

It is interesting – at least to this author – that Torah Observant Jews bust their heads day after day, trying to bring lesser-observant Jews closer to HaShem. All around the world Observant *Yidden* support *kiruv* organizations whose sole purpose is to “open the eyes and ears” of Jews who do not keep *Shabbos, kashrus, et al*, in the hopes that these lesser-observant Jews will come to the realization that the place for them is with HaShem and His Torah. We do understand that *kiruv* is a process, and that it needs to be approached with care and patience; but we also believe that during that process the Jew who is coming closer to HaShem and His Torah will have a “flash-bulb” moment when things suddenly fall into place, and the truth of HaShem, the Truth of His Torah is blatantly obvious to him. Perhaps in this paragraph we have answered our own question – Torah Observant Jews may be still engaged in the process, and have yet to experience that “flash-bulb” moment that completes the process.

This author has tried for ten years to

Zechariah 12:10

*“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and **they shall look towards Me**, regarding [he who] (those whom) the nations have pierced; and they shall mourn for him, as one mourns for an only son, and shall be in bitterness over him, as one who is in bitterness for his firstborn.”*

&

Mashiach Ben Yosef

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The *passuk*, in context, reads (Zechariah 12:9-11) “And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and **they shall look towards Me**, [because of] (regarding) [he who] (those whom) the nations have pierced; and they shall mourn for him, as one mourns for an only son, and shall be in bitterness over him, as one who is in bitterness for his firstborn. On that day there shall be a great mourning in Jerusalem, like the mourning of *Hadad-Rimmon* in the valley of Megiddo.”

Rashi understands the above *passukim* as follows: “(12:9) **I will seek to destroy** I will seek their destruction, and I will be exact in judging their iniquity. And our Sages (*Avodah Zarah* 4a) explained this verse as concerning merit. I will search in the books of their deeds; if they have merit, I will spare them; otherwise, I will destroy them. (12:10) **a spirit of grace and supplications** That it should come into their mind to supplicate Me, and they will be in My good graces. **a spirit** Talant in Old French, a desire. **they shall look to Me because of those who have been thrust through** Jonathan renders: *And they shall supplicate Me because of their wanderings. And they shall look to Me to complain about those of them whom the nations thrust through and slew during their exile. and they shall mourn over it* Over that slaughter. **as one mourns over an only son** As a man mourns over his only son. And our Sages expounded this in tractate *Sukkah* (52a) as referring to the Messiah, son of Joseph, who was slain. (11) like the mourning of Hadadrimmon in the Valley of Megiddon Hadadrimmon has no connection to the Valley of Megiddon. These are, rather, two cases of mourning. [The first is] like the mourning of Ahab the son of Omri, who was slain by Hadadrimmon the son of Tabrimmon in Ramoth Gilead, as it is stated (I Kings 22:36): “A cry passed through the camp.” That is the mourning [of Ahab.

The second case is] like the mourning of Josiah the son of Amon, who was slain by Pharaoh the lame in the Valley of Megiddon, as it is stated (II Chron. 35:25): ‘*And Jeremiah lamented for Josiah, and all the singing men and singing women spoke in their laments, etc.*’”

Succah 52a, regarding *Mashiach Ben Yosef*, reads – *And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart.* [Zechariah 12:12] Is it not, they said, an a fortiori argument? If in the future [*The time alluded to in the text cited.*] when they will be engaged in mourning and the Evil Inclination will have no power over them, [*So that levity is least to be expected.*] the Torah [*Sc. Scripture, in the statement ‘and their wives apart’.*] nevertheless says, men separately and women separately, how much more so now [*At the festivities of the Water-Drawing.*] when they are engaged in rejoicing and the Evil Inclination has sway over them. [*And undue levity is most likely.*]

What is the cause of the mourning [mentioned in the last cited verse]? [Zechariah 12:12] — R. Dosa and the Rabbis differ on the point. One explained, The cause is **the slaying of Messiah the son of Joseph**, [*The precursor of the Messiah ben David, the herald of the true Messianic age.*] and the other explained, The cause is **the slaying of the Evil Inclination**.

