

The truth is, we are NOT awaiting the *Mashiach* ... What?

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Ben Avraham – In my quest to augment HaShem’s role in the End of Day’s Redemption, and diminish that of His servant/messenger the *Mashiach*, I have been told that I *have* had an effect.

“Oh, Yonason,” I’ve been told, “you’ve taught me that maybe there is too much emphasis on the *Mashiach*! See I’ve changed. I used to say, ‘...Till that greatest joy, with the coming of our righteous *Mashiach*, A’mein.’ Now I’ve changed – because of you – to the phrase, ‘...’Till that greatest joy, when HaShem send our righteous *Mashiach*, A’mein.’ So, see, I’ve changed, and It’s all due to you!”

Well, I’m not comfortable with being the source of that change. Instead, I’d like to quote a source that changes my “concern” into a *b’ruch shekivanti*, Rav Shimon Schwab:

Excerpt from Rav Schwab “*On PRAYER*”

In the section of *Birchas HaShachar* were we read each morning: “***True, You are the first and You are last, and other than You there is no god,***” Rav Schwab writes:

“...At this point, I would like to emphasize – strange as it may sound – that we are not ‘hoping for *Mashiach*’; rather, **we are hoping for HaShem Yisbarach** Who will send *Mashiach*. As we say in the *Tefillah* for *geulah*: **‘we have no king, redeemer, or savior – other than HaKadosh Baruch Hu Himself.’** Our unceasing hope is that *HaKadosh Baruch Hu* will send us *Mashiach*, as He has promised us. We hope that more and more people will recognize *HaKadosh Baruch Hu* in the world and, consequently, *HaKadosh Baruch Hu* will send *Mashiach*.”

The retort from the current apologists might sound like this: “How can you say we are not hoping from the *Mashiach*?! It’s one of the Rambam’s Thirteen Principles, “I believe with complete faithfulness...” Yet we would like to ask a question: “How many of those we consider to be our Gedolim (and/or those reading this position paper) have actually read the Rambam’s entire introduction to *Perek Cheilek*, where we get those Thirteen Principles from?” ... The Rambam himself takes back from his own principle ... ! ...

Another quote from Rav Schwab, from his sefer “*On Prayer*,” regarding *Tehillim* 146, reads: “**Whose hope is in HaShem, his G-d** – whose thoughts are concentrated on HaShem, his G-d. He knows that his salvation can come only from *HaKadosh Bruch Hu*.

“In our Shabbos *Shacharis Tefillah* we say, אפס בלתיך גואלנו לימות המשיח, *Even when Mashiach comes, it will be only You Who will be our Savior*. Even *Mashiach* himself will be among those who are saved. We find him being called צדיק ונושע הוא, *He is a righteous person who will be redeemed (Zechariah 9:9)*. What we really mean when we say we are waiting for *Mashiach* is that we are waiting for *HaKadosh Baruch Hu* – אפס בלתיך גואלנו, *there is no redeemer but You*. In our times there is a great deal of talk about waiting for *Mashiach*, and it almost eclipses the real purpose of the *geulah*, that of the revelation of *HaKadosh Baruch Hu* in

the world. *Mashiach* will be the *sheliach* (messenger) of *HaKadosh Baruch Hu* to bring this about¹.

¹ We urge our readers to consider the following offerings from HaShem's Torah (one from the *Chumash*, two from the Prophets, one from the *Anshei Kenesses HaGedolah*) through which to understand Rav Schwab view:

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.** 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace to the nations; and **his dominion shall be from sea to sea, and from the river to the ends of the earth.**

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

"In all matters, his deeds will be for the sake of Heaven. His purpose and intent shall be to elevate **the true faith** (דַת הָאֱמֶת) 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.'"

Note by Rabbi Eliyahu Touger from, "**Maimonides, Mishnah Torah, *Hilchos Melachim U'Milchamoteihem (The Laws of Kings and Their Wars)***," Moznaim Publishing Corporation, New York: "as [I Samuel] states: 'Our king shall judge us, go before us, and wage our wars.' – It is interesting to note that, according to Sanhedrin 20b, this quote is taken from the words of the common people who "spoiled the tone" of the nation's request from Samuel."

