

Mashiach: a Teacher or a Warrior

(Why not both? Read on!)

Chiddushim* turned *B'ruch Shekivantis

Based upon Rav Shimshon Raphael Hirsch

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Note: This (on-going/ever-present) polemic AGAINST the over-emphasis on “flesh and blood,” the *Mashiach*, rather than placing the emphasis where it belongs, with our ONLY King, Redeemer, and Savior, HaShem, will continue to be developed and expanded until this “stiff-necked *ger*” is successful in his quest to change the *hashkafah* of the nation of priests (teachers of HaShem’s Torah) he has voluntarily joined, or (*after how many of his 120 years HaShem allows him*) he dies – which ever comes first. However, every once in a while (actually more often than should be able to be “apologized away” by *Yidden* who are “stiff-necked” – in my opinion – in their [mis]understanding of the Rambam’s 12th Principle, but...) this “stiff-necked *ger*” comes across a piece of Torah that verifies his understanding of HaShem’s “End Times” spokesperson, the *Mashiach*, and this “stiff-necked *ger*” will continue to bore his readers with Torah-facts until they either join him on his quest, or stop reading his e-mails. Either way, Rav Hirsch on *Bereshis* 49:11 verifies two separate *chiddushim* of this “stiff-necked *ger*,” changing them to “*b'ruch shekivatis*.” We “apologize” for failing (again) to “change the subject,” but if this “stiff-necked *ger*’s” conclusions are correct, then it is very much a possibility that this *hashkafah sheker* regarding “flesh and blood” could be a huge stumbling-block (if not the ONLY stumbling-block) preventing the “End Time Redemption” from ensuing. But if the “Coming of the *Mashiach*” is truly what *Yidden* want, then – in my opinion – *Yidden* have to get it straight who and what their leader of “flesh and blood” is, or – better – what he is NOT, in order to have their wishes fulfilled. It was the wrongly conceived desire for a “king of flesh and blood” that was rejected by both Gideon in *Sefer Shoftim*, and Shmuel *HaNavi* in *Shmuel Alef*, and – in my opinion – it is a wrongly conceived notion of what the *Mashiach* is to accomplish that is (partially, perhaps totally) preventing HaShem from sending Eliyahu *HaNavi* to announce the beginning of those “End Times.” In what follows several “*in my opinion*”s are changed to a *b'ruch shekivantis* by an understanding of Rav Hirsch on a portion of HaShem’s Torah that specifically refers to our “End Times” leader of flesh and blood, and if this understanding of Rav Hirsch does not alter some opinions regarding “flesh and blood,” then this “stiff-necked *ger*” probably has little chance of altering the long-held, but wrongly understood, *hashkafos* regarding *HaMashiach*. Oh well, it’s only the (unnecessary, but seemingly – because of wrong *hashkafos* – inevitable) Birth-pangs that precede the Redemption that this author is trying to avoid. But eventually *Klal Yisroel* will “hear” those first two commandments that HaShem Personally gave us at Sinai; eventually *Klal Yisroel* will “listen” to HaShem’s Voice and “understand” His Words, words that are echoed in what we say in our *davening* every day, and twice on Shabbos and *Yom Tov*: “**Other than You, we have NO king, redeemer, or savior.**” The free-will choice to listen/hear/understand HaShem’s commandments is being presented, by this “stiff-necked *ger*,” to all who will take the time to mull-over the teachings of the Sages he has quoted in his numerous writings, but just as he has been unable to make headway with Christians regarding the “dead Jew on a stick,” he

cannot force *Yidden* to open a box of Q-Tips, clean out their ears, and listen to the Voice of their ONLY King, Redeemer, and Savior as it rings throughout *Tanakh*. Enough. Let's get on with it.