It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, **And they shall look upon Me** because **they have thrust him through, and they shall mourn for him as one mourns for his only son;** [Zechariah 12:10] **but according to him who explains the cause to be the slaying of the Evil Inclination, is this [it may be objected] an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep?** — [The explanation is] as **R. Judah expounded: In the time to come [The Messianic age.] the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread.** Both the former and the latter will weep; the righteous will weep saying, ‘How were we able to overcome such a towering hill!’ The wicked also will weep saying, ‘How is it that we were unable to conquer this hair thread!’ And the Holy One, blessed be He, will also marvel together with them, as it is said, *Thus says the Lord of Hosts, If it be marvelous in the eyes of the remnant of this people in those days, it shall also be marvelous in My eyes.* [Zechariah 8:6]

Judaica Books of the Prophets Commentary: “(Zechariah 12:10) **And I will pour out** – I will lavish upon the house of David, etc., the will to bring grace upon themselves and the will to offer supplication before Me (*Mezudas David*).

“**a spirit of grace and supplications** – That it should come into their mind to supplicate Me, and they will be in My good graces (Rashi).

“**a spirit** – a desire (Rashi). They will have a desire to pray to G-d.

“*Redak* explains: They will find favor in My eyes, and I will save them from the nations that come upon them.

“*Rabbi Joseph Kimchi* explains that they will find favor in the eyes of all men, and their supplications will be acceptable before Me (*Redak*).

“**as one mourns over an only son** – *As a man mourns over his only son. And our Sages expounded this in tractate Succah (52a) as referring to the Messiah, son of Joseph, who will be slain (Rashi).* The origin of the messiah son of Joseph is related in the *Zohar Hadash, Balak* (Israeli ed. 69a, earlier ed. 56a), where it is stated: On that day, when Abijah the son of Jeroboam died, a son was born to Abijah. That son was taken from the tribe of Jeroboam to the desert; and there they took one hundred and seventy men, all righteous, from the tribe of Ephraim, who were not guilty of the sin of Jeroboam. That messiah is descended from the son of Abijah. Concerning [that messiah] it is written (I Kings 14:13): ‘And all of Israel shall eulogize him and bury him.’

The meaning of this prophecy is concealed, in that it applies to its own time as well as the future. ‘For he alone of Jeroboam shall come to a grave, for there is found in that messiah a good

thing toward the Lord, the G-d of Israel, in the house of Jeroboam.’ This is that messiah, for he is a good thing toward the Lord.”

Judaica Books of the Prophets Commentary (continued): “In *Elijah Rabbah* (ch. 18), we read that the child whom Elijah revived was the messiah son of Joseph. Elijah requests that the widow make a small cake for him first, and then make a cake for her son. This is to show that in the ultimate redemption, he, Elijah, will come first, to gather the exiles, and the messiah will follow him.

“The account of the death of the messiah son of Joseph is found in various versions in *Ma’aseh Daniel* (*Ozar Midrashim*, p. 102), *Sefer Zerubbabel* (*Ozar Midrashim*, pp. 159-160), and *Midrash Psalms* 60:3. In this last Midrash, we are told that G-d will redeem Israel through the messiah son of Joseph, and the messiah son of David. As in the previous *midrashim*, the former is known as Nehemiah the son of Hushiel. In the war of Constantinople, he will be found dead outside Jerusalem; thereupon Israel will cry: ‘Give us aid from an adversary, and the salvation of man is vanity. Through G-d we will gather strength, and He will trample our enemies.”

If I am correct in my assertion, that we should understand the phrase, “*Other than You, we have no king, redeemer, or savior,*” then how do we understand that these words are indeed used to refer to flesh and blood in *Tanakh*? How are we to understand the above Midrash that tells us that “G-d will redeem Israel through the messiah son of Joseph and the messiah son of David”? The answer is alluded to in the words of Moshe Rabbeinu as found in *Sefer Devarim*. Moshe spends this entire Sefer giving 100% of the credit to HaShem for the Exodus from Egypt, as well as the miracles associated with that redemption. Thus even though Moshe may be referred to in the Meforshim as a “king,” “redeemer,” and/or “savior,” his teachings make it clear that he was a “savior” who was sent by HaShem N

Please note Perhaps this is why the *Mashiach* is not referred to as a “*melech/king*” in the End Times, but rather as a “*nasi/prince*”? See *Haftaras Parashas HaChodesh* (*Yechezkel* 45:16-46:18). 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.

