side of the Torah either. Concerning this the Zohar tells us not to separate the upper light from the lower light. It was because of this that the Temple was destroyed. By this all light is darkened and removed from the world. The great Kabalist Rabbi Yitzchak Luria, the Holy ARI, explains this problem in pilpul learning stating that one must toil with all one's strength to understand and answer difficult questions they find in Halachah (Jewish law), as a question is a Klippah (spiritual husk) concealing the fruit. Yet one who learns iyon (deeply, reading many commentaries) as in the pilpul way of learning, but does not really have a question to concern him, or knows the answer already. This is as cracking nuts all day, but not eating any fruit. The ARI concludes that it is better to be occupied with Torah itself, in law, Midrash and secrets. Rabbi Nachunyah Ben Hakana teaches that there are those who occupy Torah and don't find good. There are those who occupy in Talmud and never attain צלם (Divine image). To learn agada (esoteric parts of the talmud) one must be a master of the secrets of the Torah. Rabbi Moshe Chayim Lazzato teaches in his book Tikunim Chadashim that the revealed Torah, Halacha (law) is light and darkness which is from the side of birth pains of the Moshiach, but the secrets, Kabbalah, is all light. It is through its learning that Yisrael will merit tshuvah, and be delivered from the birth pains of Moshiach. This will be accomplished by learning of the Zohar. Rabbi Nachman of Breslov teaches that when one originates some insight in the Torah these new insights are aspects of Moshe and Mashiach. Revealing Chidushim (new Torah insights) brings the light of Mashiach in the world. It is also true that a person who is truly on a very high level can reach great closeness to Hashem through Pipul . The Prophet Amos continues explaining this to us :

" Seek YHWH and live, lest he break out like fire in the house of Joseph, and it consumes with none to quench it of Bait El "

Again the Prophet says "drush", only by learning to this depth can we overcome the evil of this generation. Arousing a great love of Hashem. Otherwise a fire breaks out in the house of Joseph. According to Kabalah Joseph is associated with the Sefirot (divine emanation) Yesod

103 Tefilot Ramchal tefilah #101,217
104 Torah Aretz Yisrael
105 Zohar Vayikra p.179b
106 shar mimori rashb'y p.79
107 Safer Hakanah
108 p.476
109 Lekutey Maharon p.118
110 Maharol of Prague Nativot Olam
Yesod is also called Tsepk (righteousness). Without the inspiration from "Drush" one cannot be inspired to walk in absolute righteousness making the greatest Holiness out of each moment like Joseph our forefather. Without Chochmah all one can expect is the result which is the Conclusion of our verse " and it consumes and there is none to quench it of Bait El " meaning there is no revelation from " Bait ", Bait in Hebrew means house, " EL " is the name of Hashem that emanates kindness. Then of this inspiration there shall be none as selfishness of the exile prevails. It is only because of a lack of divine inspiration that the teachers of the generation are not aroused to speak out against all the injustices spoken of above in the beginning of this section, and others that are too obvious for the Prophets to even mention. It should be the will of Hashem that we will accept the advice of the Prophets and return to Hashem.

" Behold the days are coming says YHVH I will send Famine into the land, not a famine of bread or thirst for water but to hear the word of YHVH " (Amos 8:11)

The Torah at the level of Drush excites the Soul to Return to Hashem in love and fear. Without this there is a spiritual famine. The learning that satisfies drives people to the street to share as it is too good to keep to oneself.
INTRODUCTION

WHAT WILL BE?

The prophet Daniel states:

"And I heard the man clothed in linen who was above the water of the river. He lifted his hand
Heavenward and swore by the life of the world that in a time and times and a half, and on the
completion of the fragmenting of the hand of the Holy people all these shall be finished". (12:6-
12:7)

Concerning the expression "time and times and a half" the sages say this end is a sealed end
as it was said to Daniel, "obscure the matters and seal." Yet expressed here in a hidden way is
the date of the redemption. Rebbe Yehoshua Ben Levi in the Talmud Tractate Sanhedrin explains
that the promised redemption can come one of two ways. Should Israel merit it, Hashem will
speed it up. If not only at the ultimate point in time............ A hurried redemption is one that
comes with majestic glory and free from pain and suffering. One that's "in its time" comes
despite our unworthiness, and comes with terrible destruction and holocaust, this being the
punishment described by the prophets that precedes the final glory and salvation. How important
is it for us to avoid this awful and needless suffering. A Redemption coming because of merit
will happen in Tishri. While one not coming to us out of merit will occur in Nisson on ליל
שמרים (night of guarding-Pasach)."111

The prophet Amos says:

"Woe to those who desire the day of YHVH, why would you have the day of YHVH, it is
darkness and not light". (5:18)

The sages say "the day of YHVH" refers to the final redemption.

The prophet Amos continues:

"For is not the day of YHVH darkness and not light, even very dark with no brightness in it".
(5:20).

The Radak explains that there is not even a little light in "the day of YHVH", only darkness,
which is symbolic of troubles.

Such a day we can expect if we don't hasten the redemption by walking in the way of the
Torah. Otherwise we must heed the words of the Prophet Isaiah with which he warns those who
say "Let him hurry, let him hasten his deed". The Radak explains from this verse such a day of
judgement we don't want to hasten, but we want to hasten the coming of the deliverer in peace,
not being forced on us in stern judgement.

111 Avodat Yisrael p.60
The prophet Amos voices similar concern when he says:

" Woe to those who are at ease in Zion, and those who are secure in the mountains of samaria. Those called the first of the nations, and the house of Israel has come unto them "(6:1)

We see here that those dwelling in the Arab occupied territories of Israel should not feel secure, unfortunately all Israel should not feel at ease as at this time we are surrounded by peoples who have biological and chemical weapons enough to inflict great damage. Also from this verse we see with in our midst is the nation called " The first of the nations ", In the Torah in Parsha Balak it states " Amalak is the first of the nations " ( 23:20 ). The transgression of “bitul Torah” brings Amalak, and causes the land to parish. It causes the DiO (evil one) to rule in Yisrael.\textsuperscript{112} Amalak is the enemy of Hashem and his people, Hashem must help ! Lets act differently from Noach. Its taught by Rabbi Yisrael that becouse Noach lacked ‘emuna’, he did not enter the ark until forced to by the rising waters. He really didn’t believe Hashem would destroy the world, he did not want to believe. It was becouse of this that he did not have the power in his thought to save his generation. He was small in faith, so he did not enter the ark until he was forced to.\textsuperscript{113}

And we see The Holy one certainly will help us as he always does. When He does is only up to us. Hopefully we will merit this help sooner by heeding the words of rebuke of the prophets contained in the second part of this book, and by taking to heart the words of the Chofetz Chiam as he teaches in wall of knowledge that in a time of distress man must beseech Hashem. He must " Take words with him to implore mercy ". As when ever Israel is beset with suffering they have an obligation to repent, since it is repentance that brings their sufferings to an end. Then instead we will see the words of the prophet Zachariyah fulfilled :

" YHVH showed me four craftsman " ( 2:3 )

Rashi explains these to be the messiah from the house of David, The Messiah from the house of Joseph, Elijah and Shem who will protect Israel from the nations, and rebuild the temple. This shall be a glorious day !.

In the words of the prophets are all the possible contingencies of our future their unfolding depends on our merit or lack of it. Everything which is to happen is to be found in their words. As the prophet Amos states :

" There is nothing YHVH does which He has not shown to his servants the prophets " ( 3:7 )

Now let us search into their Holy words, so that we will get some idea as to what will happen in the times to come. What will happen to each nation and what will happen in the Holy land. And by this arouse the fear of Hashem and his judgements because of the troubles the prophets describe, and to arouse the love of Hashem as in the end he will protect us as we will see. If we express the love of Hashem freely then we will be saved from the troubles that are described, which only come to evoke this love and atone for our lackings.

Let us begin our probe looking into the end of days, and the beginning of revelation of Mashiach!

\textsuperscript{112} Patachot Chotem p.153
\textsuperscript{113} Avodat Yisrael p.3
Please brace yourself for some of these words do not appear pleasant, but they must be said.

WHAT WILL BE

Let us begin with words from the prophet Ezekiel:
" For thus says ADONY YHVH: Behold! I will search out My sheep and seek them out as a
shepherd seeks out his flock on the day that he is among his scattered sheep that are strayed. So will I seek out My sheep and deliver them out of all places they have been disbursed in the dark and cloudy day. I will bring them out from among the peoples and gather them from among the countries and will bring them to their own land and pasture them upon the mountains of Yisrael by the waterways, and all inhabited places of the country. They shall lie in the good pasture and in the fat grazing land they shall feed. Upon the mountains of Yisrael their habitation shall be. I will feed my flock and cause them to lie down says ADONY YHVH. I will seek that which was lost and bring back the strayed and bind up the crippled and strengthen the sick and I will destroy the fat and the strong. I will make them graze upon justice, and as for you, oh my flock says ADONY YHVH: Behold, I will judge between one lamb and another, the rams and the he goats. Is it a small thing to you that you have eaten up the good pasture, but you must also tread down with your feet the residue of your pasturelands and to have drunk of the clear waters, but must you also foul the residue with your feet? As for My sheep, should they eat that which you have trodden with your feet, and they drink that which you have befouled with your feet? Therefore, thus says ADONY YHVH to them: I will judge between the fat cattle and the lean cattle. Because you have thrust with side and shoulder, and pushed all the weak ones with your thorns till you have scattered them abroad; therefore I will save my flock, they shall be no more prey. And I will judge between cattle and cattle. I will set a shepherd over them, and he shall feed them, my servant David. He shall be their shepherd and I YHVH will be their God, and my servant David will be a prince among them. I YHVH have spoken it ".