Ben Avraham: "Our king shall judge us" "go before us" "and wage our wars"

Regarding: "Our king shall judge us" – the Urim and the Thummin

Shemos 28:30. And you shall put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goes in **before the Lord**; and Aaron shall bear the judgment of the people of Israel upon his heart before the Lord continually.

Bamidbar 27:21. And he shall stand before Eleazar the priest, who shall ask counsel for him according to the judgment of Urim before the Lord; at his word shall they go out, and at his word they shall come in, both he, and all the people of Israel with him, all the congregation.

Devarim 33:8. And of Levi he said, Let your Thummim and your Urim be with your Pious One, Whom you did test at Massah, and with Whom you fought at the waters of Meribah.

Shmuel Alef 28:6. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

Regarding: "go before us"

Shemos 32:1. And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together to Aaron, and said to him, Arise, make us gods, which shall go before us; and as for this Moses, the man who brought us out of the land of Egypt, we do not know what became of him.

Stone Chumash Commentary: אשר ילכו – **That will go [before us].** This is not to say that the people denied the omnipotence of HaShem, for the rest of the verse makes clear that they wanted a replacement for Moses, whom they described as the one who had brought them up from Egypt. Since they obviously knew all along that Moses was not an independent redeemer, but the messenger of God, they could not possibly have thought that Moses would be replaced by a pantheon of deities to the exclusion of HaShem. Rather, they **thought** that God assigns powers and responsibilities to subordinate powers, as it were. In their view, Moses was one such power [others were the pillars of smoke and fire that led the nation (Ramban; R' Bachya)]; now they wanted other such surrogates of God. **This philosophy, known as (שְׁתוּרָה), Partnership with God, is heretical, but it is not equivalent to idol worship (Maharsha to Sanhedrin 63a).**

Maharsha, Sanhedrin 63a – N

Bamidbar 21:5. And the people **spoke against God, and against Moses,** Why have you brought us out of Egypt to die in the wilderness?

Rashi, Bamidbar 21:5 – against God and against Moses They equated the servant with his Master. [Midrash Tanchuma Chukkath 19, Bamidbar Rabbah 19:21] **Why have you brought us up** Both of them [were considered] equal.

Saperstein Rashi Commentary – Tanchuma 19. This was an example of (Sanhedrin 63a), “Whoever **speaks** of G-d as if He has a partner is eliminated from the world (Nachalas Yaakov).

Nachalas Yaakov: Commentary on the Chumash by R’ Yaakov Loerderbaum (d. 1832 C.E.), Rabbi of Lissa in Prussian Poland. Famous Torah scholar and author of *Nesivos HaMishpat* and *Chavos Daas on Shulchan Aruch*.

Bamidbar Rabbah 19:21 – ... AND THE PEOPLE SPOKE AGAINST GOD, AND AGAINST MOSES (Bamidbar 21:5). They put the servant on the same level as his Master.

Ben Avraham: Please note the use of the words “said,” “thought,” “spoke,” and “speaks.” It seems that what we “say” can be held against us – especially when we are not clear with our words, and when those words could be misunderstood to suggest that HaShem has or needs a “partner” to accomplish His “desired” ends.

Regarding: “and wage our wars”

Devarim 20:1. When you go out to battle against your enemies, and see horses, and chariots, and a people more numerous than you, be not afraid of them; **for the Lord your God is with you**, who brought you out of the land of Egypt ... 4. **For the Lord your God is He who goes with you**, to fight for you against your enemies, to save you.

Rashi, Devarim 20:4 – For the Lord, your God... They are coming with the victory of flesh and blood, whereas you approach with the victory of the Omnipresent. The Philistines came with the victory of Goliath—What was his end? He fell, and they fell with him.

