

HaShem’s messengers, His “heroes” Are truly **NOTHING** when compared to Him

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The *Rashi* on *Shemos* 4:21 reads:

“When you go to return to Egypt You should know that with this intention you shall go, that you shall be *steadfast* [ArtScroll Chumash & Rashi: “a hero¹”] in My mission, to perform all My signs before Pharaoh, and you shall not be afraid of him.”

Each morning (hopefully) *Yidden* recite the following in the *Davening*:

Birchas HaShachar: “ALWAYS let a person be G-d-fearing privately and publicly, acknowledge the truth, speak the truth within his heart, and arise early and proclaim:

Master of all worlds! Not in the merit of our righteousness do we cast our supplications before You, but in the merit of Your abundant mercy. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, HaShem, our G-d, and the G-d of our forefathers – are not ALL the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom, and the perceptive as if devoid of intelligence? For most of their deeds are desolate and “the days”² of their lives are empty before You. (*Kohelles* 3:19) ‘*The eminence of man over beast is non-existent for all is vain.*’”

Each year on the *Shabbos* following *Tisha B’Av*, *Yidden* read the following *passuk* in the *Haftarah*:

Yishayahu 40:22 “It is He [HaShem] Who sits upon the circle of the earth, and its inhabitants are as grasshoppers; Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.”

One of the “grasshoppers” mentioned by *Yishayahu* was *Moshe Rabbeinu*. Another of the “grasshoppers” will be the *Mashiach*. And if the reader does not agree with this understanding of the *Navi*, then there is probably nothing that this *ger* will be able to do for him.

This author recently said to a rabbi, in a discussion on our “favorite” subject (*Mashiach Mishugas*) that the *Mashiach* is “nothing.” The preceding Torah Teachings (hopefully) clarify our statement. There will be a “king of flesh and blood” who will sit on the earthly throne of an ingathered Israel during the End Times; this “king of flesh and blood” will be a tzaddik, a chacham, a navi, and HaShem’s spokesperson/*meturgeman* during the process of HaShem redeeming us. And just as King David was “anointed,” – just as King David was a *Mashiach* – our End Time “king of flesh and blood” will also be a “*Mashiach*.” Our concern has been, and continues to be, the over-emphasis on the role of the *Mashiach* in our anticipated Redemption. If,

¹ *Birchas HaShachar*: “...are not all the heroes like nothing before You...?”

² Cf. “*Yemos* HaMashiach”?

when *Yidden* think about, or discuss, the Redemption, the End Times, the In-Gathering, the Rebuilt Temple, Universal Knowledge of HaShem, World Peace, et al, IF the being that comes to mind or escapes their mouth is the *Mashiach* rather than HaShem, THEN – in our opinion – a major change in their *hashkafah* is needed.

To be perfectly clear: if *Yidden* are awaiting a “grasshopper” to redeem them, if they are awaiting a “hero” who is NOTHING before HaShem, then

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P.S. Regarding Moshe “performing” miracles/signs/wonders, et al:

Consider the Ramban on the last *pasukim* of HaShem’s Torah, and whether or not Moshe should be credited with performing miracles:

Devarim/Deuteronomy 34:10 And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face; 11 in all the signs and the wonders, which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; 12 and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

The Ramban, Devarim 34:11 – IN ALL THE SIGNS. This is connected with the [preceding] verse, “*And there has not arisen a prophet since in Israel – in all the signs, etc.*” Or the verse may be stating that the Eternal knew Moshe face to face through the signs and wonders as they were all done with His Great Name [i.e., the Tetragrammaton], just as he said, “*...and He brought thee out with His Presence, with His great power.*”³

The Ramban, Devarim 34:12 – AND IN ALL THE MIGHTY HAND. This alludes to the division of the Red Sea concerning *which is said.... N*

WHICH MOSHE ‘ASAH’ (WROUGHT) – for he prepared and displayed it in the sight of all the people. It is similar to the expressions: (*Bereshis 12:5*⁴) “*and the souls that they had (‘asu’) gotten in Haran,*” (*Bereshis 18:7*⁵) “*and he hurried to (‘la’asoth’) prepare it,*” (*Devarim 5:15*⁶) “*(‘la’asoth’) to keep the Sabbath day.*” For Moshe did not *make the mighty hand and the great terror*, he merely arranged [that they be displayed by G-d], and for His sake they were wrought *in the sight of all Israel.*⁷

³ **Devarim 4:37.** And because He loved your fathers, therefore He chose their seed after them, and [He] brought you out, He himself being present, with His mighty power, out of Egypt

⁴ **Bereshis 12:5.** And Abram took Sarai his wife, and Lot his brother’s son, and all their possessions that they had gathered, and the souls that they had gotten in Haran; and they went forth to go to the land of Canaan; and to the land of Canaan they came.

⁵ **Bereshis 18:7.** And Abraham ran to the herd, and fetched a calf tender and good, and gave it to a young man; and he hurried to prepare it.

⁶ **Devarim 5:15.** And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out from there with a mighty hand and with a stretched out arm; therefore the Lord your God commanded you to keep the Sabbath day.

⁷ **“In the sight of all Israel” (Devarim 34:12)**

Shemos 17:6. Behold, I will stand before you there upon the rock in Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Shemos 40:38. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Devarim 31:7. And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and of a good courage; for you must go with this people to the land which the Lord has sworn to their fathers to give them; and you shall cause them to inherit it.

Yehoshua 3:7. And the Lord said to Joshua, This day will I begin to magnify you in the sight of

all Israel, that they may know that, as I was with Moses, so I will be with you... **4:14**. On that day the Lord magnified Joshua *in the sight of all Israel*; and they feared him, as they feared Moses, all the days of his life... **10:12**. Then spoke Joshua to the Lord in the day when the Lord delivered the Amorites before the people of Israel, and he said *in the sight of Israel*, Sun, stand still upon Gibeon; and you, Moon, in the valley of Ayalon.

Shmuel Beis 16:22. So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concubines *in the sight of all Israel*. [re: **Bamidbar 25:6**. And, behold, one of the people of Israel came and brought to his brothers a Midianite woman in the sight of Moses, and *in the sight of all the congregation of the people of Israel*, who were weeping before the door of the Tent of Meeting.]

Divrei HaYomim Alef 28:6. [**Messianic**] And he said to me, Solomon, your son shall build my house and my courts; for I have chosen him to be my son, and I will be his father. 7. And I will establish his kingdom forever, if he is constant to do my commandments and my judgments, as at this day. 8. Now therefore **in the sight of all Israel** the congregation of the Lord, and in the hearing of our God, ***observe and seek out all the commandments of the Lord your God; that you may possess this good land, and leave it for an inheritance to your children after you forever...*** **29:25**. And the Lord magnified Solomon exceedingly *in the sight of all Israel*, and bestowed upon him such royal majesty as had not been on any king before him in Israel.