

THE END OF TIMES

The Coming Redemption

A song, Psalm of Assaf, Do not keep silence, O G-d, do not hold your peace, and be still, O G-d. For your enemies are making a tumult, and those who hate you have lifted up their head. They take clever counsel against your people, and they advise against your hidden ones. They have said, come let us cut them from being a nation, that the name of Israel will be remembered no more. Because they conspire together, they have made a pact against you...

(Psalms 83:1-6)

THE END OF TIMES

THE COMING REDEMPTION THE PROPHECIES OF THE TIMES WHEN MASHIACH WILL ARRIVE

“For I will gather all the nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go into exile, and the residue of the people shall not be cut off from the city”. (Zechariah 14)

R. Shimon Bar Yochai lifted up his hands and wept. 'Woe,' he said, 'to him who will live at that time! Yet fortunate he who will live at that time! When the Holy One comes to visit the "Hind" (Israel), he will examine who it is that remains loyal to her at that time, and then woe to him who shall not be found worthy, and of whom it shall be said, "I looked and there was none to help" (Isa. 22, 23)- Many sufferings shall then befall Israel. But fortunate he who will be found faithful at that time!

(ZOHAR, Shemot, 7a)

R. Abba quoted here the verse "Who is this that comes from Edom, with dyed garments from Bozrah?" (Isa. 68). 'G-d', he said, 'will one day put on garments of vengeance to chastise Edom for having destroyed His house and burnt His Temple and driven the Community of Israel into exile among the nations. He will wreak vengeance on them until all the mountains are full of the slain of the nations, when he will summon all birds of the air and the beasts of the field and they shall feast on them, the beasts twelve months and the birds seven years, and the earth shall not bear the stench thereof. G-d shall come from Bozrah, because from there the world's hosts went forth to war against Jerusalem, and they began to burn the Temple, and the children of Edom threw down the walls and destroyed the foundations. G-d will be "glorious in his apparel", His robes of vengeance, and "marching in the greatness of his strength". Said the Israelites to Isaiah. "Who is he that shall do all this?" He replied: "I that speak in righteousness, mighty to save". And why all this? Because "for his sister a virgin that is near unto him, which hath had no husband", to wit, for the Community of Israel who does not belong to the portion of Esau, for her He may be defiled, to wit, in those garments of vengeance with which He will stain himself among all those hosts.'

(Zohar, Emor 89)

G-d favors the pursued (Kohelet 3:15)

G-d will yet avenge the blood of the pursued from their pursuers. If a tzaddik pursues a tzaddik, G-d will seek the pursued. If an evildoer pursues an evildoer, or if an evildoer pursues a tzaddik, G-d will seek the pursued. On the same principle even if a tzaddik pursues an evildoer G-d will seek the pursued. We see this from history. Hevel was meek and Cain, aggressive, as we know from their eventual roles. Therefore, G-d turned to Hevel and to his sacrifice and not to Cain and his. Noach was pursued by his contemporaries; Scripture (Bereshit 6:8) records, "Noach found favor in the eyes of G-d." Avraham was pursued by Nimrod; we are told (Nechemia 9:7), "You are the Lord G-d who chose Avrom." Yitzchak was pursued by the Plishtim; Scripture reports the king of the Plishtim telling him (Toldot Bereshit 26:28), "We saw that G-d was with you." Yaakov was pursued by Esav; the passuk (Tehillim 135:4) records, "G-d chose Yaakov, Israel for His special treasure." Yoseph was pursued by his brothers; Scripture (Vayeshev, Bereshit 39:2) records, "G-d was with Yoseph and he became a successful man." Moshe was pursued by Paroh; Scripture calls him (Tehillim 106:23), "Moshe, His chosen." Israel is constantly pursued by the goyim.

Of them the Torah writes (Ree, Dvarim 14:2), "G-d chose you to be that people who is His special treasure." This is true even among animals. The ox is pursued by the lion, the sheep by the wolf, the goat by the leopard. G-d asks for korbanot only from the pursued: the ox, the sheep, and the goat. (Midrash Tanchuma Emor 9)

A person should always be among the pursued, not the pursuers, for there is no more consistently pursued among birds than pigeons and doves, and these alone among all the birds G-d chose for sacrifices in the Bet ha Mikdash. (Bava Kamma 93A)

“The Sages and prophets did not yearn for the Messianic Era in order that [the Jews] rule over the entire world, nor in order that they have dominion over the gentiles, nor that they be exalted through them, nor in order that they eat, drink and celebrate. Rather, their aspiration was that [the Jews] be free to involve themselves in Torah and its wisdom, without anyone to oppress or disturb them, and thus be found worthy of life in the World to Come”. (Rambam Mishne Torah, Laws of Kings)

“It will be very difficult to remain firm in faith, and not be misled by everyone’s mistaken beliefs in the pre Messianic era. At that time, many who call themselves religious leaders will preach falsehood. A group like ours, where people gather together, thirsting for G-d’s word, will no

longer exist. There will be some truly religious individuals, but they will be very few and far between. Rabbi Nachman then quoted the verse: “Write this as a record in a book” (Exodus 17:14). In days to come let people know that there was someone who already predicted this. Then they will know and be encouraged in their faith” (Rabbi Nachman of Bresslov [1772-1810], Sichot Ha Ran 126)

“This is the actual time of the “footsteps of Mashiach”. It is imperative for every Jew to seek his fellow’s welfare- weather old or young- to inspire the other to teshuva (return to G-d), so that he will not fall out, G-d forbid, of the community of Israel who will shortly be privileged, with G-d’s help to experience complete redemption. (Rabbi Joseph Yitzchak of Lubavitch as brought in Hayom Yom)

“It is known that the culmination and fulfillment of creation will take place in the days of Mashiach, and particularly, after the resurrection of the dead. It was for this reason that the world was initially created” (The Alter Rebbe, Tanya ch. 36)

“Rabbi Elazar was asked by his students: what will a man do to be spared from the pains of the arrival of the Mashiach? Let him occupy himself with the Torah and let him perform acts of kindness” (Talmud Sanhedrin 98a)

“Redemption is dependent on faith. The root cause of the exile is simply a lack of faith” (Rabbi Nachman of Bresslov, Likute Moharan 7:1)

“Even a person who attains a certain level of religious insight and understanding must take good care to ensure that the perception he has is suffused with faith. Intellect alone is not something to rely upon” (Rabbi Nachman of Bresslov, Likute Moharan 24:6)

“For I will gather all the nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go into exile, and the residue of the people shall not be cut off from the city”. (Zechariah 14)

“For behold, the day is coming, burning like an oven when all arrogant and evildoers will be straw. And the Day that is coming shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But to you who fear My name, the sun of righteousness shall arise with healing in its wings. And you shall go out and leap like calves from the stall. And you shall tread down the wicked for they shall be ashes under the sole of your feet on the Day I do this, says the Lord of Hosts.” (Malachi 3,19-22)

“If man occupies himself with the study of Torah and acts of kindness and so awakens the Divine attribute of mercy, then when he is, G-d forbid, in trouble, the Holy One Blessed be He, Himself will hear his case and extend His Kindness to him. So the person will surely be saved”. (Chafetz Chaim, Achavat Chesed)

“He who seeks to cover up his transgressions will not succeed, but he who confesses and abandons his evil actions, You (G-d) will have mercy on him”. (Proverbs 28:13)