I have written much (some would say *ad infinitum*) about the role of the *Mashiach* in HaShem's End Time Redemption of His people from their exile amongst the nations. I have stated clearly and often that the role of the *Mashiach* is primarily to be a teacher of HaShem's Torah (see *Hilchos Melachim* 4:10) as well a HaShem's spokesperson to announce and explain HaShem's miraculous Redemptive Process to the world (see *Devarim* 18:15-22; Ramban, *Devarim* 34:10-12; Rabbi Aryeh Kaplan, "Handbook of Jewish Thought," Chapter Eight, "The Prophets"). But most certainly the *Mashiach* is NOT to be either our king, redeemer, or savior, nor a conduit through which HaShem performs His miracles – which is either *shittuf*, or takes to concept of HaShem performing His miracles "*l'vado*" (alone) and turns it – in my opinion – into a game of mentally abusive gymnastics akin to a Christian trying to apologize-away their *na'arishkeit* about their belief that the G-d of Avraham is (*chas v'shalom*) One yet Three all at the same time.

Regardless of how our *Navi'im*, the Rambam, or ANY of the other *Meforshim* are [mis]understood, the *Mashiach* will not be our "king," but rather he will be a *nasi* – a human leader of HaShem's people; the *Mashiach* will not be a "redeemer," but rather one of those redeemed by HaShem; the *Mashiach* will not be a "savior," but rather one of those saved by HaShem; the *Mashiach* will not be a super-human miracle worker (either endowed with the "power" to perform miracles, or a conduit through which HaShem performs miracles), but rather a prophet who will (again, with emphasis) *announce and explain* the miracles HaShem will perform. Our Sages (that included *Navi'im*) when they codified the *Siddur* were perfectly clear when they incorporated into the *davening* the phrase, "**Other than You, we have no king redeemer, or savior.**" And then our Sages taught us how to apply this phrase in the sentence that follows it in the *Siddur*: "**From Egypt You redeemed us, HaShem our G-d, and from the house of slavery You liberated us ... the Sea of Reeds You split...**" This application should – if understood properly – dispel any thoughts of crediting Moshe with "redeeming us from Egypt, or "splitting the sea" and – in my opinion – if the Torah that our Sages taught is in the *Siddur* is applicable to Moshe, the greatest human-being who will ever live, how much more so is the lesson applicable to the *Mashiach*.

One teaching of the Rambam regarding the *Mashiach* has to do with our future "king of flesh and blood" leading *Klal Yisroel* to victory in the battles of the End Time's Wars¹. In my

¹ **Sanhedrin 20b** – R. Judah said: Three commandments were given to Israel when they entered the land: [i] to appoint a king, [*Devarim* 17:15; *Shmuel Alef* 8:1ff.] [ii] to cut off the seed of Amalek, [*Shmuel Alef* 25:19] and [iii] to build themselves the chosen house. [*Shmuel Alef* 12:10] While R. Nehorai [or 'R. Nechemiah'] said: This section [*Devarim* 17:14. "When you come to the land which the Lord your God gives you, and shall possess it, and shall live in it, and shall say, I will set a king over me, like all the nations that are around me." (*Yasher Koach*, R' Shimon Perez)] was spoken only in anticipation of their future murmurings, [It was not a command to appoint a king, but a prophecy that Israel would demand one; then, a king having been appointed, he would be subject to the laws stated in the section.] as it is written, And shalt say, I will set a king over me etc. [*Devarim* 17:14]

It has been taught: R. Eliezer said: The elders of the generation made a fit request, as it is written, *Give us a king to judge us.* [*Shmuel Alef* 8:6] But the *am ha-arez* [Lit., 'people of the land', 'rustics', Talmudic term for illiterate or vulgar people.] acted unworthily, at it is written, **That we also may be like all the nations and that our king may judge us and go before us.** [*Shmuel Alef* 8:20. *Thus the main purpose of the elders was to ensure law and order, whereas the 'am ha-arez thought chiefly of warlike expeditions.*]

Rambam, *Hilchos Melachim* 4:10. "All the lands that he conquers, belong to him. He may apportion them to his servants and solders as he desires and keep the remainder for himself. In all these matters, the judgment he makes is binding.

opinion this Rambam is misunderstood, and flies in the face of a clear teaching of HaShem's Torah (see *Devarim* 20:104 with the accompanying Rashi regarding the vanity of reliance on "flesh and blood"). This teaching of NOT relying on the strength of flesh and blood, or any of the accoutrements associated with human war-making, is echoed numerous times in *Tanakh*, and it was this concept that was – until Rav Hirsh – one of this author's *chiddushim*. Please consider the following *passukim* from *Tanakh* (many of which are included in the *Siddur*, and were carefully consider by this author BEFORE learning the forth-coming Rav Hirsch) regarding the *hashkafah sheker* of reliance on anyone or anything besides HaShem:

Yishayahu 31:1. Woe to those who go down to Egypt for help; and depend on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not to the Holy One of Israel, nor do they seek the Lord!