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 בלתי 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** (תורת 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.'"

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 (שיתוף), Partnership with God, is heretical, but it is not equivalent to idol worship (Maharsha to Sanhedrin 63a).

Maharsha, Sanhedrin 63a – N

Adon Olam : “After all has ceased to be, He, the Awesome One, will reign alone.”

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.**)

ואחרי ככלות הכל, לבדו ימלוך נורא

Birchas HaShachar, Atah (*Melachim Beis* 19:15): "... [Y]ou are the God, You alone, of all the kingdoms of the earth; You have made heaven and earth..."

אתה הוא האלקים לבדך לכל ממלכות הארץ. אתה עשית את השמים ואת הארץ

Pesukei D'Zimrah (*Tehillim* 148:13): "...for His name alone is/will have been exalted..."

כי נשגב שמו לבדו

This theme, of HaShem alone being exalted in the End of Days, is echoed twice in the space of seven *passukim* in the *Navi Yishayahu* (2:11, 17[-18]):

"The lofty looks of man shall be brought low, and the arrogance of men shall be brought low, and the Lord alone (לבדו) shall be exalted in that day ... And the haughtiness of man shall be bowed down, and the arrogance of men shall be brought down, and the Lord alone (לבדו) shall be exalted in that day. [And the idols he shall completely abolish]."

Pesukei D'Zimrah, Baruch (*Tehillim* 72:18): "Blessed be the Lord God, the God of Israel, Who alone does wonders."

עשה נפלאות לבדו

Pesukei D'Zimrah, Atah Hu (*Nechemiah* 9:6): "It is You alone, HaShem, You have made the heavens ..."

אתה הוא יקוק לבדך אתה [לבדך] עשית את השמים

Pesukei D'Zimrah (*Shabbos*) (*Tehillim* 136:4): "To Him Who alone does great wonders; for his loving kindness endures for ever."

לעשה נפלאות גדלות לבדו

Pesukei D'Zimrah (*Shabbos*) *Neshmas* [Also found in the *Pesach Haggadah*]: "To You alone (לבדך) we give thanks. Were our mouths as full of song as the sea, and our tongue as full of joyous song as its multitudes of waves, and our lips as full of praise as the breath of the heavens, and our eyes as brilliant as the sun and the moon, and our hands as outspread as eagles of the sky and our feet as swift as hinds – we still could not thank You..."

Ben Avraham – Our question is, where can we find room in our mouths to long for, await, thank, et al, one of His "messengers" when we say the above words every Shabbos, every Yom Tov, and – especially – in the Pesach Haggadah when we go out of our way to write Moshe OUT of the narrative?

Birchas Krias Shema, L'Keil: "For He alone effects mighty deeds ... is Lord of wonders."

כי הוא לבדו פועל גבורות ... אדון הנפלאות

Birchas Krias Shema, T'heilos (*Shemos* 15:11): "Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, fearful in praises, doing wonders?"

מי כמכה באלם ... מי כמכה ... עשה פלא

Now, once more consider this theme of exalting His acts, His wonders, and **His glory**, is found in *Pesukei D'Zimrah* (*Divrei HaYomim Alef* 16:8-36):

“...[D]eclare His name, make His acts known among the peoples ... speak of **His wonders** ... you who seek HaShem ... Remember **His wonders** that He wrought ... Relate **His glory** among the nations, among the nations, among all the peoples **His wonders**.”

... קראו בשמו הודיעו בעמים עלילתיו ... שיחו בכל נפלאותיו

מבקשי יקוק ... זכרו נפלאותיו אשר עשה ...

ספרו בגוים את כבודו, בכל העמים נפלאותיו

Then consider the words of the *Navi Yishayahu*:

(42:8) “I am the Lord; that is my name; and My Glory (וכבודי) will I not give to another, neither My praise to carved idols.”