" I will make with them a covenant of peace and will cause the evil beasts to cease out of the land and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the surroundings of My hill, a blessing and I will cause the showers to come down in its season, and they will be showers of blessing. And the trees of the field will yield their fruit, and the earth shall yield her increase, and they shall be secure in the land. And they will know that I am YHVH when I have broken the bars of their yoke and delivered them out of the hands of those who have enslaved them. And they shall no more be a pray to the nations, nor shall the beast of the land devour them, but they shall dwell in safety and none shall make them afraid. I will raise up for them a plantation for renown and they shall no more be consumed with hunger in the land, nor suffer anymore the insult of the nations. Thus they shall know that I YHVH am with them and that they, the house of Yisrael, are my people says ADONY YHVH. But you my flock, the flock of my pasture are men and I am ELOCHEM says ADONY YHVH ". (34:11-31)

The Radak says the " dark and cloudy day " described here is the exile. During this time Yisrael will be gathered from all the places they have been disbursed, and will be settled on the mountains and in the valleys of Israel. The high mountains of habitations refer to Jerusalem. Concerning the statement " I will destroy the fat and the strong ". The fat and the strong put pressure on the "sick" spoken of above. Hashem is saying here that he will cause these oppressors to perish. " And I will make the surroundings of my hill a blessing ", refers to the blessing upon all Israel as it is all Surrounding " My hill " which is the Beit HaMigdash (Holy Temple). The Zohar informs us that many troubles shall befall Yisrael to try and refine them. From gathering of the exiles to the resurrection will be 40 years. Before the gathering of the exiles the temple will be built.114 The Metsudat David comments on " they drink that which you

114 Zohar Toldot p.139a
have befouled with your feet ", saying the strong take the best of the earth and leave that which is
degrading for the poor, Hashem will bring them to judgement for this. " And my servant David
will be their shepherd ", This refers to the King Moshiach (Messiah).

The prophet Ezekiel states:

" And now do not scorn lest your pains become strong, for a complete destruction have I heard
concerning the whole land ". (28:22)

Rashi says that if these words are scorned, the pain will be strong.

The prophet Ezekiel further states:

" If the listener hears the call of the shofar and does not let himself be warned and the sword
comes and takes him away, his blood is on his head". (33:4)

The prophet Isaiah states:

" ADONY has sent a word against Yaakov and it has fallen in Israel, and the entire people shall
know Ephriam and the dwellers of Samaria with haughtiness and arrogance speaking in pride
and stoutness of heart ". (9:7-8)

People dwell in a land surrounded by their enemies. Out of haughtiness, arrogance and
stoutness of heart they believe as they wish, thinking Hashem will not mind the transgression in
the land by those who don't know, and the little we do because of the lowliness of the generation
is enough. People go about, business as usual. Yet, truly these are no usual times, and if we look
around we can see our political situation is not usual. But sit back, don't act like you are trying to
save your life and the life of your people with all your strength. The Radak says concerning the
verse quoted above

" Then you will know what I have told them is true".

The prophet Isaiah states:

" The crown of the pride of the drunkards of Ephriam shall be trampled under foot ". (28:3)
The Radak explains that this depicts the humiliation of the kingdom of Yisrael.

The prophet Isaiah further teaches:

" Now seven women will take hold of one man on that day saying, our bread we will eat, our
clothing we will wear, only let your name be called on us, take away our reproach ". (4:1)

Rashi explains this by saying there will be many widows.

Sni luchot ha brit in Lech Licha that the the moment Jews want to treat the Holy land as gentile
treat their soil (for merely secular enjoyment). The land will react to it by consuming those who presume to own it. In Vayigash he also teaches that all suffering by the Jews. Why they flee from their enemies instead of their enemies fleeing from them is only due to the transgression of the Torah in the land of Israel.

The Prophet Isaiah continues:

" Therefore He shall deliver them until the time that a women in confinement gives birth, and the rest of his brothers shall return unto the children of Israel ". (29:4)

Rashi explains that Hashem shall deliver them into the hand of their enemies. From here we learn that Messiah does not come until the wicked kingdom spreads over the entire earth for nine months. It says in Chupat Eliyahu that the wicked kingdom that will be removed when Mashiach comes is that of Asev (Edom). The Radak says concerning this verse that Hashem will bring unprecedented trouble upon Israel. In the Zohar it is explained there will be 70 years of birth pains, and in 2 years she shall give birth. During this time Torah sages will be despised, and the ignorant will be honored. But judgment will overtake the wicked. Those of the nations who showed contempt and disgrace towards Hashem and his people insulting them on these Hashem will exact vengeance and take revenge. 60 is awakening of the first mashiach. In 6 more is the awakening of the 2nd. This leaves 6 more years until 72. At that time the (complete) redemption will take place.

Another perspective is given in the Zohar Chadash in parsha Balak there we see that after many wicked in the Holy land die. Moshe will join the “Avot”. They will look at each other and Mashiach will be aroused to them, and they will join together in that day. The 10 tribes will then make war in the 4 sides of the world. Mashiach will rejoice with them with the Righteous Cohen and the 7 shepherds. This Mashiach is the one from the tribe of Efriam from the seed of Yerboam ben Navat the son of Aviyah, who died in his youth. Great “simcha” will be in this day. From the land of the north, the land of Yemen will come troubles to Yisrael on this day. But on this day their prayer will be accepted, in Divine will. In the night of this day the Shechinah will return to its house, and Mashiach to his place, and the “avot” to their cave. The Shechinah will return to Moshe for 70 days. At the end of these days the cry of Yisrael will rise before the king. Yisrael will be in trouble on all sides of the world. A “bait Canneset” in the south will be destroyed, and 5 righteous will be killed among them. 32 days after they are killed Hashem will dress in garments of jealousy. Mashiach ben Yosef shall be with him. He will raise up his horns. With the “shofar katan” He will blow “Trua,Tekia,Trua” 3 times. By this the wicked will fall. Men of the world will hear and fear. The sons of Yishmoyal will make 3 wars with the Mashiach in the month of “bul” (marchesvon). There will fall the hated of Yisrael and all the Idols from the Holy land. Edom will fight with all the nations against Yisrael. They will rule the land for 12 months. At the end of these 12 months all the world will tremble and shake. The Shechinah will return to the cave of Moshe, and the Mashiach then will be hidden for 9 months as in pregnancy. Hashem shall fight for Him. In each of these 9 months every night at midnight He will descend from the reokia on His Chariot of fire and make war with these and those until the morning. At the end of these 9 months Mashiach will go out of Gan Eden. In That day all the world will tremble, and all men in the world will think they will die. Hashem shall make many Miracles.

115 chupat Eliyahu-Atzorot Midrashim p.167
116 Sulam on Zohar Pinchas p.249a,252a
117 Sulam on Zohar Chadash Balak p.36
In 274 years before the year 6000 (1966), in the future one voice will be aroused from on high from the firmament. This voice will be established in bitterness, such as there never was since the world was created. The voice will be fine and silent in bitterness and sadness. It will descend and rise and descend. It will say "my young doe who I have loved since ancient days, and have forgotten before me, the ancient love of my people. I remember their form that is sealed and engraved on my heart and my arm. I am consumed in my love for her. Flaming fire born in my innards for Her. At this time in 3 nights one after another there will shake the firmament, and all worlds, all nations of all people. Those not fit to rule will come to rule. There will come a strange people to speak a language not their own. They will not understand and not know the rules of the malchut (king). There will be counted to them many wars. They will come to rule upon the conception of many evil thoughts. Upon the unique nation they will rule many evil rulings. Then there will be troubles and problems to the unique nation. These will be to them as Birth pains. Concerning this time it is written "יהוה will answer them in the time of their trouble". Its written "The virgin of Yisrael has fallen and will not rise", but Hashem himself will rise up the Shechinah that has fallen in its time. She will not raise Herself in Teshuva as before, but I Myself will "Raise the succah of David that has fallen. This shall be the glory of the virgin of Yisrael and her praise". The Chesed lAvraham says the after the birth pains of Mashiach there shall not be left many men in the world but all those who are left will be נצחי (upright). The GR”A also taught us that as gathering of the exiles increases, the “Sitra achra” (Other Side) increases in strength more than any time of the years of exile. This can be understood, for with the end of the Footsteps of Moshiach (Ikveta DiMeshicha) comes the end of the forces of impurity. The forces of impurity know this, and therefore they come together with all their strength to prevent this from happening. The forces of impurity (Tumah) get their energy from Holiness, and as such we can now understand the struggle over Jerusalem. This is why a child born in Hadassah Ein Kerem not allowed to have Jerusalem, Israel printed on an American passport as his place of birth. Even if no one has claimed that the western side of Jerusalem belongs to the Arabs. The connection between the rise of negative forces and the advancement of the gathering of the exiles is very purposeful.