“You will arise and have mercy on Zion for it is time to favor her, for the time has come” (Psalms 102:14) ...“Jerusalem will be rebuilt when the Jewish people desire it to the maximum, taking pleasure in her and favoring her stones and dust”. (Rabbi Yehuda ha Levy, The Kuzari 5:27)

Every nation and kingdom that oppressed the Jews will see their rejoicing during the times of the Mashiach and be upset. Each will die and never return to the world. However, every nation and kingdom that didn't oppress the Jews will see their rejoicing and become their farmers and vinedressers. (Tana DeVe Eliyahu, ch 22)

INTRODUCTION

WHAT REALLY COUNTS IN LIFE

In the Torah, (Deuteronomy 10:12) Moshe exhorts all Jews with the following words: "And now Israel, what does G-d, the Lord ask of you, but to fear The Lord, your G-d". In the Bible, King Salomon finishes his work Koheles with the following idea: "The end of the matter, all having been heard, fear G-d and keep his commandments because that is the whole human being". We know that King Salomon was the wisest man that ever lived as well as one of the wealthiest, lacking no material pleasure that his heart could desire. When King Salomon tells us that at the end of one's life, the only thing that matters is to fear the Creator and to do His Will, we must humbly try to take his advice, and especially nowadays when we form part of a society with great wealth, that pursues only material objectives, and that doesn't realize that they have no lasting value.

THE PERILS OF A WEALTHY SOCIETY

Rabbenu Bachya Ibn Paqudda, of blessed memory, wrote the book Duties of the Heart, around nine hundred and fifty years ago. He informs us, that the man who has great wealth falls prey to it, and although, people tend to view wealth as an unequivocal blessing from G-d, nevertheless for the wealthy man, wealth brings many perils. Let us

quote what the Rabbi says (Chap. 4, Gate of Humility): “The sign that wealth is actually a vengeance from G-d, is that its owner is always involved in seeking pleasures and is too busy to fulfill his obligations to the Creator and to other people, both of which he is indebted to. He forgets the true owner of the good he has received, and doesn’t realize he should serve The Creator for this good, as it is written (Isaiah 22,13): “Here’s joy and gladness...Let us eat and drink because tomorrow we will die”, and it is also written (Isaiah 5,12): “There was musical instruments and wine banquets and the works of the Lord They did not pay attention to”. And this is what constitutes vengeance in the form of a blessing”.

THE TRAP OF MATERIALISM

“Jewish wealth is not houses and gold. The everlasting Jewish wealth is: To be a Jew who keeps Torah and mitzvot, and bringing into the world children and grandchildren who keep Torah and mitzvot. (Rabbi Joseph Yitzchak of Lubavitch as brought in Hayom Yom)

Rabbi Bahya Ibn Paqudda further describes the process by which people fall prey to the excesses of materialism (Gates of Abstinence, Chapter 2): “It is known that the dominance of desire over intellect is the beginning of all sin and source of all tragedy. And the people do not turn to this world until they have before turned away from the Torah. And the evil instinct makes the person abandon the way of their forefathers which was that of material contentment, taking only from the world what is necessary for their basic needs and no more. The evil instinct leads the person to a lifestyle of indulgence and of the pursuit of wealth, to endear the person with this endless pursuit until the person drowns in the depths of the material sea. And his instinct obliges him to suffer the pains of the waves of this sea, and the world rules over him

blocking his ears and closing his eyes. There's not a single person that is not occupied with his own pleasures, to obtain them whenever possible and feasible. And this becomes the person's law and religion, thereby abandoning the true G-d, as it is written: "Your wickedness will punish you, your sins will rebuke you" (Jeremiah 2,19).

And there are the ones who do not get to obtain the pleasures they pursue, but their minds are always on them, and it's their only desire day and night, as it is written: "Evil he thinks on his bed, He plans on a path that is not good" (Psalms 36:5).

THE PERSON WASTES ALL HIS LIFE AWAY

All the person's years are engrossed on this pursuit, preventing the person from obtaining the true good that is in the world, too weary to attain it. The person loses with the merchandise he deals with. His soul diminished, he chooses evil, not knowing what he gives up, as it is written: "They exchanged their honor for the image of a bull that consumes grass" (Psalms 106:20).

And the person suffers from a growing addiction, and more and more the pressure from the loosing ways of the merchandise the person chose (his materialism) occupy his mind permanently, with ever newer forms of desire revolving in the person's heart. The closer the person gets to his goal, the further he gets from the light of truth that he abandoned, and the stronger the person's bond with his baser instinct.

In this way, darkness becomes thicker; this world grows in the person's mind, enchanting him. The person develops in this world at the expense of his mind which becomes wasted.

TWISTED VALUES

And in the end, he thinks that his wrong path is the right one, and his mistake is the correct way, finally he makes this his statute and his moral. And parents teach these ways to their sons and grandsons, the majority is led to follow these rules, and the leaders are zealous to keep these statutes. And the evil is rooted in everyone. And the houses are filled with vanity. And what was foreign becomes normal and acceptable and what is good becomes foreign. The person who is content with little is considered not to have fulfilled his duty.

WE COPY OUR NEIGHBORS AT OUR SOUL'S EXPENSE

And everyone does what he saw his neighbor doing, and he who is happy with less is considered a lazy person. And the one who does not wish to accumulate material things is considered short of mind and the one who is content with little is thought to be weak and the one who is all day accumulating wealth is thought to be industrious.

And for the sake of materialism, people unite or fight and for the rewards, they make the stomachs their G-ds, and their clothing is their torah and their ethical ideal is to increase the size of their house". (end of quote).

FEAR OF G-D

"For behold, the day is coming, burning like an oven when all arrogant and evildoers will be straw. And the Day that is coming shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch. But to you who fear My name, the sun of righteousness shall arise with healing in its wings" (Malachi 3:20)

Everyone must analyze his situation and contemplate how he wastes his life away trying to pursue everything that our society tells us to pursue, following values that are foreign to what G-d wants from us.

Jews have forgotten that to fear G-d is a commandment and one of the most important ones in the Torah. In this society, we are not supposed to fear but only to love. It is very noble to do things out of love, but what about respect? What about the fear of punishment that keeps us from listening to our base instincts? From stealing? From committing adultery? Have we not witnessed how sons and daughters disrespect the parents? Is not this a reflection of the way in which we behave towards The Creator of the World?

But the problem is that in a wealthy society, arrogance grows, wealth brings a sense of power and security that humans tend to overdo. The previous Rebbe of Lubavitch Joseph Yitzchak Schneerson, of blessed memory, remarked (Likute Dibburim II, 12): “When a man grows rich, he forgets who he is and what stock he stems from. In his eyes he is now wise, aristocratic and omniscient. Above all, as the verse says “the rich man answers with insolence” (Proverbs 18:23). His insolence grows at a grotesque rate”.

LET’S BE SIMPLE

“It is far better to have even simple minded faith than to believe in nothing at all. When your faith is simpleminded you may even believe certain things that are not true. But at least you will also believe in the truth. If you reject all simplemindedness you may end up rejecting everything and you will become totally cynical. Then you won’t even believe in the truth”. (Rabbi Nachman of Bresslov’s wisdom, 103)

The ways of our forefathers have stood the test of time. The principles and mitzvot to which they adhered to, kept families together, kept Jews within their faith. We in our arrogance, think that we know better, that the ways of the nations we try to emulate can lead us to better and happier lives. We should know better. We know what happened in Germany where Jews thought they would be better off by imitating the ways of the Germans.