Is this not the same “glory” that was written of in His Torah:

(Bamidbar 14:22) “Because all those men which have seen My Glory (את־כבודי), and My miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to My Voice.”

Finally, consider a Ben Avraham *chiddush* on “My Voice,” which we believe is a reference to the first two commandments, heard by all of Israel at Sinai (as opposed to the other six-hundred and eleven commandments which were given by HaShem, but through Moshe):

(*Shemos* 20:1-3) “And God spoke all these words, saying, I am the Lord your God, Who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me.”

Now, if we have not made our point about HaShem doing His miracles alone, or the meaning of the term alone, please consider the following:

Each morning during *Shacharis*, *Yidden* learn from the *Navi Nechemiah* (9:6):

אתה הוא יקוק לבדך אתה [לבדך] עשית את השמים
It is You **alone**, HaShem, You [**alone**] have made the heaven

This lesson, that HaShem “**alone**” made the heavens and the earth, is a lesson that our Sages strive to emphasize in their commentaries on the first chapter of *Bereshis*. Rashi on *Bereshis* 1:5, “And God called the light Day, and the darkness he called Night. And there was evening and there was morning, **one day**,” reads:

one day According to the sequence of the language of the chapter, it should have been written, “the first day,” as it is written regarding the other days, “second, third, fourth.” Why did Scripture write “one”? Because the Holy One, blessed be He, was the only one in His world, for the angels were not created until the second day. [i.e., יום אחד is understood as ‘**the day of the only One**’] So is it explained in *Genesis Rabbah* (3:8).

Bereshis Rabbah 3:8 – R. Judan said: The day in which the Holy One, blessed be He, was One in His universe. This agrees with R. Johanan but not with R. Hanina. For R. Johanan said: The angels were created on the second day, as it is said, *Who layest the beams of Thine upper chambers in the waters, and it is written, Who makest the spirits Thine angels (Tehillim 104:3f.)*. R. Hanina said: The angels were created on the fifth day, [*Hence it was not on the first day only that God was unique and alone in the universe*] as it is written, *And let fowl fly above the earth (Bereshis 1:20)*, and it is written, *And with twain he did fly (Yishayahu 6:2)*. R. Luliani b. Tabri said in R. Isaac's name: Whether we accept the view of R. Hanina or of R. Jobanan, all agree that none were created on the first day, lest you should say, Michael stretched [the world] in the south of the firmament and Gabriel in the north, while the Holy One, blessed be He,

measured it in the middle; but I am the Lord that makes all things; that stretched forth the heavens alone (לִבְדִּי); that spread abroad the earth by Myself (me itti) (Yishayahu 44:24): mi itti (who was with Me?) is written; who was associated with Me in the creation of the world? [Cf. Bereshis Rabbah 1:3]

Bereshis Rabbah 1:3 – R. Tanhuma commenced with: *For Thou art great, and doest wondrous things, etc. (Tehillim 86:10)*. R. Tanhum b. R. Hiyya said: If a gourd has a hole even as small as the eye of a needle, all its air escapes; yet though man is formed with many cavities and orifices, his breath does not escape through them. **Who achieved this? Thou God alone (לִבְדִּי) (Tehillim 86:10)**. When were the angels created? R. Johanan said: They were created on the second day, as it is written, *Who layest the beams of Thine upper chambers in the waters (Tehillim 104:3)*, followed by, *Who makest the spirits Thine angels (Tehillim 104:4)*. [The former verse is interpreted as a poetic description of the dividing of the upper from the nether waters, which took place on the second day (Bereshis 1:6-8); and on the same day He created the angels, as is shown by the latter verse.] R. Hanina said: They were created on the fifth day, for it is written, *And let fowl fly above the earth (Bereshis 1:20)*, and it is written, *And with twain he did fly (Yishayahu 6:2)*. [Thus angels too fall within the category of beings that fly, and were created on the same day as all flying creatures.] R. Luliani b. Tabri said in R. Isaac's name: Whether we accept the view of R. Hanina or that of R. Johanan, **all agree that none were created on the first day, lest you should say, Michael stretched [the world] in the south and Gabriel in the north, while the Holy One, blessed be He, measured it in the middle; but I am the Lord, that makes all things; that stretched forth the heavens alone (לִבְדִּי); that spread abroad the earth by Myself (me itti) (Yishayahu 44:24): mi itti (who was with Me) is written: who was associated with Me in the creation of the world? Ordinarily, a mortal king is honored in his realm and the great men of the realm are honored with him. Wherefore? Because they bear the burden [of state] with him. The Holy One, blessed be He, however, is not so, but He alone created His world, He alone is glorified in His universe**. R. Tanhuma quoted: 'For Thou art great and doest wondrous things.' Wherefore? [I.e. wherein does His greatness lie?] Because 'Thou God art alone': Thou alone didst create the world. Hence, *IN THE BEGINNING GOD CREATED*.