From the midrash Signs of Mashiach we can understand a bit better what is written above from the Zohar in the correct perspective. Above its written "They will not understand and not know the rules of the malchut (king). They will come to rule upon the conception of many evil thoughts. Upon the unique nation they will rule many evil rulings." This is described clearly in the midrash Signs of Mashiach where we learn before Redemption Hashem will stand up kings over his people Yisrael who will reject his Torah in their dat (knowledge). They will be liars, But they will see themselves as those who serve Hashem, but they do not. They will be disgusting. They will confuse all creation. Even the transgressors among Yisrael will be further removed from the redemption by these leaders who reject Hashem, and the fear of Him. This will be a generation where truth is despised. At this time Yisrael will be without a king or true leader, alter or sacrivices. This generation will suffer becuase of harsh decrees that are different, strange and tragic made by these kings who reject Hashem . They will make atheistic rulings against the Temple, Hashem and his Torah.

The prophet Isaiah also says:

118 Sulam on Zohar Chadash Balak p.55a
119 Sigas of the Mashiach-Atzorot Midrashim p.390
"For like the mountains of breeches shall YHVH arise, like the valley of Gibeon. He shall be incensed to perform his deed. Strange is his deed, and to perform his work, strange is his work". (28:21)

Radak and Ibn Ezra both explain that Hashem will deliver Israel into the hands of her enemies.

Isaiah continues:

"Behold YHVH empties the land and lays it waste and He has turned over its face". (24:1)

Concerning this Rashi says "Those of you who survive until the day of redemption shall raise your voice and sing".

The prophet Amos states:

"So says ADONY YHVH, an adversary round about your land, and he will bring you down from your strength, and your palaces shall be spoiled. So says YHVH, as the shepherd saves from the mouth of the lions, two legs or the cartilage of the ear, so will the children of Israel in Samaria be saved in the corner of a bed, or Damascus couch". (3:12)

Concerning this Rashi says that very few will be saved. The Radak says only those, which the enemy doesn't care about, shall escape. Sometimes a shepherd manages to save as little as the cartilage of the ear, sometimes as much as two legs.

Concerning this the prophet Ezekiel states:

"Thus says ADONY YHVH, as I live, those who are hiding among ruins shall fall by the sword, those in the open fields I have given as food for the beasts, those in fortresses and caves shall die of pestilence". (33:27)

The prophet Ezekiel states:

"I will cause men to come upon you My people Israel, they shall take possession of you, and you will no longer bereave them of their children. Therefore you will devour man no more, and no longer your nations of children, thus says ADONY YHVH. I will no longer allow you to hear the humiliation of the nations. You will no longer have to bare the shame of the peoples, you will no longer cause your peoples to stumble, thus says YHVH". (36:12-15)

In the writings of our sages we find "The redemption from Edom is joined to the redemption of the threat of conquest from Assur".

The Nation known as Assur is the nation of Persia, also called Iran. Concerning the identity of Edom, the sages teach that their decedents founded Rome. In the genealogy of the Torah we find that Edom is the grandfather of Amalek, a race whose inherent quality is to be the enemy of Hashem and his people Israel. Now let us elaborate on this with the words of the prophets, concerning Edom:
The exile of the "end of days" is the exile of Edom. It says of Edom that “Esav hates Yaakov”.

It is written "With great mercy I will gather you" (Isaiah 54:7).

But it is also written that a “Zion and Jerusalem will be a refuge”(Yoel 3:4) This implies that we will need to escape from the exile in the "end of days" because of persecution.

The GR"A knew that we must come home out of desire, for if we don't, the land of Israel will be as refuge (G-d forbid), from tragedy of persecution. This worried him greatly, and was one of the reasons that he spoke so passionately to his students to make Aliyah. (Return to Israel)

The prophet Daniel states:

" The fourth beast is exceedingly terrifying, awesome and strong, with immense iron teeth, it was eating, crumbling and trampling the rest with its feet. It was different then, all the other beasts that preceded it, as it had ten horns ". (7:8)

The sages say this fourth beast represents the influence of Rome. This beast is different than the ones that preceded it. Its philosophy has dominated and united many nations around the world. Through their unifying interests these nations come together to form the beast of ten horns described here.

The prophet Daniel continues:

" I was studying the horns and behold another came up, a small one among them. The three previous were uprooted before it. Behold, it had human eyes in this horn, and a mouth speaking haughty words ". (7:8)

This small horn is the nation that rises to be the leader of this group of ten. The Mayanei HaYeshua says that the " human eyes " symbolize an empire using the force of reason. A mouth speaking haughty words refers to a mouth of persuasion. In safer Eliyahu, Eliyahu haNovi says that on the 2nd of Nisson a king shall rise from the sea and bring destruction and ruin upon the world. He will go on the mountains of the Holy land. This is the horn seen by Danial. As said above, the redemption from Edom is joined to the redemption from the threat of conquest by Assur. Yechezkial states:

"I will give my Vengeance in Edom" (25:4)

Concerning this verse we learn in Perke R. Yashiyha that before Edom falls 10 places shall be destroyed. 10 horns of kingdoms shall be exchanged. After 3 years of rebellion princes of Edom shall fall. There will be 10 wars, this will be a time of strengthening of Yisrael. All the nations will be given into the hands of Yisrael as it says "I will give my Vengeance in Edom". Yisrael will walk and pray on 40 ימים days. On the 40th day they will stand in the time of the "sma"

120 Safer Danial Atzerot Midrashim p.26
saying it in a loud voice. The walls of the city will fall the city will be conquered, all its residents will die. Not one will be left. From there they will go to Edom and take from them the vessels of the Bait ha Mikdash, and with Mashiach (in perke Mashiach it says this is Mashiach ben Yosef) they will bring them to Yerushalym. In the midrash Signs of the Mashiach it says that after Mashiach brings the vessels of the Bait ha Mikdash back to Yerushalym Egypt will hear and kill all men in the cities that surround Yerushalym. All the people in the world will hear of this and fear. The Arabs will go before yisrael saying what is there for you in Yerushalym? Yisrael will answer "our Bait ha Mikdash. The king of the Arabs will declare "You have no portion in this world, let us each bring a burnt offering and see whose is accepted". Because of complaints above Yisrael's will not be accepted. Yismoyal will then say "let us all follow our way and be one nation". Yisrael will respond "we wouldn't even if you kill us". In Perke Mashiach it says after Yisrael's sacrifice is rejected it will be a time of destruction. The Arabs will kill from Shar Efriam to Shar Pina and Nachemyah (Mashiach ben Yosef) will be among the dead. Those who survive will flee to the desert of Yuhuda. There Hashem will make miracles. A spring will go out to give them water. They shall eat roots and desert plants. Its written there is given a end to destruction1290, its written happy are those who reach 1335 days. Between these and those are 45 days. Then there shall be 45 days of Rachamim for Yisrael, they shall be as sweet as honey. The wicked among yisrael will be raised. Eliyahu ha Novi will appear to them, With Mashiach. In Perke Mashiach it says Eliyahu and mashiach will be revealed after 45 days. When Mashiach and Eliyahu first reveal themselves they will not be believed. They will be asked to perform miracles to prove they are who they say. Mashiach will perform miracles. He will bring to Yisrael Moshe and the generation of the desert. He will raise up Korach. He will resurrect Nachemyah ben Chusial (He is Mashiach ben Yosef Who was killed at the gates of Yerushalym). He will reveal the ark, mana and anointing oil that was hidden. All the mountains of Yisrael will sprout wheat. He will reveal secrets of the Torah. It is written in Emek HaMelech that there were found Mishnyot of King Hezekia and Sidkiyah of Yuhudah and the prophets Chagi and Zacharia in Cairo it states in these Mishnyot that they hid the Temple vessels, the wealth of its treasury and these things will not be reveal till Mashiach ben David arrives. The first mishna states that the "mishcon" (Tabernacle) parochet, Menorah, the Ark, the head plate of Aharon, the breast plate and the silver horns, alter and show Bread tables were alll hidden. The nations will hear of these miracles and make little of them, but will send people to fight with Yisrael. Yisreal will say its not good for us to just sit here. It would have been better if we had died in the first war. Mashiach will than say sit and see the salvation of Hashem. Then by the breath of his mouth Masiach shall kill the enemies of Yisrael. As Yeshiyahu writes "With the breath of his lips shall he slay the wicked " (11:4) They shall all fall sick. Eliyahu will fly over the whole world. This will be a day between 2 worlds. Gog and Magog will rise upon Yerushalym camping there 7 and a half days. A day comes for Hashem. I will gather all the nations to war on Yerushalym, and they shall be finished in Yerushlym and die. The true of Yisrael will go out to the mountain of olives. There, there will be revealed to them the glory of Hashem. Hashem shall make war with their enemies. The animals and birds will eat the flesh of their dead.