MODERN PROPHECIES AS TOLD BY OUR HOLY RABBIS

Let us bring here from the book Sefer Zichronot, the words of the Maggid of kelm, of blessed memory, pronounced in 1871, in which prophetically he describes what would befall the Jews of Europe 60 to 70 years later. The Maggid said “The German doesn’t pursue the Jew in an arbitrary way. He doesn’t oppress the Jew when he reaches power. But it is as if his anti Semitism was a precept in some code of law, may heaven protect us. Due to this new Shulchan Aruch written by Geiger (an early Jewish German leader of the reform movement who wrote the Reform code of Jewish law), it will be decreed against us a new code of law by the Germans, in which the main law will be: “Kill even the best Jews, kill even the best Jews”. May G-d save us and protect us”.

Along these lines and also with prophetic insight, the Rabbi of Dvinsk, Reb Meir Simcha Ha Cohen, of blessed memory, twenty years before world war II said: “Modern man thinks that Berlin is Jerusalem, but the fierce storm of destruction will emanate from Berlin and leave but a scant remnant”.

FIFTY LEVELS OF IMPURITY

The Ohr ha Chaim ha Kadosh, Rabbi Chaim Benatar of blessed memory, who lived around 250 years ago, wrote that before the

arrival of the Mashiach, the Jews would enter into the 50th and worst level of impurity. As we know, the Jews in Egypt were at the 49th level of impurity before they were redeemed. And they had to leave quickly from Egypt for if they had entered in to the 50th level, G-d would not have redeemed them. The Ohr ha Chaim said that even though we will have reached the 50th level of impurity, G-d will redeem us in the merit of the Torah, and this merit we did not have before leaving Egypt. And what is the 50th level of impurity? The Ohr ha Chaim says that it is atheism, heresy, faithlessness, disbelief in our holy Torah and in our sages. We see how in the past years, these afflictions sadly have captured a great part of the Jewish people and only grow stronger every day. Thank G-d the opposite is also true. The number of Jews returning to the faith is also growing every day.

“Rabbi Yanai said: When you see that generations, one after the other curse and blaspheme G-d, then wait for the steps of the Mashiach, because it is written: (Psalms 89:52) “...Your enemies have insulted the footsteps of your Mashiach”, and immediately after that it is written (Psalms 89:53): “Blessed be The Lord for ever and ever” (Shir ha Shirim Rabba 2)

THE CHAFETZ CHAIM AND THE DISBELIEF OF OUR TIMES

The saintly Chafetz Chaim, of blessed memory lived in Europe until 1933 and saw the deterioration of the Jewish masses. He thus wrote: “Due to our many sins, in many places, religious observance today is on the decline and even on the verge of collapse. From their youth, children are pushed away from G-d's Torah -a situation that hasn't existed for years - If we investigate the causes of this situation, we will see that, among other factors, the prime cause is the weakening of faith in the eternal afterlife, in

reward and punishment, and in the coming of Mashiach, our righteous redeemer.

The Torah's promises and assurances have given generations of Jews the courage to bear distress and suffering and to be unshakeable in their religious commitment. This is what has enabled them and their children to die as martyrs, with a father preferring to see his son slaughtered before his very eyes in sanctification of G-d's name - thereby returning his pure soul to his Maker - rather than seeing him achieve the peak of [apparent] happiness if, G-d forbid, this means deviating from the way of Torah and mitzvot.

Today, however, as a result of our sins, the forces of evil have weakened the fundamentals of faith among the Jewish people. This applies to belief in reward and punishment and in all the promises of the prophets...Furthermore, some spurn the yoke of Heaven and make light of even the most serious matters, including those for which the Torah exacts the death penalty or excision, such as violation of Shabbat - regarding which the verse states, "The one who violates it will surely die" (Exodus 31:14) - or transgressing the laws concerning illicit sexual relations, such as the laws of immersion for a niddah, which are included among the forbidden unions listed in parashat Acharei Mot. (TZIPITA LISHUA)

"In previous generations, things went according to their proper order, and the entire Jewish people maintained its religious footing. Fathers transmitted the tenets of our faith to their children, and their children accepted all these teachings with love and devotion. This is according to the rules of derech eretz (courtesy and good conduct), which precede the Torah. According to these rules, young children should obey their parents' instructions. This is how our holy faith has been transmitted from generation to generation, from father to son, ever since the first generation of six

hundred thousand men over the age of twenty (plus women and children) stood at Mount Sinai. They saw everything with their own eyes, as the verse states, "...we have seen that G-d speaks to man, and [yet man] lives"(5:21)...

...Yet all the above applied when the foundations of faith and the roots of our belief were accepted readily and uncompromisingly, with no weakness in our faith in Torah and mitzvot. However, in these times, many rebel and desecrate the holy faith by disseminating a flood of books presenting immoral and "freethinking" views. They have nearly extinguished the pure flame of faith in the hearts of our youth, causing many to reject the tradition of their parents. They rely on their own judgment, which contradicts that of all previous generations. They despise those sages, scholars, and holy men of earlier generations who sacrificed their lives for the sake of each and every law of the Torah. Some even dare to criticize our teachers, the authors of the Mishnah and the Talmud, who attained the spiritual stature of angels. Woe unto us that our Sages' vision - that impudence will flourish in the generation of Mashiach - has been fulfilled in our generation. Naturally, it is impossible for parents to transmit their faithful tradition concerning the foundations of faith and the preciousness of Torah and mitzvot to children who spurn it". (Chafetz Chaim, Tzipita Lishua)

THE EVIL ONE CONCENTRATES ON THE LEADERS

In the holy book Toldot Yakov Joseph (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the Mashiach the evil inclination concentrates on the leaders and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

THE REASON FOR OUR EXILE AND SUFFERING

For once, let us try to attribute our misfortunes to the most honest and simple reason, the reason given to us by G-d, as it says in the prophecy of Ezekiel (39): “Israel went into exile because of their iniquity, because they were not faithful with me, therefore I hid my face from them, and gave them into the hands of their enemies, so they fell by the sword, all of them. According to their uncleanness and according to their transgressions have I done to them, and I hid my face from them”.

WE CAN ONLY WIN BY LISTENING TO G-D

Let us realize that G-d, Our Father only wants our good. Let us be simple and eliminate the sophistications that block our clear reasoning. Do you really think that by listening to G-d's word you will be missing out on something? Don't you realize that the mitzvot in Jewish Law are necessary breaks and restraints we need in order to control and balance our base desires, in order to lead happy lives? Do you really believe that we are smarter than our forefathers? They were more humble therefore they could learn from their fathers. But then again, since we are so well off, we do believe we know better.

THE ARROGANT MAN COMMITS IDOLATRY

Not for nothing it is written in the Talmud which is the Book of Oral Law put into writing one thousand five hundred years ago: “Rabbi Yochanan said in the name of Rabbi Shimon Bar Yohai: An arrogant person is as if he worships idols, for it is written, “Every haughty person is an abomination to G-d” (Proverbs 16:5), and it is also written, “Do not bring any abomination (idolatry) into your house” (Deuteronomy 7:26). Rabbi Yochanan said himself: The arrogant person is as if he reneged on the oneness of G-d, as it is

written: “Lest your heart grows proud and you forget G-d your Lord.” (Deuteronomy 8:14).