These are the sources regarding Mashiach Ben Yosef. Now, please consider the following Torah sources which we feel compliment the above Torah Teachings:

Yirmiyahu 4:1-4 "If you will return, O Israel, says the Lord, return to Me; and if you will put away your abominations out of my sight, and do not waver, And if you swear, The Lord lives, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. For thus says the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, you men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn so that none can quench it, because of the evil of your doings."

Tehillim 146:3. "Do not put your trust in princes, nor in the son of man, in whom there is no salvation."

Birchas HaShachar ...

When taking out the Sefer Torah

ArtScroll Gemara Foot Note (Sanhedrin 97a): The Messiah was supposed to come at the end of the first four millennia (*Rashi*).

Yad Ramah explains that the Messiah could not possibly have come before the year 4,000, because the exile was decreed to last at least 172 years (see “The Date of the Redemption” note above). From that date on, the Messiah could come; but our sins have prevented him from doing so.

Maharsha maintains that the final two millennia are the “*Chevlei Mashiach*,” travail of the Messiah. At any time during this period it is possible for the Messiah to come and bring an end to our suffering.

Ben Avraham – Yishayhu 51:12. I, I myself, am He Who comforts you; who are you, that you should be afraid of a man who shall die, and of the son of man who shall be made as grass; 13. **And have forgotten the Lord your maker,** who has stretched forth the heavens, and laid the foundations of the earth....

Yishayahu 51:3. For the Lord shall comfort Zion; He will comfort all her ruins; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in there, thanksgiving, and the voice of melody. 4. **Listen to Me,** my people; and **give ear to Me,** O my nation; for **Torah shall proceed from Me,** and I will make my judgment for a light to the people. 5. My righteousness is near; **My Salvation** is gone forth....

“Chevlei Mashiach” The travail preceding the Messiah’s arrival:

The period immediately before the Messiah’s arrival is termed by the Sages as *Chevlei Mashiach*, *the travail of the Messiah*. During this time, the people will undergo suffering analogous to the travail of a woman in childbirth.

The Gemara below (97b-98a) records a view which maintains that, if necessary, the Jewish people will be “forced” to repent before the Messiah’s coming. According to this view, the purpose of the pre-Messianic travail is to force the Jews to realize that their only hope lies with their Father in Heaven and that they must repent to merit His salvation.

Ben Avraham – 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 hope 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.]

Bereshis 49:18. I have waited for **Your Salvation,** O Lord.

Shemos 14:13. And Moses said to the people, Do not fear, stand still, and **see the salvation of the Lord, which He will show to you today....**

Yishayahu 52:10. The Lord has made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see **the salvation of our God.**

Mashiach ben Yosef will, unfortunately, have to die in order to “fore” the Jews to give up hoping for salvation from a man, and to focus on HaShem as their only King, Redeemer, and Savior.

“Eventually we WILL get our act together”

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.

Ben Avraham – The “slaying of Mashiach ben Yosef,” and the “slaying of the yetzer hara” are but one in the same. When their “human redeemer” is killed, the Yidden will have no choice but to turn to HaShem, their True Redeemer. And when the righteous realize that their need for a human redeemer was but a justification for the fulfillment of the human desire for physicality, when they realize the “mountain” they have placed between themselves and HaShem, then they will weep. And the wicked, when they realize how simple the answer was, how all of their hopes should always have been to HaShem, they too will weep.