Hoshea 1:7. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

Zechariah 12:4. On that day, says the Lord, I will strike every horse with panic, and its rider with madness; and I will open my eyes upon the house of Judah, and will strike every horse of the nations with blindness ... 9. And it shall come to pass on that day, that I [the Lord] will seek to destroy all the nations that come against Jerusalem.

Tehillim 20:8-10. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fall; but we shall rise, and stand upright. Save, Lord; the King will answer us on the day when we call.

Tehillim 33:16-22. A king is not saved by a great army; a mighty man is not saved by great strength. A horse is a vain thing for safety; nor shall he save any by his great strength. Behold, the eye of the Lord is upon those who fear Him, upon those who hope in His loving kindness; To save their soul from death, and to keep them alive in famine. Our soul waits for the Lord; He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let your loving kindness, O Lord, be upon us, even as we hope in You.

Tehillim 147:10-11. He does not delight in the strength of the horse; He does not take any pleasure in the legs of a man. The Lord takes pleasure in those who fear Him, in those who hope in His loving kindness.

Mishlei 21:31. The horse is prepared for the day of battle; but safety comes from the Lord.

Daniel 11:40. And **at the time of the end** the king of the south shall push at him; and the king of the north shall come against him like a stormy wind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

This concept, that it is HaShem and HaShem ALONE Who determines the outcome of any battle, and threat, against His people is a concept that is accepted by virtually all *frum Yidden*.

"In all matters, his deeds will be for the sake of Heaven. His purpose and intent shall be to elevate the true faith (דת האמת) and fill the world with justice, destroying the power of the wicked and waging the wars of G-d. The purpose of appointing a king is only to execute justice and wage wars, as [*Shmuel Alef* 8:20] states: 'Our king shall judge us, go before us, and wage our wars.'"

Ben Avraham – Most assuredly the Rambam knew the Gemara in Sanhedrin 20b, he most assuredly knew that the reason that the "commoners" requested a king of "flesh and blood" was an improper request, yet – despite this knowledge of the opinion of our Talmudic Sages – the Rambam still quoted the "commoners" request as identifying one aspect of the "job description" of a king (of flesh and blood) of Israel, and – by proxy – the *Mashiach*. Why would the Rambam do this? Why would he quote this *passuk*, especially considering the judgment of the Sages about the *hashkafah sheker* of those "commoners" who made the request. It is this dilemma that I will be tackling in my next (and hopefully LAST) piece on *Mashiach Mishugas!*

However, when it comes to putting that *Emunas HaShem* into practice, the story is often different. Over Rosh Hashanah and Yom Kippur, this author paid close attention to the davening in the Machzorim, knowing full well the developing threat from Iran and their potential for a nuclear weapon. But it struck this author as odd that frum Yidden would place their hopes in the secular military of Israel (or the United States) rather than placing total trust in HaShem. Yes, yes, this author is aware of the Torah concept that we have to do all that we can from the human perspective, and that it is Hashem Who “picks up the slack.” However the stories in *Tanakh* about Gideon and 300 men, about David and Goliath, et al, should teach us that it is NOT the strength of a man, or many men that determines the outcome of a battle – but rather HaShem. But then this author noticed the many references to “the horse” as a “savior” in battle; and he recalled how a king (of flesh and blood) of Israel is forbidden by the Torah to corral too many horses. Then it dawned on me – the horse was the F-16 of its day; the horse was that accoutrement of war that almost assured the side that had the most of them would win; the horse could be analogous to the nuclear weapon of today.

I heard a recording of Rav Yisroel Riesman where Rav Riesman was responding to a statement by a child. The child was worried about Eretz Yisroel being hit by a nuclear weapon. Rav Riesman told the child (paraphrase), “I try to worry about the things I can control. The nuclear arsenals of countries that hate us is something that I leave it up to HaShem to deal with.”