Concerning Assur, Isaiah states:

121 Oatot haMashiach Atzeret Midrashim p.390
122 Perke R. Yashiyha Atzorot Midrashim p.203
123 Emek HaMelech
124 Perke Mashiach Atzorot Midrashim p.392
"YHVH shall bring upon you and your people and upon your fathers house, days that have not come since Ephriam turned away from Yehudah, the king of Assur". (7:17)

Rashi explains that distress will come upon Yehudah the likes of which have not occurred since the exile of the ten tribes. The Radak teaches us that Moab shall be allied with the nations coming from the land of the north. The nation of Assur, or as its called today Iran is also in the north. Whether Assur is the nation called Gog, or if its Russia, or some other nation in the north is yet to be seen. What can be seen is that the prophets talk either about the nation of Gog or Assur. No prophet mentions both Gog and Assur. It is possible that Gog is Assur with other nations. We do know from the words of Isaiah above that Assur will come into the land of Israel. It is because of the threat of conquest by Assur that Edom becomes involved in the conflict here, as the Radak said earlier.

Rabbi Hai Goan tells us A sign of the "end of days" is when Edom rules upon Yisrael for not less than 9 months, but not more than 3 years. The atheism of Edom will cause children to reject the way of their father. After this period Yisrael will take the kingship from Edom. This will be after Edom removes the kingship from power that is ruling Ashur (Iran). When Edom begins ruling in Aretz Yisrael begins our redemption. At that time there shall stand a man from Yosef called Mashiach. He will gather together many men in the Galil, they will have no king. Then Mashiach ben Yosef and his people will go up to Yerushalym. He will kill the leader representing the king of Edom and his servants. This is the time Hashem will take vengeance on Edom through Yisrael. The nations then will know there is a King of Yisrael in Yerushalym. At this time many Jews will still be in galut (exile), as it won't be clear to them it is the time of redemption. Aromulus (the leader of Edom-he will be explained later) will hear of the King of Yisrael in Yerushlym and he will work magic against Yisrael in order to cause them to error greatly. Then he will go to fight Mashiach ben yosef, he will gather together all the nations to fight Yerushlym. This will be a time of great trouble to Yisrael, Mashiach ben Yosef will be killed. Then all in Yisrael will lose faith as He was their hope. They will then hide in the deserts confused. This is the time the sages describe called birth pains of Mashiach. Then Hashem will hear their cry and answer them. Eliyahu and Mashiach ben David will be revealed to them in the desert. For 40 days after Mashiach ben Yosef was slain many people will be killed until Eliyahu and Mashiach ben David with Yisrael leaves the desert and returns to Yerushalym to save the people in a great jealousy. Mashiach ben Yosef is killed in the battle of Gog and Megog (if lacking merit). Happy is he who has not been created and the earlyer generations that did not see this. This is the time of "Gszarot" (Severe Divine rulings), Gog and Magog.

Before we speak any more of the hardships of Edom, Aromulus and Gog or Assur, there are other nations that come to trouble Israel. So let us look at these issues first, and then return to Edom, Gog and Assur.

The prophet Zechariah states:

"Throughout the land says YHVH, two parts will be cut off, they shall perish and a third shall remain". (13:8)

The Radak explains that only after the great slaughter described in the verse above where two-
thirds perish, does Gog march on Israel to refine the remaining third. Before Gog come the Caldeans (Iraq) as the prophet Habakuk describes:

" Behold I am setting up the Caldeans, a bitter impetuous nation that shall march through the breadth of the land to inherit dwellings that are not theirs. They are terrible and dreadful. From themselves judgement and burden shall emanate. Their steeds are swifter than leopards, fiercer than evening wolves. Their riders shall increase riding from afar like an Eagle to devour ". (1:6-8)

The Malbim explains that they will conquer from north to south. The Radak says they are cruel and hasty in their judgements. We see there are other enemies too, as prophet Amos tells us:

" For behold I will raise a nation against you oh house of Yisrael says YHVH ELOHAY TSIVAOT, they will oppress you from the approach of Chamas unto the brook of Harba ". (6:14)

It's sadly interesting to note that Chamas is the name of one of the terrorist groups most troubling to Israel.

Continuing on this theme the prophet Amos says:

" For three transgressions of Damascus, for four, I will not return them. Because they threshed the Giliads with sledges of iron ". (1:3)

" I will break the bolt of Damascus and cut off an inhabitant from Bikath Avon, and one who holds the scepter from Beth Aden ". (1:5)

The Daat Mikra identifies the place Bikath Avon, as Lebanon. Thus from this verse we see that Hashem will exact punishment on Syria for their support of terrorists in Lebanon. This is confirmed in the words of Rashi who says, " For the fourth transgression, the thrashing of the inhabitants of the Galilee, Hashem will visit retribution.

We find similar rebuke from the prophet Amos:

" For three transgressions of the children of Amon, for four, I will not return them, because they have ripped up pregnant women in the Giliad to enlarge their borders ". [1:13]

The Radak explains that this is castigation for occupying land in the Jordan Valley in the territory of the tribe of Gad. Further internal problems are witnessed by the words of Eliyahu Ha Novi in Safer Eliyahu as he says on the 2nd of Tevet is the 3rd war it will be made on many people on all the cities from Yaffo to Ashkalon the prophet Zechariah says:

" Ashkalon shall see and fear, Gaza shall quake. A king is lost from Gaza, Ashkalon shall not be inhabited ". (9:5)

127 Safer Eliyahu-Atzorot midrashim p.26
In the future all the lands surrounding Israel will be sanctified in Holiness. In the future we must concur borders from the Red Sea to the Sea of the Palestinians.\textsuperscript{128}

We also see in the words of the prophet Zephaniah:

" Gaza shall be deserted, Ashkelon laid waste, Asnail at noon they shall drive her out, Ekron shall be uprooted, woe to the inhabitants of the sea coasts. The word of YHVH is against you Canaan land of the Philistines (Palestinian), and I shall destroy you so there shall not be an inhabitant ". (2:4-5)

On August 16th 2005 the Israelis deserted their settlements in Azza. At the present time many Arabs who consider themselves enemies of the Jewish people live in Gaza and nearby areas. These Arabs hope to see the downfall of Israel. It is interesting to note that the prophets speak many times of the " Palestinians " concerning the last days. " YHVH is against you land of the Palestinians ". Palestinian is the name these haters of Jews choose to call themselves. Continuing onward after looking at some internal problems, and more minor conflicts if one could say so, the Prophet Ezekiel informs us concerning the " Palestinians ":

" Thus says ADONY YHVH I will stretch out my hand on the Palestinians, I will destroy the remnant of the sea coast, I will execute great vengeance upon them with furious rebukes ". (25:15)

Now we will turn our attention back to the Caldeans (Iraq) with the words of the prophet Zephaniah:

" The great day of YHVH is near, it hastens greatly the sound of the day of where the mighty man cries bitterly. It is a day of wrath, a day of trouble and distress, a day of ruin and desolation darkness and gloom, a day of clouds and thick darkness, a day of shofar and alarm against fortified cities and against high towers. I shall bring distress upon man and they shall walk like the blind. For they have sinned against YHVH, their blood shall be shed as dust, their flesh as dung, neither shall gold or silver be able to save them on the day of the wrath of YHVH. With the fire of His passions the entire land shall be consumed for He shall make an end of all the inhabitants of the land ". (1:14-16)

Metsudat David explains that on the day of Hashem, He shall vent his wrath. Ibn Ezra says that the Caldeans (Iraq) shall sound the shofar when they siege the fortified cities and conquer them. Rashi says concerning the words " I will bring distress upon man ", that man here refers to Israel. The Radak tells us that their flesh shall be cast in dung heaps, as dung. The prophet Jeremiah describes the events in these words:

" Behold I will bring them from the north country and gather them from the utmost ends of the earth, the blind and the lame and amongst them the woman with child, and she that travails with child all together ". (31:6)

The sages say concerning this verse that there is no number to the attacking armies. Concerning
this time the prophet Amos states:

" The escape of the swift shall be lost, the strong shall not gain strength nor the mighty man deliver himself. He who holds the bow shall not stand. The fast footed shall not deliver. The rider on the horse shall not deliver himself. The stout hearted among the mighty shall flee naked on that day says YHVH ". (2:14-16)

Commentators say that even the brave will loose courage, all will loose heart and flee when these things come to pass. " Sound the shofar in Zion and sound an alarm in My Holy Mountain. All the inhabitants of the land shall quake for the day of YHVH has come, for it is near". (Joel 2:1)

The prophet Amos says:

" I will send fire into Yehudah and consume the palaces of Jerusalem ". (2:5)

To understand the rest of the events that precedes the coming of the Messiah, we turn again to the prophet Daniel, concerning the northern invaders:

" News from the east and north will alarm him. He will set out to destroy and exterminate many. He will pitch his palatial tent between the seas and the holy coveted mountain, and he shall come to his end and none shall help him ". (11:44-45)

The sages say the king of the north will invade the land of Israel and conquer to the borders described here. The Holy Mountain refers to mount Zion. This will be a very difficult time for Jerusalem as the prophet Isaiah states:

" The wasted city is broken, every house is closed for entering ". (24:10)

Rabbi Kara states this is Jerusalem, formerly the joyous city, it will be called the wasted city. The Radak and Ibn Ezra tell us that most houses shall be deserted. There will be no reason for anyone to enter. The Zohar describes these times in this way: Rabbi Abba said in the name of Rabbi Yosi Saba, Rabbi Shimon said that Hashem shall bring to life all the kings who afflicted Israel and Jerusalem. Hadrian, Lipinus, Nebachanezer, Sanscarib, and all the other kings of the nations that have destroyed His house, and will set them up again as rulers. They shall gather to them many other nations. Then Hashem shall do vengeance and justice upon them near Jerusalem; as the prophet Zechariah states:

" And this shall be the plague, when YHVH shall smite all the people who have fought against Jerusalem ". (14:12)

As difficult as this will be for Jerusalem, to the invading armies it will be their end, as the prophet Zechariah states:

" All the nations of the earth will gather about Jerusalem. " (12:3)

The Radak teaches that the nations will be destroyed through this. As Zechariah reveals
"On that day I will destroy all the nations that come upon Jerusalem". (12:3)

In the final chapter of the Prophet Zechariah, this matter is concluded as follows:

"Behold the day of YHVH comes and the spoil shall be divided in your midst. For I will gather all the nations against Jerusalem to battle. The city shall be taken, the houses pillaged and the women raped. Half the city shall go into exile, but the rest of the people will not be cut off from the city. YHVH will go out and fight against those nations as He fought in the day of battle. His feet shall stand in that day on the mountain of olives, which is before Jerusalem on the East. The mountain of olives will cleave open in its midst towards the East and the West, there shall be a great valley. Half the mountain will move towards the North and half to the south. You shall flee to the valley of the mountain... and shall come YHVH and all the Holy ones with him". (14:1-5)

In Agadat Mashiach these events are described in this way. There we learn that Mashiach ben Yosef will go with his company from the Galil To Yerushalym. He will build the Temple. They will offer sacrifices that will be accepted by fire that will descend from Heaven. He will anger all the nations. Mashiach ben Yosef will go into Moab (general term for Arabs) and kill half of them, in the end he will make peace with Moab. Then there shall be 40 years of security and abundance. After this Gog and Magog will rise against Mashiach and they will kill Mashiach ben Yosef out side of Yerushlym. This will be a time of great trouble. Then Hashem shall fight the nations. The mountain of olive's will split in half, and Hashem shall descend on Yisrael with miracles. He will save them from their enemies with a plague. By this Yisrael will be saved. Clouds of glory will surround Yisrael concealing them from harm. But those who have evil thoughts in their hearts against Hashem, the clouds will throw them out to be killed by the nations. There will be many who will be killed. These are they who have no portion with Yisrael in Olam Haba. After 45 days bot call (Divine voice) will be heard by Yisrael telling them to take vengeance on Edom. Mashiach will be revealed.129

The Zohar says concerning “His feet shall stand in that day on the mountain of olives”, That this will be for judgment. For revenge upon the wicked.130

Rabbi Yishmoyal the Kohen Gadol writes concerning this time in Safer Hachalot that Hashem shall deliver Mashiach and those with him. Hashem shall shake the 4 corners of the world. The exiles will be gathered at that time in Yisrael 600,000 men will return in teshuva (repentance). The nations will see Yisrael and then will ask if they to can return in teshuva. There will be heard at this time the voice of Mashiach standing in gilgal of the Markava of Hashem. Mashiach will say let Yisrael suffer no more, put the sufferings upon me and on the nations. Hashem will take 2 rods of iron and place them on the shoulders of Mashiach and on the nations for the sins of the generation. Because of this the nations will not be able to do teshuva. At this time Isreal will turn from their scoffing. Those of faith will be gathered together. And there quickly will be revelation of Mashiach. First because of the errors of Yisrael they will have to go in to the desert for 6 months from Nisson to Tishri. So that Hashem will see the hardship of Mashiach. This is the year of redemption. On the day of the comming of Mashiach the nations shall convert and join Yisrael.

129 Agadat Mashiach - Atzorot Midrashim p.389
130 Sulam on Zohar Nasso p.143a
in the mitzvah of Succah, Circumcision, Teffilin and Sitzet. Yisrael will enter and leave for 40 years as it is written "Rule the world of nations for 40 years". After these 40 years comes Gog and Megog on Yisrael. This is all the kings of the east and the west all אֵפָגִּיה. Many will dwell with Gog they will throw away their sittzet, destroy their Succah, remove their Mazzuzah and go with them to Isreal. At this time Hashem shall laugh at all of them. Every Jew will have a Makiff (surrounding light) of 9500 swords. The day Gog and Magog come on Yisrael the earth will shake and trouble in the land of Israel. There will be 70 Shepherds and 8 princes and David shall be in the midst of them with Shet, Enosh, Mechusalach, the Avot, Moshe, Aharon, Adam, Shaul, Amos, Zaphania, Eliyahu, Malchisedek, Yeshi and Chizkiyahu. When Gog and Megog come upon Yisrael Hashem will bring upon them all kinds of problems so they cannot war against Yisrael. The angels will go against them with the judgement of Hashem. He will strike at them greatly with plague. After Gog and Megog Yisreal will dwell in security. Mashiach will come with 500 myriad waves of light with Sarafim, Chyot and Caruvim. The nation will see this and say "He is Mashiach". He will say " I am mashiach for all" and they will all fall before him.131

The prophet Joel tells us:

" The nations will be aroused to go up to the valley of Yehosaphat and I will sit to judge the nations all around ". (4:12)

The Metsudat David explains that all the nations will be aroused to join the battle against Israel in the valley of Yehosaphat. This is at the time Gog wars against Jerusalem. From the manuscript Misa Daniel we learn that All Yisrael will be gathered before Mashiach in the Holy place and there will be declared concerning some that "these are the rebels of the religious of Yisrael that are disgraced and shamed by all they see and recognize.” It will be seen they are מֶּנֶחָם (the Zohar says this always refers to "erev rav"). As Yeshiyahu said " I went out and saw the corpses of the men" (66:5). Also will be distinguished those who raised up the yolk of heaven returning to Hashem. These are they who guarded the faith of Yisrael. From their midst the "rebels" will be separated. It will be said to them go away from us as we are hated by you. Their faces will change to black. They will be scary and hideous. Then they will descend to the depth of Yehosaphat, and there they shall stand till "Yom ha din" (the judgement day). For 1300 years Yisrael will rejoice with Mashiach and the Bait ha Mikdash. Those left of the nations will hear what has been done for Yisrael by Hashem. The righteous of the nations will see the glory given to Yisrael and will say to them " Make for us glory, bring us to Mashiach". After these 1300 years will come "Yom ha Din". This will be a day of great darkness, illumination of the "noga" of the Torah will burn. On that day the righteous will go into "Gan Aden". The sinners will cry, oy we cant go with them, they are so far from us. Then they will be sent to Gehenom. The lowest group of those in gheenom are those who hated learning Torah. On "Yom ha din" all the nations shall stand before Hashem. Each sinner of the nations will have to stand before one of yisrael who cleaves in his faith. Manachem and Eliyahu will stand at the great sea and will call out all the dead bodies of Yisrael that threw themselves into the sea before their captor in the valley of Yehosaphat. Here will be made judgment upon the wicked and it will be a time of great joy to the sadeekem. This will occur in the month of Iyar on its 18th day. On this day will be loud sounds in the mountains and valleys. All the earth will shake, the sea and all within. So too on the 18th

131 Safer Hachalot to Rabbi Yishmoyal
of Sivan but this time houses, walls towers in inhabited places in the land. In Perke Mashiach this day is described by the verse from Thilim " Like sheep they are laid in the grave, death shall feed on them, the righteous shall have dominion over them in the morning. Their beauty is consumed in the grave they have no other dwelling place " (49:15). Where is this valley of Yehosaphat? Yehosaphat literally means judgement of YHVH, as the verse states " to judge the nations ". Another valley mentioned is the valley of Jezreel. Concerning this place the prophet Hoshea states:

" It will come to pass on this day, I will break the bow of Israel in the valley of Jezreel ". (1:5)

This will fulfil the words Hosea, as he says later:

" After shall the children of Israel return and seek YHVH their God and David their king, they shall come trembling to YHVH and to his goodness, in the end of days ". (3:5)

The Radak explains that they will be trembling in repentance out of fear. Continuing with the words of Hoshea, we begin to see it all unfold:

" And the children of Yehudah and the children of Yisrael will be gathered together and they shall appoint themselves one head, and they shall go up from the land for great is the day of Jezreel ".