ON ACQUIRING HUMILITY BEFORE G-D

Listen to the words brought in the book Duties of the Heart concerning ways to acquire humility, (Gate of Humility, Chapter 5): “When a person considers his changing nature, when he considers how quickly death comes, how all his hopes and desires are cut off, how he must depart without any of his possessions which can not accompany him as provisions. When he imagines his face in the grave, without its luster, darkened, becoming full of worms, putrid, his physical beauty no more, increasingly emitting the odor of putrefaction. When these or similar thoughts enter the person’s heart, his soul will feel humbled and will not become proud or arrogant and will not aggrandize himself....”

And it is further written: “When the person realizes that he will have no excuse when the day of accounting comes, and how he will regret when the reward is given, the person will be humbled and his spirit broken, as it is written: “Behold, the day is coming, burning like an oven when all arrogant and evildoers will be straw” (Malachi 3:19).

And Rabbenu Yona, of blessed memory, wrote (Shaare Teshuva 2:23): “One who does not have constantly the day of death in mind, supposes that he has time and leisure to attain his ends. Our Sages of blessed memory have said: “One hour of repentance and good deeds in this world is worth more than all the life in the World to Come, and one hour of pleasure in the World to Come is worth more than all the life of this world” (Pirke Avot 4:22)

Hopefully, with G-d’s help, our hearts will open to receive the truth from the words of Torah that are brought in this booklet. The whole

purpose is to fear G-d, to know what the prophets tell us about the messianic times, so that we will hope and long for the coming redemption.

And now that we see that the fight for control of Jerusalem intensifies, that the sons of Ishmael (Muslims) grow increasingly hostile to Israel and that anti-Semitism intensifies once more in the world, we must contemplate thoughts of repentance so that G-d will find our hearts acceptable before Him. And G-d should accomplish on us what He communicated through the prophet Yoel (4:16-17): “And the Lord roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake. But the Lord will be a shelter for his people, and a stronghold for the children of Israel. Then you shall know that I am the Lord your G-d dwelling in Zion, My Holy Mountain”.

THE WAR OF GOG AND MAGOG

Rashi, one of the most important Rabbis who wrote his commentary to the scripture around 900 years ago, explains that the Battle of Gog and Magog will be G-d's revenge for all the evil perpetrated against the Jewish people throughout history. (Rashi on Ezekiel 38).

The Ramak (Rabbi Moshe Cordovero) of blessed memory, explains that in the final days the nations will make peace between themselves and arise to destroy the Jews because they have established their own kingdom (country), and that there will be terrible trouble.

The Midrash Vayosha says the following: “When the days of the Mashiach come, Gog and Magog will rise up against Israel. Gog will take all the nations along and will go up against Jerusalem”.

Metzudat David and Ibn Ezra say that the battle will also serve to rid the Jewish people of the sinners within it, that do not deserve to witness the good the Jews will receive then.

**PROPHECY ABOUT THE WAR OF THE FINAL DAYS AS
TOLD BY THE PROPHET EZEKIEL,
CHAPTER 38 AND CHAPTER 39
G-D IS AGAINST GOG TO PUNISH HIM**

“And the word of the Lord came to me, saying, Son of man, set your face against Gog, of the land of Magog, the chief prince of Meshech and Tuval, and prophesy to him and say, Thus says the Lord G-d; Behold I am against you, Gog, chief prince of Meshech and Tuval, and I will turn you and put hooks into your jaws, and I will bring you out and all your army, horses and horsemen, all of them in complete attire, a great company with buckler and shield, all of them handling swords, Paras, Kush and Put with them, all of them with shield and helmet, Gomer and all his bands, the house of Togarma of the far sides of the north, and all his bands, and many peoples with you. Be prepared, you and all your company that is assembled with you, and be a guard to them. After many days you will be called upon.

GOG COMES AGAINST ISRAEL

In the latter years you shall come against the land that is brought back from the sword and is gathered out of many peoples, against the mountains of Israel, which had been a continual waste, but it is now brought out of the nations and they dwell safely all of them.

You shall ascend and come like a storm, you shall be like a cloud to cover the land, you and all your bands and many peoples with you. Thus says the Lord G-d, It shall come to pass on that day, that things shall come into your mind, and you shall think an evil scheme and you shall say, I will go up to the land of the villages without walls; I will go to them that are at quiet, that dwell in safety, all of them dwelling without walls, and having neither bars nor gates; to take a spoil and to take a prey; to turn your hand against the waste places that are now inhabited, and against a people that are gathered out of the nations, that have acquired cattle and goods, and that dwell at the center of the earth. Sheva and Dedan and the merchants of Tarshish, with all its young lions shall say to you, Do you come to take a spoil? Have you gathered your company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil? .

THE ARMIES COME TO ISRAEL IN THE LATTER DAYS

Therefore, son of man, prophesy and say to Gog, Thus says the Lord G-d: In that day when my people Israel dwell safely, shall you not know it? And you shall come from your place out of the far sides of the north, you and many peoples with you, all of them riding upon horses, a great company and a mighty army, and you shall come against my people Israel, like a cloud to cover the land; it shall be in the latter days, and I will bring you against my land, so that the nations may know me, when I will be sanctified through you, O Gog, before their eyes. Thus says the Lord G-d, Are you the one of whom I have spoken in old times by my servants the prophets of Israel, who prophesied in those days for many years that I would bring you against them? .

THE PLAGUE FROM THE LORD

And it shall come to pass, on that day, When Gog shall come against the Land of Israel, says the Lord G-d, that my fury shall glare out. For in my jealousy and in the fire of my anger I have spoken saying, Surely in that day there will be a great quake in the land of Israel, and the fishes of the sea, and the birds of the sky, and the beasts of the field, and all creeping things that creep on the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him upon all my mountains, says the Lord G-d. Every man's sword shall be against his brother. And I will contend with him by pestilence and by blood; and I will rain down upon him, and upon his bands, and upon the many peoples that are with him, a torrential rain and great hailstones, fire and brimstone. Thus I will magnify and sanctify myself, and I will make myself known in the eyes of many nations, and they shall know that I am the Lord.

And you, son of man, prophesy against Gog, and say, Thus says The Lord G-d; Behold I am against you, O Gog, the chief prince of Meshech and Tuval; and I will turn you about, and entice you, and I will cause you to come up from the far sides of the north, and I will bring you against the mountains of Israel; and I will smite your bow out of your left hand, and I will cause your arrow to fall out of your right hand. You shall fall upon the mountains of Israel, you and all your bands, and the peoples that are with you; I will give you to the ravenous birds of every sort, and to the beasts of the fields to be devoured. You shall fall on the open field. For I have spoken it, says The Lord G-d. And I will send a fire on Magog, and among them that dwell securely in the coastlands, and they shall know that I am The Lord. So I will make my holy name known in the midst

of my people Israel; and I will not allow my name to be profaned anymore, and the nations shall know that I am The Lord, The Holy One in Israel.