Anyway, the strength of the horse was a *chiddush* – until now.

But, before Rav Hirsch, I would like to repeat some things that I have referenced before, and one of those “things” should have been seared into the minds of every *Yid* that *davens* regularly. Almost every day after *U'va L'Tzion* we read:

Tehillim 20:7. Now I know that the Lord saves His anointed [His *Mashaich*]; He will answer him from his holy heaven with the saving strength of his right hand.

Now consider the Radak on the above *passuk*:

Radak, *Tehillim 20:7* – “*Now I know.*” After G-d grants the salvation discussed in the previous verses, I will know that He is the Source of help and triumph.”

Also consider the following “End Times” prophecies and their explanations by our sages:

Zechariah 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your king comes to you; **he is just, and victorious; humble and riding on an ass, on a colt the foal of an ass.**

Rashi, *Zechariah 9:9* – ... just and victorious saved by the Lord. and riding a donkey This is a symbol of humility. and a foal of she-donkeys as in (Gen. 32:16) "and ten foals.

Michah 5:6. And the remnant of Jacob shall be in the midst of many people like dew from the Lord, like the showers upon the grass, that do not delay for man, nor wait for the sons of men.

Rashi, *Michah 5:6* – like dew sent by the Lord -which does not come to the world through man, and people do not ask for it, so **Israel will not hope for the help of man, but for the Lord.**

From the above *passukim* we learn that the *Mashiach* will not be a savior, but (again) one of those who will be saved by HaShem. We also see that eventually *Klal Yisroel* will cease to await “flesh and blood,” but rather will turn all of their attention to HaShem. The only question is, will it be today – after reading this piece – or after the “birth pains” that will have to precede

the End Times as long as (in my opinion) Klal Yisroel continues to wrongly emphasize “flesh and blood” rather than their Creator, their ONLY King, Redeemer, and Savior.

Rav Hirsch, Bereshis 49:11. “Ya’akov now envisions משיח. And how does he envision him? He sees the redeemer² of mankind, the conqueror of nations, riding not on a horse but on a young donkey.

“The donkey, as a beast of burden, always represents peaceful prosperity, peaceful national might, whereas the horse represents military power ... Jewish royal power is not to be represented by horses. Jewish kings are forbidden להרבות סוס (see *Devarim* 17:16³). The mitzvah of appointing a king applies only לאחר ירושה וישיבה, after the complete conquest and settlement of the land (see *Sanhedrin* 20b). Thus, the reason for appointing a king is *not* primarily for military purposes. This apparently was the sin of the people in Shmuel’s time: they demanded a king to lead them *in the defense of the country*. In the words of Shmuel’s reproof (*Shmuel Alef* 12:12):

ותראו כי נחש מלך בני־עמון בא עליכם ותאמרו לי לא כי־מלך ימלך עלינו
וה' אלקיכם מלככם

[And when you saw that Nachash, the king of the Ammonites, came against you, you said to me, No; but a king shall reign over us; when the Lord your God was your King.]

“For this reason the king who is destined to redeem Israel and mankind appears here riding on עירה, בני אתנו.

“In this picture of “the end of days,” two points stand out: the king of mankind does not ride on a horse but on a donkey: thus, he arrives as the emissary of *peace*. And he ties his animal to a *vine*. If one can tie an עיר, a lively and mettlesome foal, to a vine, it is a sign of tremendous development in nature (the vine is strong like a tree) and of unparalleled prosperity and abundance. *Abundance* of nature’s boundless blessing and *peace* in the world of mankind are the two signs that mark the end of days in the words of all the Prophets. As long as the animal of *peace* is not restored to its rightful place, the leaders of men persist in riding on horses of war; as long as animals are not tied to vines, we remain far away indeed from the awaited renewal of nature and of the world of man.

“Proof of the accuracy of our interpretation is found in Zechariah (9:9):

גילי מאד בת־ציון הריעי בת ירושלים הנה מלך יבוא לך צדיק ונושע הוא
עני ורכב על־חמור ועל־עיר בן־אתנות

‘Rejoice greatly, daughter of Tziyon; shout with joy, daughter of Yerushalayim. Behold your king is coming to you. צדיק and נושע is he.’