The Radak explains that the gathering of the children of Israel described here is in messianic times. Rashi says the one head they will appoint will be the King Messiah. After Messiah is revealed they shall " go up from the land ". This refers to the final gathering of the exiles as explained by the Radak. The Shalah HaKodesh in Sni Luchot HaBrit says that this is the time when the resurrection of the dead will take place. This is the time of redemption when the body will be restored to its pristine state. With the arrival of Mashiach the creation will renew itself. A new light will emerge. At that time the body and soul will be able to fuse together. In the Zohar we learn Yisrael will war against the nations. Some of Yisrael will die during this war outside of the land, on their way to "Artz Yisrael". In the land none shall die. Yisrael will war on the way to Efrat, many will die. But at the resurrection they will have more power than those who lived. Concerning this time the Prophet Obadiah states:

" For the day of YHVH over all the nations is close, as you have done, so shall it be done to you. Your recompense shall be returned on your head ". (1:15)

The Metsudat David says, as the nations have dealt with Israel, so shall they be dealt with. In Midrash Rabba, Rabbi Yochanan teaches that of the nations who do evil to Israel, Hashem will requite them with ceaseless retribution and will hurl them down to Gehennom where they will be judged from generation to generation. This will occur because Hashem has set a limit to the suffering of the righteous in the world. In the Zohar we learn when Mashiach ben David will be arroused the erev rav, Asev, Yishmoyal, Amalak, and the many evil in Yisrael will be destroyed, none shall remain. From that time on no converts will be accepted. The nations will see Hashem. Those who dont serve Hashem shall parish. Now we will go back to the valley of Yehosaphat

132 Safer Zerubavel, Misa Daniel-Atzerot Midrashim
133 Zohar Vayichi p.215a
134 Zohar Mishpotim p.120b
with the words of the prophet Joel:

" For behold in those days, at this time, I will return the captivity of Yehudah and Jerusalem. I will gather all the nations, and I will take them down to the valley of Yehosaphat and I will contend with them there concerning my people and my heritage Israel which they have scattered among the nations, and my land which they divided ". (4:1-2)

" The nations will be aroused to go up to Yehosaphat, for I will judge the nations all around ". (4:12)

Concerning the destiny of Gog in the northern valley, the prophet Ezekiel states:

" It shall come to pass in that day that I will give unto Gog a place there of graves in Israel, the valley of passengers on the east of the sea and it shall stop the nose of the passengers, and there they shall bury Gog and his multitude, and they shall call it the valley of the multitude of Gog ". (39:11)

" The house of Israel will be burying them for seven months to cleanse the land ". (4:12)

The prophet Michah states:

" Many nations shall gather upon you who say, let her be guilty and our eyes shall gaze just like Zion. They do not know the thoughts of YHVH, neither do they understand His council for He gathered them as sheathes to the threshing floor. Arise and thresh, Daughter of Zion. For I will make your horn iron and make your hooks copper and you shall crush many nations. You shall devote their plunder to YHVH of all the Earth ". (4:11-13)

The Radak explains that the nations won't even know why Hashem will inspire them to march on Jerusalem. Rashi explains that Hashem will gather the nations to bring them to Yehosaphat and Jerusalem to make war, but there they will be gored and crushed. Many nations shall fall as the Radak has explained.

Thus far we have looked at what will happen in the mountains of northern Israel, now let us look at Jerusalem, in the words of the prophet Zechariah:

" All the nations of the earth shall gather about Jerusalem ". (12:3)

The Radak tells us that they shall be destroyed through this. The prophet Zechariah explains the destruction further:

" The nations that siege Jerusalem, their flesh shall waste away while he stands on his feet, his eyes shall waste away in their sockets, so too his tongue ". (14:2)

The Radak says this will not be from illness. Rashi explains that Hashem shall visit their iniquities upon them without compassion, and in full measure of Divine justice. It will not be by our strength that we are delivered from our oppressors, but only by the mercy of Hashem, as we
see in the words of the prophet Joel:

" I will perform signs in the heavens and on the earth, blood, fire and pillars of smoke. The day shall turn to darkness and the moon to blood prior to the coming of the Great and Awesome day of YHVH ". (3:3-5)

The prophet Daniel also shows us our deliverance by Hashem, which will be above the way of nature:

" I watched and this horn waged war with the Holy ones and was prevailing over them, until the Ancient Of Days came and granted the Holy ones vengeance ". (7:21)

The Malbim says that the coming of the Ancient Of Days here refers to the great judgement day. The prophet Daniel also states:

" At that time there will stand Michael, the great heavenly prince who stands in support of your people, and there shall be a time of trouble such as there never was, since they were a nation until that time ". (12:1)

The prophet Micah explains these times in this way:

" I will surely assemble Yaakov, all of you. I will surely gather the remnant of Israel. Together I will make them as sheep in a flock of Bozrah within its stall, they shall stir with people. The breaker has gone up before them, they broke and passed through the gate and went out through it. The king passed before them and YHVH was at their head ". (2:12-13)

The Radak says this means: I will not be wroth with you forever, but in the end of days I will assemble the entire house of Yaakov from the place of their exile. Elijah will come prior to the redemption. He is the " breaker " spoken of here. He will beak the thorns and thistles to straighten the way, says Metsudat David. The Radak says that just as sheep, Israel will have no way to defend themselves. The prophet Haggai states:

" On that day says YHVH TSV AOT I will take you Zerubavel, son of Shaltial my servant, says YHVH and make you like a seal, I have chosen you says YHVH TSV AOT ". (2:23)

The Arbanel tells us that this refers to the Messiah. The prophet Zechariah states:

" YHVH showed me four craftsmen ". (2:3)

Rashi explains these to be Messiah ben David, Messiah Ben Joseph, Shem and Elijah. Together they will protect Israel from the nations and rebuild the Temple. The Zohar teaches The messiah from Yosef will take vengeance on Yishmoyal. The Messiah from David will take vengeance on Asev.135

The prophet Zechariah further teaches:

135 sulam on zohar Pinchas p246b
"A wall of fire around and glory in its midst." (2:9)

Ibn Ezra explains that Hashem will be a wall of fire to destroy anyone who approaches to harm them. The prophet Michah states:

"There will be this peace, Iran shall come into our land, he will tread down our palaces. Then we will raise against him seven shepherds and eight princes of men who shall break the land of Assur with the sword, and thus deliver us from Iran when he comes into our land, to tread within our borders. The remnant of Jacob shall be in the midst of the nations as the dew of YHVH. Your hand shall be lifted on all who trouble you, and your enemies will be cut off ". (5:4-8)

Ibn Ezra explains that the seven shepherds will be Adam, Seth, Methuselah, Abraham, Jacob, Moses and King David. The eight princes are Joshua, Saul, Samuel, Amos, Zephaniah, Hezkiiah, Elijah and the Messiah. The Shalah HaKodesh also teaches that a decedent of the tribe of Dan will conduct a great battle - assisting Messiah Ben Joseph before the coming of Messiah Ben David. His name is Shalyah. He will assist Mashiach ben Yose in the war preceding revelation of Mashiach ben David.

It's taught in Perke De Rebbe Eleazer that Menachem, son of Ammiel, the son of Joseph has horns taller than all kings. He will gore in the future towards the Four Corners of the heavens. He shall gore the peoples, all of them till the ends of the earth. All the kings shall rise up against him to slay him. All then living in the land of Israel will experience great trouble, but in their troubles they will be comforted. 137 We can look at further things concerning Menachem, son of Ammiel from the manuscript called Safer Zarubavel where we see the Angel Matto" taught Zarubavel that Menachem, son of Ammiel will be given by Hashem the staff of salvation, and Hashem will satisfy His desires. A star shall gore before Him. All the stars will fight from their paths in the sky. In the 7th year the root of Yeshi will go forth shinning Menachem, son of Ammiel. In the 6th year He will achieve His desire 2 kings will be killed. One will be from Taman (Saudi Arabia) and the other from אנטוני (Antonia). These signs will take place during the holiday of Shavuot. Hashem will remember the Holy nation to redeem them, He shall be their salvation. Hashem shall place them raise them up gather them. The staff of Menachem is of Almond wood, it is that which belonged to Aharon, David and Moshe. This is the staff of Aharon that sprouted almonds, that was stored in the ohel moad (tent of meeting). Eliyahu later hid it, in the same place is hidden the Mashiach from Efriam . Mashiach ben Yosef will come 5 years after there is gathered in all Yisreal. As one man they shall stand 40 years in Yershalym. Then will rise up the king of Iran upon Yisrael. This will be a time of great trouble, but Hashem through the staff will cause one man to attack his brother. In this way will die the wicked.

The son of the Suta'n is Aromulus. He is not born in a natural way but his mother is a marble stone in the likeness of a young beautiful women in Rome made by the hand of Hashem. Hashem shall cause her to give birth to Aromulus. 138 He will rule all the world. He will kill all who stand against him. He will bring 10 kings into Aretz Yisrael to Yerushalym. It is he who will kill Mashiach ben Yosef, and 16 sadeekem with him, G-d forbid. The manuscript "Misa Danial" explains a wicked king will come to rule from Rome. He will be the most wicked compared to all those who precede him. He will capture all the west. He will claim that he is mashiach. Gog

136 Sni Luchot ha Brit
137 Perke dRebbe Eleazer
138 aotot haMashiach-Atzorot Midrashim p.390
and Magog will join with him. This is Aramulus. He will go to the people of Yisrael and say I am Your Mashiach, I am your God. come to me and your Torah.  