THE BIG DAY OF THE LORD

Behold it comes and will be accomplished, says The Lord G-d; this is the day of which I have spoken. And they that dwell in the cities of Israel, shall go forth and shall set fire to the weapons, and burn both shield and buckler, bow and arrows, and the staves and the spears, and they shall make fire with them for seven years. So that they shall take no wood out of the field, nor cut down any of the forests, for they shall make fire with the weapons, and they shall spoil those that spoiled them, and rob those that robbed them, says The Lord G-d. And it shall come to pass, on that day, that I will give to Gog a burial place in Israel, in the valley of those that travel to the east of the sea. And it shall block the path to the travelers, and there shall they bury Gog and his entire multitude. And they shall call it the valley of Hamon Gog (the multitude of Gog). And for seven months shall the House of Israel bury them, that they may cleanse the land. And all the people of the land shall bury them, and it shall be a praise for them on the day that I shall be glorified, says The Lord G-d. And officers shall dispatch men to range the land and with rangers they shall bury those that remain above the earth to cleanse it. After the end of seven months they will make their search. And the rangers that pass through the land, when they see a human bone, then shall they set up a sign by it, until the buriers have buried the bone in the valley of Hamon Gog. And also the name of the city shall be Hamona, and in this way shall the land be cleansed.

THE FESTIVITY AFTER THE VICTORY OF THE LORD

And you son of man, thus says The Lord G-d, speak to every feathered bird and to every beast of the field. Assemble yourselves, and come, and gather yourselves for my festive meal that I prepare for you, a great feast upon the mountains of Israel, that you may eat meat and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And you will eat fat till you are full, and drink blood till you are drunk, of my feast that I have prepared for you. Thus shall you be filled at my table with horses and chariots, with mighty men and with all men of war, says The Lord G-d. And I will set My Glory among the nations, and all the nations shall see My Judgment that I have executed and My Hand that I have laid on them. And the House of Israel will know that I am The Lord Their G-d from that day onwards.

BECAUSE OF OUR SINS WE WERE EXILED

And the nations shall know that Israel went into exile because of their iniquity, because they were not faithful with me, therefore I hid my face from them, and gave them into the hands of their enemies, so they fell by the sword all of them. According to their uncleanness and according to their transgressions have I done to them, and I hid my face from them. Therefore, says The Lord G-d, Now I will bring back the captivity of Yaakov, and have mercy upon the whole house of Israel, and I will be zealous for My Holy Name. And they will get rid of their shame and of all their faithlessness with which they have been unfaithful to me, when they will dwell securely on their land, with none to make them afraid. When I have brought them back from the peoples, and gathered them from their enemies' lands, and I will be sanctified in them in the sight of many

nations. Then shall they know that I am the Lord their G-d, who caused them to be led into exile among the nations, but I have gathered them to their own land, and have left none of them there anymore. Nor will I hide my face from them anymore, for I have poured my spirit upon the house of Israel, says The Lord G-d”.

**PROPHECY ABOUT THE SAME WAR OF THE FINAL
DAYS AS TOLD BY THE PROPHET
ZECHARIAH, CHAPTER 14
THE NATIONS GO AGAINST JERUSALEM**

“Behold the day of The Lord comes when your spoil shall be divided in your midst. For I will gather all the nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go into exile, and the residue of the people shall not be cut off from the city.

THE REVENGE OF THE LORD

Then will The Lord go out and fight against those nations, as when He fought in the days of battle. And His feet shall stand on that day upon the Mount of Olives, which is before Jerusalem, on the east, and the Mount of Olives shall be split in the middle by a very great valley from east to west, and half the mountain shall be moved towards the north, and half of it towards the south. And you shall flee to the valley of the mountains, for it shall reach to Azel. And you shall flee like the day you fled from the earthquake in the days of Uzziah King of Yehuda. And The Lord My G-d shall come, and all the holy ones with you. And it shall come to pass on that day, that there shall be neither bright light nor thick darkness, but it shall be a special day called The Lord’s, neither day nor night, but it shall come to pass that at evening time, it shall be light. And on that day, living waters will come out of Jerusalem, half of them towards the

eastern sea and half of them towards the western sea. In summer and in winter it shall be.

THE LORD SHALL BE ONE AND HIS NAME ONE

And The Lord shall be King over all the earth, on that day The Lord shall be One and His Name One. All the land shall be flattened like the Arava from Geva to Rimmon south of Jerusalem, while she shall be lifted up, and shall remain in her place, from the gate of Binyamin to the place of the first gate, to the corner gate, and from the tower of Hananel to the King's winepress. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall dwell secure. And this shall be the plague with which the Lord will smite all the peoples that have fought against Jerusalem, their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it will pass on that day, that a great panic from the Lord shall be upon them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Yehuda shall also fight at Jerusalem, and the wealth of all the nations all around shall be gathered together, gold and silver and clothing in great abundance. And such shall be the plague that will afflict the horse and the mule, and the camel, and all the beasts that shall be in these camps, as this plague.

NATIONS WILL GO TO CELEBRATE SUCCOT

And it shall come to pass, that everyone that is left of all the nations that come against Jerusalem, shall go up from year to year to worship The King, The Lord of Hosts, and to keep the Holiday of Succot. And whoever does not come up of all the families of the earth to Jerusalem to worship The King, The Lord of Hosts, upon

them shall be no rain. And if the family of Egypt does not go up and does not come, then they shall have no overflow. This shall be the plague, with which The Lord will smite the nations that shall not come up to keep the Holiday of Succot. This shall be the punishment of Egypt, and the punishment of all the nations that do not come up to keep the holyday of Succot. On that day there shall be written upon the bells of the horses, Holy to The Lord, and the pots in The Lord's house will be like the basins before the altar. And every pot in Jerusalem and in Yehuda shall be sacred to The Lord of Hosts. And all those that offer sacrifices shall come and take them, and cook in them. And on that day there shall be no more merchants in the house of The Lord of Hosts.

PASSAGE FROM THE TALMUD (MAKKOT 24B) RELATED TO THE PROPHECIES OF ZECHARIAH.

On one occasion, Rabban Gamliel, Rabbi Eleazar ben Azariah, Rabbi Yehoshua and Rabbi Akiva were going up to Jerusalem (after the destruction of the second temple). When they reached Mount Scopus (and saw Jerusalem destroyed) they rent their garments. When they reached the Temple Mount, they saw a fox coming out of the place of the Holy of Holies, and they began to weep. Rabbi Akiva smiled. They asked him: "Why are you laughing?" And He replied: "And why are you crying?". They said: "A place about which it is written that no strangers may go in (only the High Priest) and now foxes walk through, shall we not cry?" Rabbi Akiva replied: "That's why I am laughing, because it is written: " I will put as witness, faithful witnesses, Uriah the Kohen and Zechariah (Isaiah 8:2). Now what is the connection between these two prophets? Uriah prophesied in the times of the first temple and Zechariah during the second temple. But this verse makes the prophecy of Zechariah dependant on that of Uriah. In

the case of Uriah it is written: “Therefore, because of you, Zion will be ploughed as a field” (Micha 3:12), and in the case of Zechariah it is written: “Old men and old women will again sit in the streets of Jerusalem” (Zechariah 8:4). Now as long as the prophecy of Uriah had not been fulfilled, I feared that the prophecy of Zechariah would not be fulfilled, now that the prophecy of Uriah has been fulfilled, for sure the prophecy of Zechariah will also be fulfilled”.