“*He is not a מושיע* [savior⁴]; he is not coming to *save* us, but to *teach* us, by his example, how we can be saved. He is a צדיק, a righteous man, and therefore נושע, he is saved. He is not a G-d [a “power”] who saves, but a man, whose whole power is in his righteousness, and for the

² “Ah hah!” the apologist cries out. “Even Rav Hirsch calls the *Mashiach* a ‘redeemer!’” Before the apologist gets too comfortable, he should finish this understanding of *Mashiach* by Rav Hirsch, and he should read another *chiddush* on the concept of why *Tanakh* refers to the *Mashiach* as a “redeemer” or “savior” by this author AFTER we finish with Rav Hirsch’s commentary.

³ **Devarim 17:16.** But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for as much as the Lord has said to you, You shall henceforth return no more that way.

⁴ ומבלעדיך אין לנו מלך גואל ומושיע – !!!

sake of his righteousness G-d will save him and help him to victory ... Finally, he is not a war hero; rather, רוכב על חמור, he brings peace and prosperity – that is what is signified by ‘חמור’ and then specially repeated in ‘on a foal, son of the she-donkeys ... כבס וגו’ – He [Yaakov] sees the last scion of Yehudah: his garment is red, but not with the blood of man⁵. Rather, the blood of grapes has colored his clothes.”

B'ruch Shekivanti!

Ben Avraham Chiddush

Please consider the following Torah sources regarding HaShem as our King, Redeemer, Savior, and the Rock of our salvation:

Yishayahu 44:6. Thus says the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God.

Siddur: “Other than You we have no king, redeemer or savior”

Devarim 32:3-4, 15, 18, 36-37. “Because I will proclaim the name of the Lord; ascribe greatness to our God. He is the Rock, His work is perfect; for all His ways are justice; a God of truth and without iniquity, just and right is He ... But Yeshurun became fat, and kicked; you have become fat, you have become thick, you are covered with fatness; then he forsook God who made him, and lightly esteemed the Rock of his salvation ... Of the Rock that fathered you, you are unmindful, and have forgotten God who formed you ... For the Lord shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left. And He shall say, Where are their gods, their rock in whom they trusted.”

Yishayahu 44:8. Fear not, neither be afraid; have not I told you from that time, and have declared it? You are My witnesses. Is there a God beside Me? Yes, there is no rock; I know not any.

Siddur, Shabbos, just before Ein Kelokeinu (Shmuel Alef 2:2; Tehillim 18:32): “There is none holy as the Lord; for there is none beside you; nor is there any rock like our God. For who is God but the Lord? Who is a Rock but our God?”

It seems perfectly clear that there is NO ROCK except for HaShem, yet the very *navi* who made that Torah Fact clear, *Yishayahu*, also states the following:

⁵ **Ben Avraham** – *Passukim* from the *navi Yishayahu* explain clearly Who will defeat the nations in the End Times War(s), Whose “garments” will be stained red with human blood; **Yishayahu 63:1-6.** “Who is this Who comes from Edom, in crimsoned garments from Bozrah? This One Who is glorious in His apparel, marching in the greatness of His strength? I who speak in righteousness, mighty to save. Why is Your apparel red, and Your garments like his who tramples in the wine press? ‘I have trampled the winepress Alone; and of the people there was none with Me; for I have trampled them in My anger, and trampled them in My fury; and their blood was sprinkled upon My garments, and I have stained all My clothing. For the day of vengeance is in My heart, and the year of My redeemed has come. And I looked, and there was none to help; and I was appalled that there was none to uphold; therefore My own Arm brought salvation to Me; and My fury upheld Me. And I trampled down the people in My anger, and made them drunk in My fury, and I poured out their lifeblood to the earth.”

Yishayahu 51:11. “Therefore the redeemed of the Lord shall return, and come with singing to Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away.” (See **Rav Soloveitchik** re: “the redeemed of the Lord,” NOT “the redeemed of the *Mashiach*,” and the **End Times Haggadah** that Rav Soloveitchik says will omit the *Mashiach* from the story! [**Just as Moshe was all but omitted from today’s Pesach Haggadah!**])

Yishayahu 62:12 “And they shall call them, The holy people, The redeemed of the Lord; and you shall be called, Sought out, A city not forsaken.”