Yisrael will say if you are Mashiach preform for us 3 signs so that we may know what you say is the truth. As Moshe did turn the rod to a snake, have a rod sprout almond's as Ahron's did and show us the Mana Aharon set aside for us to see. But the evil man will not be able to do any of these things. They will say if you were Mashiach you could resurrect the dead, but this is not in your hand to do. He will become angry and order them all to be killed. Then the children of Yisrael their wives and children will walk into the desert crying and mourning. The earth will cry out to Hashem. There will be a great mourning for 40 days then Hashem shall open up the Heaven called Arovot and will fulfill the covenant He made with their fathers. There will be a great famine in the land for 45 days. Yisrael will then go into the desert of Yerushalym and to "Nachal Shitim" with their king and prophets. In that day a spring from the house of Hashem will go out to water "Nachal Shitim" from here Menachem, son of Ammiel will go out and kill the wicked by the breath of his mouth. These signs will happen in the month of Av on the 6th day. At this time there will be more trouble to Yisrael then there ever was. As then all the nations will fallow the wicked Aromulus except Yisrael. Sharon will stab Nachemya'h ben Chusial (Mashiach ben Yosef) and throw his body before the gates of Yerushalym, but the animals and birds will not approach it. After 41 days Hashem shall bury him in the house of graves of Yuhuda. For 45 days Yisrael will go out from Yerushalym to the desert of the nations like when they left Sidom to avoid the destruction. In the desert they will face difficulties as never before until Moshe will be revealed to them and then they will cry. As at the rivers of Bablylon, all will do teshuva (repentance). The wicked among them shall be pushed away. The time of redemption shall come the shechina will rise from the dust. The Temple will be built and the Shechina will dwell in it. The 4 corners of the earth will be shaken to remove the wicked off it. Yisrael will be come rich from what is left by Gog and Megog after the are destroyed. There will be great joy. Redemption is the idea of the left being "pushed off", so the exile will be lengthed by months. From Tishri the left will be pushed away till Nisson. These 6 months will be difficult. Then the right will be brought close. In their merit will be redemption for all Isreal. God prefers for more people to merit to see the redemption so it is delayed. But if fewer people are alive at the time of the redemption the Glory of Heaven that would have been shared with all 600,000 souls of Yisrael will be shared with the few who merit to it, who are left. The sources then to their flow of the Divine abundance will be multiplied.

Menachem, son of Ammiel will come in the month of Nisson the 14th day. He will stand in the valley of ארבאל (Arbal). There will go with him the chuchamim (sages) of Yisrael. They will say to Him deliver us from our enemies. These sages will not believe in Manachem. He will then become angry and dress in garments of vengeance. He will then enter the gates of Yerushalym with Eliyahu, and will resurrect Nachemya'h. Then they will believe in Menachem, son of Ammiel. Hashem will descend upon mount "Garazim". The mountains will open up, and He will fight the nations there. Then will come Mashiach He will blow in the face of Aromulus, and he will die. As said by Yehshiyahu "In the breath of his lips the wicked will die" (11:4). Also the army of Syria who came to fight along side Aromulus and his forces will die, they all will die. Their dead bodies will be in the valley of Arbel, 100,000 Syrian soldiers. As there in the valley of Arbal Menachem, son of Ammiel will go out to war and he will strike and shatter them. From this valley He will come rule and reveal the joy of the vision of Hashem.

139 aotot haMashiach-Atzorot Midrashim p.390
140 Chesed LAvraham
After this Menachem, son of Ammiel, Nachemyah and Eliyahu will rise up to Yerushalym in the month of Av and they will sit in the ruins of Yerushlym. This will be a day of great joy in Yisrael. They will be very Happy. Nachemyah will gather all Yisrael to Yerushalym. The Holy Supernal Kingship will be given by the Angel Matto"t to Zerubavel ben Shaltial. It was written by Zachariah and Eliyahu HaNovi to the people that Hashem shall take Zerubavel and place Him with Menachem, son of Ammiel for days, years, times. At the end time He will come with Yisrael with words of Peace. This place will merit to see the Bait ha Mikdash built, and see Mashiach, and may this all come quickly in our days Amen, selah. 

We also see concerning these matters from the Manuscript called "misa Danial" Where its written I Danial cry and say happy is he who is not born and does not see all this travail. Danial the prophet says Mashiach ben David by a miracle will kill the armies of Gog and magog. Eliyahu will come and bring good news to Yisrael. The Temple shall be built and stand in its place. Egypt will be destroyed. Mashiach ben David Eliyahu and Zerubavel will ascend to the top of the mountain of olives. Mashiach will command Eliyahu to blow the Shofar by the first blowing the light of the 7 days of creation will be seen. Light of the moon shall be as that of the sun and אֱלֹהִים will send complete healing to all the sick of Yisrael. At the 2nd blowing the dead shall be resurrected.

Yet as comforting as the previous words may be, the way these things occur in the end of days, all the sages agree, is according to our merit, Hashem must help us!

It is up to us, we can see fulfilled the words of Isaiah:

" You were a fortress for the poor ". (25:4)

Ibn Ezra explains the city of the poor, Jerusalem, will be protected by Hashem. Or in the words of Zechariah:

" They shall look to me as one who mourns for an only son ". (12:10)

Rashi says the mourning is over the slain Messiah from the house of Joseph

" On that day there shall be a great mourning in Jerusalem " (Zechariah12:11). In the Talmud in tractate Succah we learn that either Messiah Ben Joseph is killed, or the Evil Inclination is killed. The Gomorrah says in either case there will be much tears. How much better are the tears of joy from killing of the evil inclination. Let us work for this end instead.

The prophet Daniel states:

" From the time the daily sacrifice was removed and the mute abomination was put in its place one thousand two hundred and ninety years, praiseworthy is he who awaits and reaches to one thousand three hundred and thirty five days "  (12:11-12). Rashi and others say concerning this verse that the Messiah will appear and then be hidden for forty-five years. In Midrash Rabba we learn that Messiah will be deprived of his sovereignty for a time. As it says " I will gather all the nations against Jerusalem, and the city shall be taken " (Zechariah 14:2). Then he will be
returned to his throne and then the words will be fulfilled " He shall smite the land with the rod of his mouth ". In another place it states that during the forty-five days Messiah is hidden, some will choose not to follow him and side with the nations. It is these who will slay him concludes the Midrash. During these forty-five days, those following him will pluck saltwart and eat it, but at the end of the forty-five days Hashem will rain down Manna. Let us fulfill the instruction of the sages so as to negate the redemption in stern judgement, please. Thus far we have been looking primarily at what will happen in the land of Israel. Now lets look to see what will happen to the rest of the nations. The Perke De Rebbe Eleazer asks, why is his name Yishmoyel? Because in the future, Hashem shall listen to the cry of the people living in the land, arising out of the hardship the children of Yishmoyel will bring about in the land in the last days. Rabbi Eleazer said, in the future the children of Yishmoyel will measure out the land of Israel. They will change a cemetery to a resting place of sheep and a dunghill. He will hew down the rock of the kingdom, and rebuild the desolate cities and sweep the ways. They will plant gardens and parks and fence in the broken walls of the Temple. They will build a building in the Holy place. Two brothers will arise over them, princes in the end, and in these days the branch of David will arise. Three wars of trouble will the sons of Yishmoyel fight in the latter days. One will be in the forests of Arabia, another on the sea, and one in the great city of Rome. This war will be more grievous than the other two. From there The Messiah of the house of David will flourish and see the destruction of these and those. Then he will come to the land of Israel as it says, " who is this that comes from Edom? " (63:1). Concerning the Messiah coming from Edom we learn in Shmot, in Midrash Rabba that just as the daughter of Pharaoh brought up him who was destined to bring retribution on her father, so too the Messianic King will punish Edom, the province where he dwells. The decedents of Esav will not fall until the remnant of Yaakov will come and cut off the feet of the children of Esav from mount Seir.

In the words of the Zohar it is described thus:

God will rebuild Jerusalem and there shall be a star flashing with seventy streamers and seventy flames in the midst of the firmament. It shall illuminate and flash for seventy days. It will appear on the sixth day of the week, on the twenty-fifth day of the sixth month (elul). It shall disappear on the seventh day after seventy days. On the first day it will be seen in the powerful city of Rome. On that day, three high towers will fall and a wall will be overthrown. This may have been the Pentagon and World Trade Center. The ruler of that city shall die. Then that star shall be visible throughout the whole world. At that time great wars will be fought in the world, and no faith will be found among men. A certain king will arise who will desire dominion over all kings. He will make war on two sides and prevail against them. On the day the star disappears the Holy Land will be shaken over an area of forty-five miles around the place the Temple used to be. A cavern will then open beneath the ground. From that cave will come forth a great fire to destroy the world. From that cave shall come forth a royal branch to rule over the world and be given kingship. Mankind will suffer calamity after calamity, and the enemies of Israel shall prevail. Then the Spirit of the Messiah shall rise against them to destroy Edom, burning the land

Midrash Raba Bamidbar (11:2)
144 Perke De Rebbe Eleazer 32
145 Midrash Rabba Smot (1:26)
of Seir with fire.\textsuperscript{147}

Or as described by Isaiah

“ For my sword has drunk its fill in the heavens; behold, it shall come down upon Edom, and upon the people of my curse, to judgment. The sword of Yhvh is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Yhvh has a sacrifice in Bozrah, and a great slaughter in the land of Edom. And wild oxen shall come down with them, and the steers with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the vengeance of Yhvh, and the year of recompenses for the cause of Zion.” (34:5-8).