PROPHECY ABOUT THE SAME WAR OF THE FINAL DAYS AS TOLD BY THE PROPHET YOEL, CHAPTER 4 THE RETRIBUTION OF G-D

For behold, in those days, and in that time, when I shall bring back the captivity of Yehuda and Jerusalem, I will also gather all the nations, and bring them into the valley of Yehoshafat, and will enter into judgment with them there for my people and for my heritage Israel, whom they have scattered among the nations, and have divided up my land. And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they may drink. Moreover, what are you to me Tzor and Tzidon and all the provinces of Peleshet? Will you render retribution on my behalf, swiftly and speedily will I return your retribution upon your own head. Because you have taken my silver and gold, and have carried into your temples my good treasures. The children of Yehuda and Jerusalem you sold to the Yevanim so that they would be removed far from their border. Behold, I will raise them out of the place to which you have sold them, and will return your retribution on your own head. And I will sell your sons and your daughters into the hands of the children of Yehuda and they shall sell them to the Shevayim, to a people that live far off. For the Lord has spoken it.

THE WAR AGAINST THE NATIONS

Proclaim this among the nations, prepare war, stir up the mighty men, let all the men of war draw near, let them come up, beat your ploughshares into swords, and your pruning hooks into spears. Let the weak say, I am strong. Hasten and come, all you nations and gather yourselves together. Let your mighty ones go there, O Lord. Let the nations be stirred up, and come up to the valley of Yehoshafat, for there I will sit to judge all the nations. Put on the sickle for the harvest is ripe, come tread down for the press is full, the vats overflow, for their wickedness is great. Multitudes in the valley of decision, for the day of the Lord is near in the valley of decision.

THE LORD ROARS OUT OF ZION

The sun and moon are darkened, and the stars are without shine. And the Lord roars out of Zion, and utters his voice from Jerusalem, and the heavens and the earth shake. But the Lord will be a shelter for his people, and a stronghold for the children of Israel. Then you shall know that I am the Lord your G-d dwelling in Zion, My Holy Mountain. Then will Jerusalem be Holy, and no strangers shall pass through her anymore. And it shall come to pass on that day, that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the water paths of Yehuda shall flow with water, and a fountain shall issue from the House of the Lord, and shall water the valley of Shittim. Egypt will be a desolation, and Edom shall be a desolate wilderness, for the violence done to the children of Yehuda, because they have shed innocent blood in their land. But Yehuda shall remain forever and Jerusalem from generation to generation. And though I have acquitted them, those who shed their blood I have not acquitted. And the Lord dwells in Zion.

**PROPHECY ABOUT THE FINAL DAYS TOLD BY THE
PROPHET JEREMIAH, CHAPTER 30
THE INGATHERING OF THE EXILES**

“The word that came to Jeremiah from The Lord, saying, Thus speaks The Lord G-d of Israel saying, Write all the words that I have spoken to you in a book. For days are coming says The Lord, when I will bring back the captivity of my people Israel and Yehuda, says The Lord. And I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are words that The Lord spoke concerning Israel and concerning Yehuda.

THE GREAT DAY OF THE LORD

For thus says The Lord, We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man can father a child? Why then do I see every man with his hands on his loins, as a woman in travail, and all faces turn to paleness? Alas! For that day is great, so that none is like it. And it is a time of trouble for Yaakov, but He shall be saved from it. For it shall come to pass on that day, says The Lord of Hosts, that I will break the yoke of the stranger from your neck and will burst his hand and no more strangers shall enslave you. But the Jews will serve their G-d, and David their king whom I will raise up for them. Therefore, do not fear, my servant Yaakov, says The Lord, nor be dismayed O Israel. For I will save you from afar, and your seed from the land of their captivity. And Yaakov will return and shall be quite and at ease, and none shall make him afraid. For I am with you, says The Lord, to save you.

PUNISHMENT TO THE NATIONS THAT AFFLICTED US

For I will make a full end of all the nations where I have scattered you, yet I will not make a full end of you, and I will correct you in due measure, and will not leave you altogether unpunished.

FOR OUR SINS WE ARE DESPISED

For thus says The Lord: Your bruise is incurable and your wound is grievous. There is none to take up your case, to bind up your wound, you have no medicine to heal you. All your lovers have forgotten you, they seek you not. For I have wounded you with the wound of an enemy, with the chastisement of the cruel one, for the multitude of your iniquity, because your sins have increased, I have done these things to you.

AS THEY DID TO US WILL BE DONE TO THEM

Therefore all those that devoured you shall be devoured, and all your adversaries, everyone of them shall go into captivity, and those that took spoils from you shall have spoils taken from them, and all that plunder you I will give them for prey. For I will restore your health and I will heal you of your wounds, says The Lord, because they have called you an outcast, saying, This is Zion, for whom no one cares.

THE REBUILDING OF JERUSALEM

Thus says The Lord: behold I will bring back the captivity of Yaakov's tents, and have mercy on his dwelling places; and the city will be built to its former glory, and the palace shall stand on its proper place. And out of them shall proceed thanksgiving and the voice of those that are merry, and I will multiply them and they shall not be diminished. I will glorify them and they will not be

small. Their children also will be as before and their congregation shall be established before Me, and I will punish all those that oppress them. And their prince shall rule them, and their governor shall emanate from their midst. And I will cause him to draw near, and he shall approach Me, for who is this that engaged his heart to approach Me? Says The Lord. And you shall be my people and I shall be your G-d.

THE FURY OF THE LORD IS COMING

Behold, The storm wind of The Lord goes out with fury, a sweeping storm, it shall fall with pain upon the head of the wicked. The fierce anger of The Lord shall not turn back, until He has done it, and until He has performed the intents of His heart. In the latter days you shall understand this, At that time, says The Lord, I will be G-d for all the families of Israel and they shall be my people.

PASSAGE FROM THE HOLY ZOHAR (II, 58) WRITTEN 1800 YEARS AGO BY RABBI SHIMON BAR YOCHAI, MAY HIS MERIT PROTECT US

“Rabbi Ytzchak said: In the future seventy princes from all over the world will unite with the masses to attack Jerusalem and plot against G-d. They will plan to battle Him, then fight over His people and Temple. However, “He who sits in heaven laughs, The Lord will mock them” (Psalms 2:4). In His glory, G-d will wipe them from the face of the earth.

Rabbi Abba said in the name of Rabbi Yisa Sabba, and Rabbi Shimon Bar Yohai also said: In the future, G-d will revive (reincarnate) and reinstate all the kings who oppressed the Jewish people and ruled Jerusalem: Adrianus, Lupinus, Nevuchadnezzar, Sancheriv, and all the others who destroyed His house. They will unite with other nations. The Lord will announce: “And this will be

the plague with which G-d will smite all the nations that mobilized against Jerusalem..." (Zechariah 14:12)."