Yishayahu 51:1-2. Listen to Me, you who follow after righteousness, you who seek the Lord; look to **the rock** from where you have been cut, and to the hole of the pit from where you have been dug. Look to **Abraham your father**, and to Sarah who gave birth to you; for he was only one when I called him, and blessed him, and increased him.

How can we reconcile the seeming contradiction? The answer to this, I believe, is the answer to all of the seeming vagaries regarding the words “king” “redeemer” “savior” *et al*, and once this is understood – and ONLY IF this is understood by the entire world (not merely *Yidden*) can we then understand the role of kings, redeemers, saviors, *et al*, of “flesh and blood,” in relationship to HaShem, our ONLY King, Rock/Redeemer, and Savior.

Regarding Avraham, how can he be referred to as a “rock”? The answer is found in the Written Torah, and is expounded upon by Rashi:

Bereshis 21:33. And Abraham planted a grove [an ‘eshel’] in Beersheba, and called there on the name of the Lord, the everlasting God. 34. And Abraham sojourned in the Philistines’ land many days.

Rashi, Bereshis 21:33 – an eishel Heb. עֵשֶׁל [There is a dispute between] Rav and Samuel. One says that it was **an orchard** from which to bring fruits for the guests at the meal, and one says that it was **an inn for lodging**, in which there were all sorts of fruits. We find the expression of planting (הִטִּיעָה) used in conjunction with tents, as it is written (Dan. 11:45): “And he will pitch (יִטִּי) his palatial tents.”- [from Sotah 10a, *Gen. Rabbah* 54:6] **and he called there, etc** By means of that “eishel”, the name of the Holy One, blessed be He, was called “God of the whole world.” After they would eat and drink, he would say to them, “Bless the One of Whose [food] you have eaten. Do you think that you have eaten of my [food]? [You have eaten of the food] of the One Who spoke and the world came into being!” - [from Sotah 10a, *Gen. Rabbah* 54:6]

Bereshis 24:5. And the servant said to him, Perhaps the woman will not be willing to follow me to this land; must I need bring your son again to the land from where you came? 6. And Abraham said to him, Beware that you bring not my son there again. 7. **The Lord God of heaven, Who took me from my father’s house, and from the land of my family, and Who spoke to me, and who swore to me, saying, To your seed will I give this land; he shall send his angel before you, and you shall take a wife for my son from there.** 8. And if the woman will not be willing to follow you, then you shall be free from this my oath; only bring not my son there again.

Rashi, Bereshis 24:7 – The Lord, God of the heavens, Who took me from my father’s house But he did not say, “and the God of the earth,” whereas above (verse 3) he said, “And I will adjure you [by the Lord, the God of the heaven and the God of the earth].” He said to him, “Now He is the God of the heaven and the God of the earth, because I have made Him familiar in the mouths of the people, but when He took me from my father’s house, He was the God of the heavens but not the God of the earth, because mankind did not acknowledge Him, and His name was not familiar on the earth.”

Thus we can understand that the reason Avraham can be called “rock” was because he TAUGHT the world about the True Rock, HaShem. And if we take this concept and apply it to our kings, redeemers, and saviors of “flesh and blood,” we can now see that the *Mashiach* is referred to as a king because he will TEACH us about our ONLY KING, HaShem; the *Mashiach* is referred to as a redeemer because he will TEACH us about our ONLY REDEEMER, HaShem;

and the reason Mashiach Ben Yosef and Mashiach Ben David are referred to as saviors is because they will TEACH us about our ONLY SAVIOR, HaShem.

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Got it? Now, PLEASE apply it! And for those readers who have not gotten the message regarding wrongly emphasizing “flesh and blood” until now, please correct any and all *Yidden* who *daven* so fervently, “Other than You, we have no king, redeemer, or savior,” and then, while leaving *shul*, say, “I can hardly wait for Melech HaMashiach to redeem us and save us!” (Or anything similar to this!)

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