The IDEAL: We can, if we get out collective act together, bring about the Redemption, and forego the ‘birth pangs’ that will proceeded it, and also we will not have to lose Mashiach Ben Yosef (see our *chiddush*) ... N Prayer/Hope that Mashiach Ben Yosef will not have to die

REALITY: We will (unfortunately) have to wait for the date that is on HaShem’s calendar, when He will force the Redemption, Mashiach Ben Yosef will have to die, and we will have to experience the birth pangs that Chazal – even of their level – didn’t want to live through.

Now please consider the Torah of the **Rambam, Hilchos T’shuvah** (paraphrase): “*T’shuvah Shalaymah* is achieved when one is confronted with a similar situation and then passing the test that had been previously failed.”

It is a fact that there will be (and currently is) an over-emphasis on the Jewish Concept of the *Mashiach* by the nations who have co-opted our *Tanakh*. It is our position that Moshe was the prototype of the Over-Emphasized human “redeemer,” and he was frustrated to the point of having Eleazar teach these *Halachos* ... ! Klal Yisroel was prevented from enjoying “*Yemos HaMashiach*” during Moshe’s lifetime – and this was how the “vessel” that is Yisrael came to be *treifah*. We must purge the “vessel” by coming to the realization that a human “redeemer” cannot be compared to our True Redeemer – HaShem! This is why, in our opinion, that Mashiach Ben Yosef will have to die – so that we will give up on waiting for a human to “redeem” us, and to force us to do the *t’shuvah shalaymah* required so that the *Geulah* can commence.

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

Cf. **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.**

Cf. **Tehillim 20:7**. Now I know that the Lord saves his anointed (*can be understood to be referring to Klal Yisroel as His Mashiach!*); he will answer him from his holy heaven with the saving strength of his right hand.

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.**”

Cf. **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.

We need to do *t'shuvah shalaymah* for the over-emphasis on Moshe, and we need to learn the lesson, and not repeat the mistakes of the past, by over-emphasizing the *Mashiach*.

Shemos 4:10. And Moses said to the Lord, O my Lord, I am not eloquent, neither yesterday nor the day before, nor since you have spoken to your servant; but I am slow of speech, and of a slow tongue. 11. And the Lord said to him, Who has made man's mouth? Who makes the dumb, or deaf, or the seeing, or the blind? Is it not I the Lord? 12. Now therefore go, and I will be with your mouth, and teach you what you shall say. 13. And he said, O my Lord, send, I beseech you, by the hand of him whom you will send.

Rashi, Shemos 4:13 – with whom You would send-With whom You are accustomed to sending, and this is Aaron. Another explanation: With someone else, with whom You wish to send, for I am not destined to bring them into the land [of Israel] and to be their redeemer in the future. You have many messengers.

Thus the lesson should be understood that the Redeemer is HaShem, and His messengers are too many to be killed, too many to think that His plans can be thwarted by killing any single one of them. We believe this is the lesson that we will learn with the tragic death of *Mashiach ben Yosef* (*Zechariah 12:10*):

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look towards Me, regarding him whom the nations have pierced; and they shall mourn for him, as one mourns for an only son, and shall be in bitterness over him, as one who is in bitterness for his firstborn.”

This is augmented by *Tehillim 20:7-10*:

“**Now** I know that **the Lord saves his anointed**; He will answer him from his holy heaven with the saving strength of His right hand. Some [*the nations*] trust in chariots, and some [*those same nations*] in horses; but we [*those with hashkafah emes*] will remember the name of the Lord our God [*and that He is our ONLY King, our ONLY Redeemer, our ONLY Savior*]. They [*the nations*] are brought down and fall; but we [*uplifted by HaShem*] shall rise, and stand upright. Save, Lord; the King [*Redeemer and Savior*] will answer us on the day when we call [on the day we call to Him in Truth (see *Tehillim 145:18*²)].”

² **Tehillim 145:18.** The Lord is near to all those who call upon him, to all who call upon him in truth.