And

" Who is this that comes from Edom with dyed garments of Bazrah " (63:1)

The Zohar says concerning this verse that it describes what is equivalent to the killing of the first born in Egypt. Hashem will come from Bazrah. Just like the world’s hosts went to war against Jerusalym from Bazrah (1st Temple). The children of Edom threw down the walls of the (2nd) Temple. Hashem will put on robes of Vengeance to punish Edom. The mountains will be filled with the dead of the nations. \textsuperscript{148} In Pesicta, Rabbi Brachyah tells us this verse refers to the fate of Edom’s (Rome’s) heavenly counterpart, God will one day put on garments of vengeance to chastise Edom for having destroyed his house and burnt his temple and driven the community of Israel into the exile of the nations. Beasts shall feed on the bodies of the slain of the nations on the mountains of Israel for twelve months, and the birds shall feed for seven years. \textsuperscript{149}

Concerning the future of Rome, the Prophet Daniel states:

The fourth beast will be consumed in fire " . (7:11)

In the Zohar in parsha Shmot, it states:

When troubles and travail overtake Israel and all the nations rage together to take counsel against Israel, a pillar of fire shall stand from Heaven to Earth for forty days, visible to all the nations. Then the Messiah shall arise in the Galilee. That day the whole world will be shaken and men will hide in caves. The Messiah will be revealed first in the Galilee because this is where the destruction starts. From there He will make war against the world. This will occur after the pillar of fire from heaven stands before all the nations for forty days, and the Messiah has appeared. The Messiah will be hidden twelve months in the pillar of fire. When he descends, the pillar of fire will be visible to all the world. Then he will make war with the many nations that gather together against him. On the Day the Temple was destroyed Rome shall burn. Many of its Towers and palaces. After this the Messiah will be revealed again in the Galilee.\textsuperscript{150}

\textsuperscript{147} Zohar 3 Balak 212b  
\textsuperscript{148} Zohar Barashit p211b, Vayikra 89a  
\textsuperscript{149} Pesicta dR. Kahana231a  
\textsuperscript{150} Zohar Smot 4b
In the Zohar in parsha Bereshit it states:

The Messiah will appear in the Galilee. A flame of black fire shall appear in the Heaven for sixty days. There will be wars in the north in which two kings perish. All the nations will get together to drive Israel from the world.

As it says "It is a time of trouble for Jacob, but out of it he shall be saved" (Jer 30:7). At that time all the souls in "guf" shall be used up, and will need to be renewed. All the kings of the Earth will gather in the powerful city of Rome. Then God will rain on them fire and hail, until they will be completely destroyed, except those who never came. These will begin to make new wars. From that time the Messiah will make himself known and round about him will be gathered many nations. The children of Yishmoyel will arrange all the people to war against Jerusalem.151

In conclusion we find this in the Zohar, Leviticus:

The sons of Yishmoyel will fight many battles in the world. The sons of Edom will gather against them. Some will come by land some by sea. They will even come near Jerusalem. One shall prevail over the other, but the Holy Land will not be delivered over to Edom. A nation from the end of the earth will rise up against the wicked Rome and fight against her for three months. Many nations will come to fight for Edom, but will be only delivered into the hands of that nation, until all the sons of Edom come against her from the ends of the Earth.

Then the Holy one will turn against them. As it says "A sacrifice in Bozrah, a great slaughter in the land of Edom" (isa43:6), and also "and He will take the ends of the earth that the wicked may be shaken out. He will eliminate the children of Yishmoyel from the Holy Land, and crush the power of the nations of the world, the remaining power being Israel.152

Concerning this period in the midrash Yalkut Shimoni on Isaiah 60 we find this:

"Rabbi Yitzhak said: The year that Melech HaMoshiach will be revealed, all the kings of the nations of the world will provoke each other. The king of Persia (now called “Iran”) will threaten the king of Arabia (now called “Saudi” Arabia) and because of this the king of Arabia will go to the king of Edom (USA-the west) for advice.

Afterwards the king of Persia will destroy [most of] the world. The remaining nations will be hysterical and frantic and fall on their faces and will be seized as if by “birth pains”.

And the people of Israel will be frantic and hysterical and they will say, where will we come and go? Where will be come and go?

And God will say to them: Do not fear my children, do not fear. All that I have done I did only for you. Why are you afraid? The time for your Redemption has come!

151 " Barashit119a
152 Zohar Vayicra 32
Concerning Egypt the prophet Ezekiel states:

" Thus says ADONY YHVH I will bring the sword upon you, and will wipe out from among you man and beast. The land of Egypt shall be desolate. A place of ruin, and they will learn I am YHVH ". (29:8)

"No foot of man shall pass through it, nor foot of beast will pass. It shall be uninhabited forty years. (29:11)

The prophet Daniel states:

"Egypt will not be a survivor " (11:42)

This may be a key point to gain understanding of the progression of events that lead to the times of the arrival of our righteous Messiah. As mentioned about the messianic revelation in the first part of this book, that the recognition of Hashem by all the nations of the world will come about by the wonders Hashem performs to Egypt. As Isaiah states:

"And it shall be a sign and a witness to YHVH TSYVAOT in the land of Egypt ". (19:20)

"Egypt shall know YHVH on that day ". (19:21)

Or as Ezekiel states:

" They will learn that I am YHVH ". (29:9)

It appears that Egypt will be destroyed, desolate forty years. Yet this is perplexing because as spoken of above the revelation of Hashem to the whole world will come about by the sign He performs in Egypt. As the prophet Isaiah States:

" On that day there shall be an alter to YHVH in the land of Egypt ". (19:19)

Commentators say concerning this that Egypt will become a zealous servant of Hashem. How can this be when " Egypt is desolate for forty years "? The depth of this was discussed in the beginning of this book, but this question is answered by the words of the prophet Isaiah, concerning Egypt:

" He shall smite and heal ". (19:22)

Now concerning this forty-year period of desolation, this may relate to the forty five-year disappearance of the Messiah that the sages talk about in the vision of Daniel spoken of before. This is what to expect if Israel were to fail to do repentance (tshuva). It may be that at this point if Israel does repentance, the world will then all know Hashem. If not, we may then be looking at another difficult period of forty-five years after the disappearance of the Messiah. After which he will reveal himself, then the healing of Egypt will occur and the revelation of Hashem to the
whole world, as spoken of above. With the help of Hashem, our repentance will come forth immediately and so will this revelation and there won't then be needed a forty-five year disappearance of the Messiah!

When will the Messiah come? In the Talmud in tractate Sanhedrin, we find the signs and timetable, there we learn that at the end of a seven-year cycle the Messiah will come. In the first year of this cycle there shall be war in one city, but not another. In the second year, there will be arrows of hunger. In the third year men, women, children, pious men and miracle workers will perish, and its students will forget the Torah. In the fourth year, there will be plenty and little. In the fifth year, there shall be plenty and man shall eat drink and rejoice and the Torah will return to its disciples. In the sixth year, heavenly sounds will be heard. In the seventh year, there will be wars at the conclusion of which the Messiah will come.153 Rabbi Yismoyal the Kohen Gadol also writes about this seven-year cycle in Safer Hachalot saying those strong in Torah will be tested. Those who are truly close to God will be few. The whole world will be saying come over to our way of thinking. By some a bat call (heavenly voice) will be heard saying "Do not fear, your merit will stand". In the 2nd year there will pass away some men who are strong in Torah. Men of Divine wisdom will give ruling of law from wisdom. But it is a generation of empty people. Its Rosh Yashiva and its shepherds are not proper. Many in this generation will die as they refuse to serve Hashem. Children will reject the way of their father for atheism. In the last year the Mashiach will be freed from prison.154

In Chesed to Avraham he teaches that we have a tradition which has been passed down that in the day there comes the Mashiach with the gathering of the exiles to Aretz Yisrael in that day there shall be 7000 Jews in Aretz Yisrael and in that day there shall be resurrected the Dead of the Land. Manachem Azaria of Moraco also says there will be only 7000 left in the Holy land in the Time of the coming of the Messiah. (Better that Israel returns to the ways of God and there will be millions still alive in the land on that day, as all is according to merit). And in that day there shall rise up walls of fire from Yerushalyim. In that day there shall be built the Holy Temple from precious stones and pearls. The resurrected dead shall be a new spiritual creation. The 7000 found alive in Aretz Yisrael will also become a new kind of creation with spiritual body like adam before the sin. Chanoach, Moshe and Eliyahu. They will fly in the air like eagles and they will enter the lower Gan Aden to learn Torah from the Mouth of Hashem. Those returning from exile will say "Why don't we have bodies and souls as these. The Mashiach will tell them "You stayed in Galut and they came to Aretz Yisrael to purify their souls. They were not (only) thinking about money and their bodies. They came here across the sea not caring how difficult life may be for them here. As their main concern was their spirituality and souls. Unlike you who value money and bodily desires, while your souls and spirituality is only secondary. So you are left in a physical state, mida neged mida (trait for trait). The resurrection in Aretz Yisrael will happen 40 years before that of other lands.155

Concerning Amon (Jordan) the prophet Jeremiah states:
" Amon shall become a desolate mound. Its villages shall be burnt with fire. Israel shall possess those who have possessed their possessions says YHVH ". (49:2)

153 Talmud Sanhedrin 96b
154 Safer Hachalot to Rabbi Yishmoyal
155 Chesed LAvraham
Concerning Damascus (Syria) Jeremiah states:

"Damascus shall be consumed in fire, no one shall live there ". (49:23)

All quotes of Rashi, Metsudat David, Ibn Ezra,Gra,Dat Sofrin, Mayanei Hayeshua, Radak,Dat Mikra can be found in various editions of the Micrat Gadolot Tanach