Shmuel Alef 8:1. And it came to pass, when Samuel was old, that he made his sons judges over Israel ... 4. Then all the elders of Israel gathered themselves together, and came to Samuel to Ramah, 5. And said to him, Behold, you are old, and your sons walk not in your ways; now **make us a king to judge us like all the nations.** 6. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed to the Lord. 7. And the Lord said to Samuel, Listen to the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. 8. According to all the works which they have done since the day that I brought them up out of Egypt even to this day, how they have forsaken me, and served other gods, so do they also to you ... 19. And the people refused to obey the voice of Samuel; and they said, No; but we will have a king over us; 20. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles ... **Shmuel Alef 9:19.** And Samuel answered Saul, and said, I am the seer; go up before me to the high place; for you shall eat with me today, and tomorrow I will let you go, and will tell you all that is in your heart ... **Shmuel Alef 10:17.** And Samuel called the people together to the Lord to Mizpah; 18. And said to the people of Israel, **Thus said the Lord God of Israel, I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all kingdoms, and from those who oppressed you;** 19. And you have this day rejected your God, Who himself saved you from all your adversities and your tribulations; and you have said to Him, Set a king over us ... **Shmuel Alef 12:11.** And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you from the hand of your enemies on every side, and you lived safe. 12. And when you saw that Nahash 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.

(**Shmuel Alef 11:1.** Then **Nahash** the Ammonite came up, and encamped against Jabesh-Gilead; and all the men of Jabesh said to **Nahash**, Make a covenant with us, and we will serve you. 2. And **Nahash** the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. 3. And the elders of Jabesh said to him [**Nahash**], Give us seven days’ respite, that we may send messengers to all the borders of Israel; and then, if there is no man to save us, we will come out to you.)

NOTE, please consider the following *passukim*, and the implications that they portend:

Devarim 4:27. And the Lord shall scatter you among the nations, and you shall be left few in number among the nations, where the Lord shall lead you. 28. And there you shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell. 29. But if from there you

shall seek the Lord your God, you shall find him, if you seek Him with all your heart and with all your soul. 30. When you are in distress, and all these things have come upon you, in the latter days, if you turn to the Lord your God, and shall be obedient to His voice.

Hoshea 3:4. For the people of Israel shall remain many days without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and without teraphim; 5. Afterwards shall the people of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Vayikra 4:22. When a ruler (*nasi*) has sinned, and done something through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty.

Yechezkel 37:21. And say to them, Thus says the Lord God: Behold, I will take the people of Israel from among the nations, where they have gone, and will gather them on every side, and bring them into their own land; 22. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, nor shall they be divided into two kingdoms any more at all; 23. Nor shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them in all their dwelling places, where they have sinned, and will cleanse them; so shall they be my people, and I will be their God. 24. And David my servant shall be king over them; and they all shall have one shepherd; they shall also follow my judgments, and observe my statutes, and do them.

Yechezkel 43:7. And he said to me, Son of man, behold the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the people of Israel for ever; and the house of Israel shall not profane my holy name any more, not they, nor **their kings**, by their harlotry, nor by **the carcasses of their kings** in their high places. 8. In their setting of their threshold by my thresholds, and their post by my posts, and only the wall between me and them, they have profaned my holy name by **their abominations** that they have committed; therefore I have consumed them in my anger. 9. And let them put away **their harlotry**, and **the carcasses of their kings**, far from me, and I will dwell in their midst for ever.

Yechezkel 45:16 (*Haftaras Parashas HaKodesh*). All the people of the land shall give this offering for **the prince** in Israel. 17. And it shall be **the prince's** part to give burnt offerings, and meal offerings, and drink offerings, at the feasts, the new moons, and the sabbaths, in all the appointed feasts of the house of Israel; he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to atone for the house of Israel ... 20. And so you shall do on the seventh day of the month **for everyone who sins in error or ignorance;** so shall you make atonement for the house. 21. In the first month, on the fourteenth day of the month, you shall have **the Passover**, a feast of seven days; unleavened bread shall be eaten. 22. And upon that day shall **the prince** prepare for himself and for all the people of the land a bull for a sin offering.

Zechariah 14:9. And the Lord shall be King over all the earth; on that day the Lord shall be one, and his name one.