THE COMING REDEMPTION LIKE THE ONE OUT OF EGYPT

R. Abba discoursed on the verse: "As in the day of your coming forth from the land of Egypt will I show unto him marvelous things" (Micah 7, 15). He said: 'G-d will one day bring deliverance to his sons as in the days when He sent to deliver Israel and inflicted plagues on Egypt for their sake. What is the difference between this deliverance and that of Egypt? The deliverance in Egypt was from one king and one country: here it will be from all the kings of the earth. Then G-d will be glorified in all the world, and all shall know His dominion, as it is written: "The Lord shall be king over the whole earth" (Zech. xxv, 9). And they shall bring Israel as an offering to the Holy One, blessed be He, as it is written, "And they shall bring all your brethren", etc. (Isa. 66, 20). Then the patriarchs shall rejoice to see the deliverance of their sons, and so it is written: "As in the days of your going forth from Egypt I shall show him wonders." '

ZOHAR HA KADOSH TAZRIA 52A

HOW MASHIACH WILL APPEAR THE ZOHAR SHEMOT 7a

R. Shimon lifted up his hands and wept. 'Woe,' he said, 'to him who will live at that time! Yet fortunate he who will live at that time! When the Holy One comes to visit the "Hind" (Israel), he will examine who it is that remains loyal to her at that time, and then woe to him who shall not be found worthy, and of whom it shall be said, "I looked and there was none to help" (Isa. 22, 23)- Many

sufferings shall then befall Israel. But happy he who will be found faithful at that time! For he shall see the joy giving light of the King. Concerning that time it is proclaimed: "I will refine them as silver is refined, and will try them as gold is tried" (Zech. 13, 9). Then shall pangs and travail overtake Israel, and all nations and their kings shall furiously rage together and take counsel against her. Thereupon a pillar of fire will be suspended from heaven to earth for forty days, visible to all nations. Then the Mashiach will arise from the Garden of Eden, from that place which is called "The Bird's Nest". He will arise in the land of Galilee, and on that day the whole world shall be shaken and all the children of men shall seek refuge in eaves and rocky places. Concerning that time it is written: "And they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord and for the glory of his majesty, when he arises to shake terribly the earth" (Isa. 2,19). "The glory of his majesty" refers to the Mashiach when he shall reveal himself in the land of Galilee; for in this part of the Holy Land the exile first began, and therefore he will manifest himself there first, and from there begin to war against the world. After the forty days, during which the pillar shall have stood between heaven and earth before the eyes of the whole world, and the Mashiach shall have manifested himself, a star shall come forth from the East variegated in hue and shining brilliantly, and seven other stars shall surround it, and make war on it from all sides, three times a day for seventy days, before the eyes of the whole world. The one star shall fight against the seven with rays of fire flashing on every side, and it shall smite them until they are extinguished, evening after evening. But in the day they will appear again and fight before the eyes of the whole world, seventy days long. After the seventy days the one star shall vanish. Also the Mashiach shall be hidden for twelve months in the pillar of fire, which shall return again,

although it shall not be visible. After the twelve months the Mashiach will be carried up to heaven in that pillar of fire and receive there power and dominion and the royal crown. When he descends, the pillar of fire will again be visible to the eyes of the world, and the Mashiach will reveal himself, and mighty nations will gather round him, and he shall declare war against all the world. At that time the Holy One shall show forth his power before all the nations of the earth, and the Mashiach shall be manifested throughout the whole universe, and all the kings will unite to fight against him, and even in Israel there will be found some wicked ones who shall join them in the fight against the Mashiach. Then there will be darkness over all the world, and for fifteen days shall it continue, and many in Israel shall perish in that darkness. Concerning this darkness it is written: "Behold, darkness covers the earth and gross darkness the peoples" (Isa. 60, 2).' R. Shimon then discoursed on the verse: "If a bird's nest chance to be before you in the way in any tree, or on the ground, young ones or eggs, and the dam sitting upon the young ... You shall in no way let the dam go" (Deut. 22, 6-7). 'This passage', he said, 'we interpret as an esoteric commandment in the Law, containing mysteries of doctrine, paths and ways known to the Fellowship and belonging to the thirty-two paths of the Torah.' Then, turning to R. Eleazar, his son, he said: 'At the time when the Mashiach shall arise, there will be great wonders in the world. See now, in the lower Paradise there is a secret and unknown spot, broidered with many colors, in which a thousand palaces of longing are concealed. No one may enter it, except the Mashiach, whose abode is in Paradise. The Garden is encompassed with multitudes of saints who look to the Mashiach as their leader, along with many hosts and bands of the souls of the righteous there. On New Moons, festivals, and Shabbats, he enters that place, in order to find joyous delight in

those secret palaces. Behind those palaces there is another place, entirely hidden and undiscoverable. It is called "Eden", and no one may enter to behold it. Now the Mashiach is hidden in its outskirts until a place is revealed to him which is called "the Bird's Nest". This is the place proclaimed by that Bird (the Shechinah) which flies about the Garden of Eden every day. In that place the effigies are woven of all the nations who band together against Israel. The Mashiach enters that abode, lifts up his eyes and beholds the Father (Patriarchs) visiting the ruins of G-d's Sanctuary. He perceives mother Rachel, with tears upon her face; the Holy One, blessed be He, tries to comfort her, but she refuses to be comforted (Jer. 31, 14)- Then the Mashiach lifts up his voice and weeps, and the whole Garden of Eden quakes, and all the righteous and saints who are there break out in crying and lamentation with him. When the crying and weeping resound for the second time, the whole firmament above the Garden begins to shake, and the cry echoes from five hundred myriads of supernal hosts, until it reaches the highest Throne. Then the Holy One, blessed be He, beckons to that "Bird", which then enters its nest and comes to the Mashiach, and flits about, uttering strange cries. Then from the holy Throne the Bird's Nest and the Mashiach are summoned three times, and they both ascend into the heavenly places, and the Holy One swears to them to destroy the wicked kingdom (Rome) by the hand of the Mashiach, to avenge Israel, and to give her all the good things which he has promised her. Then the Bird returns to her place. The Mashiach, however, is hidden again in the same place as before. 'At the time when the Holy One shall arise to renew all worlds, and the letters of his Name shall shine in perfect union, the Yod with the He, and the Hi with the Vav, a mighty star will appear in the heavens of purple hue, which by day shall flame before the eyes of the whole world, filling the firmament with its light. And at

that time shall a flame issue in the heavens from the north; and flame and star shall so face each other for forty days, and all men will marvel and be afraid. And when forty days shall have passed, the star and the flame shall war together in the sight of all, and the flame shall spread across the skies from the north, striving to overcome the star, and the rulers and peoples of the earth shall behold it with terror, and there will be confusion among them. But the star will remove to the south and vanquish the flame, and the flame shall daily be diminished until it be no more seen. Then shall the star cleave for itself bright paths in twelve directions which shall remain luminous in the skies for the term of twelve days. After a further twelve days trembling will seize the world, and at midday the sun will be darkened as it was darkened on the day when the holy Temple was destroyed, so that heaven and earth shall not be seen. Then out of the midst of thunder and lightning shall a voice be heard, causing the earth to quake and many hosts and principalities to perish. On the same day when that voice is heard throughout the world, a flame of fire shall appear burning in Great Rome; it will Consume many turrets and towers, and many are the great and mighty who shall perish then. All shall gather against her to destroy her, and no one will have hope to escape. From that day on, for twelve months, all the kings (of the world) will take counsel together and make many decrees to destroy Israel; and they shall prosper against him, as has been said. Blessed is he who shall live in that time, and blessed is he who shall not live in that time! And the whole world then will be in confusion. At the end of the twelve months the "scepter of Judah", namely the Mashiach, will arise, appearing from Paradise, and all the righteous will surround him and gird him with weapons of war on which are inscribed the letters of the Holy Name (Tetragrammaton). Then a voice will burst forth from the branches of the trees of Paradise:

"Arise, O you saints from above, and stand you before the Mashiach For the time has come for the Hind to be united with her Spouse, and he must avenge her on the world and raise her from the dust". And all the saints from above will arise and gird the Mashiach with weapons of war, Abraham at his right, Isaac at his left, Jacob in front of him, while Moses, the "faithful shepherd" of all these saints, shall dance at the head of them in Paradise. As soon as the Mashiach has been installed by the saints in Paradise, he will enter again the place which is called "the Bird's Nest", there to behold the picture of the destruction of the Temple, and of all the saints who were done to death there. Then will he take from that place ten garments, the garments of holy zeal, and hide himself there for forty days, and no one shall be able to see him. At the end of those forty days a voice shall be heard from the highest throne calling the Bird's Nest and the Mashiach who shall be hidden there. Thereupon he shall be carried aloft, and when the Holy One, blessed be He, shall behold the Mashiach adorned with the garments of holy zeal and girded with weapons of war, he will take him and kiss him upon his brow. At that moment three hundred and ninety Armaments shall begin to shake. The Holy One shall command one of these Armaments, which has been kept in waiting since the six days of creation, to approach, and He shall take out from a certain temple in it a crown inscribed with holy names. It was with this crown that the Holy One adorned Himself when the Israelites crossed the Red Sea and He avenged Himself on all the chariots of Pharaoh and his horsemen. With this same crown will He crown King Mashiach. As soon as he is crowned, the Holy One will take him and kiss him as before. All the holy multitude and the whole holy army will surround him and will bestow upon him many wonderful gifts, and he will be adorned by them all. Then will he enter into one of the temples and behold

there all the upper angels, who are called "the mourners of Zion" because they continually weep over the destruction of the Holy Temple. These angels shall give him a robe of deep red in order that he may commence his work of revenge. The Holy One will again hide him in the "Bird's Nest" and he will remain there for thirty days. After the thirty days he will again be decked with those adornments from above and from below, and many holy beings will surround him. The whole world then shall see a light extending from the firmament to the earth, and continuing for seven days, and they will be amazed and not comprehend: only the wise will understand, they who are adepts in the mystic lore, blessed is their portion. All through the seven days the Mashiach shall be crowned on earth. Where shall this be? "By the way", to wit, Rachel's grave, which is on the crossroad. To mother Rachel he will give glad tidings and comfort her, and now she will let herself be comforted, and will rise and kiss him. The light will then move from that place and shall stand over Jericho, the city of trees, and the Mashiach will be hidden in the light of the "Bird's Nest" for twelve months. After the twelve months that light will stand between heaven and earth in the land of Galilee, where Israel's captivity began, and there will he reveal himself from the light of the "Bird's Nest", and return to his place. On that day the whole earth will be shaken from one end to the other, and thus the whole world will know that the Mashiach has revealed himself in the land of Galilee. And all who are diligent in the study of the Torah-and there shall be few such in the world-will gather round him. His army will gain in strength through the merit of little infants at school, symbolized by the word ephroah "young bird" (cf. Deut. 22, 6). And if such will not be found at that time it will be through the merit of the sucklings, "the eggs" (Ibid.), "those that are weaned from the milk, and drawn from the breasts" (Isa. 22, 9), for whose sake the Shechinah dwells in the

midst of Israel in exile, as indeed there will be few sages at that time. This is the implication of the words "And the dam sitting upon the young, or upon the eggs", which, allegorically interpreted, means that it does not depend upon the Mother to free them from exile, but upon the Supreme King; for it is the young ones and the sucklings that will give strength to the Mashiach, and then the Supernal Mother, which "sits upon them", will be stirred up towards Her Spouse. He will tarry for twelve months longer, and then he will appear and raise her from the dust: "I will raise up on that day the tabernacle of David that is fallen" (Amos 9, 11). On that day the Mashiach will begin to gather the captives from one end of the world to the other: "If any of you be driven out unto the utmost parts of heaven, from there will the Lord your G-d gather you" (Deut. 30, 4)- From that day on the Holy One will perform for Israel all the signs and wonders which He performed for them in Egypt: "As in the days of thy coming out of the land of Egypt, will I show unto him wonders" (Micah 7).' Then said R. Shimon: 'Eleazar, my son! You can find all this in the mystery of the thirty two paths of the Holy Name. Before these wonders have taken place in the world, the mystery of the Holy Name will not be manifested in perfection and love will not be awakened: "You daughters of Jerusalem, I adjure you by the gazelles and by the hinds of the field, that you stir not up, nor awake the love until she pleases" (Cant 11, 7). The "gazelles" (Zebaoth) symbolize the king, who is called Zebaoth; the "hinds" represent those other principalities and powers from below; "that ye stir not up, etc." refers to the "Right Hand" of the Holy One, called "Love"; "until she pleases", namely She (the Shechinah) who lies at present in the dust and in whom the King is well pleased.

Blessed be he who will be found worthy to live at that time!
Blessed will he be both in this world and in the world to come.' R.

Shimon then lifted up his hands in prayer to the Holy One, blessed be He. When he had finished his prayer, R. Eleazar his son and R. Abba seated themselves before him. As they were thus sitting they beheld the light of the day grow dim and a fiery flame sink in the Sea of Tiberias, and the whole place began mightily to tremble. Said R. Shimon: 'Verily, this is the time when the Holy One remembers His children and lets two drops fall into the great Sea. As they fall they meet the fiery ray and sink with it in the sea.' Then R. Shimon wept, and the disciples also. Said R. Shimon: 'Behold, I was moved a while ago to meditate on the mystery of the letters of the Holy Name, the mystery of His compassion over His children; but now it is fitting that I should reveal unto this generation something that no other man has been permitted to reveal. For the merit of this generation sustains the world until the Mashiach shall appear.' He then bade R. Eleazar his son and R. Abba to stand up, and they did so. R. Shimon then wept a second time, and said: 'Alas! Who can endure to hear what I foresee! The exile will drag on; who shall be able to bear it? ' Then he also rose and spoke thus: 'It is written, "O Lord our G-d, other lords beside you dominated us, apart from you do we make mention of your Name" (Isa. 26, 13)- This verse, apart from other interpretations, contains a profound doctrine of faith. Y K V K ELOKENU (Lord our G-d) is the source and beginning of supreme mysteries indeed; it is the sphere whence emanate all the burning lights, and where the whole mystery of Faith is centered: this Name dominates all.

PSALM 83

THE NATIONS UNITE AGAINST ISRAEL

A song, Psalm of Assaf, Do not keep silence, O G-d, do not hold your peace, and be still, O G-d. For your enemies are making a tumult, and those who hate you have lifted up their head. They take

clever counsel against your people, and they advise against your hidden ones. They have said, come let us cut them from being a nation, that the name of Israel will be remembered no more. Because they conspire together, they have made a pact against you. The tents of Edom and Ishmaelites, Moav and Hagrim; Geval and Amon and Amalek. Peleshet with the inhabitants of Tzor. Ashur is also joined with them, they are the strong arm of the children of Lot, sela.

WE BEG G-D TO PUNISH THEM

Do to them as to Midyan as to Sisera as to Yavin at the stream of Kishon, who were crushed at Ein Dor, they became like dung on the earth. Make their nobles like Orev and Zeev, all their princes like Zevah and Zalmuna, who said let us seize the dwelling of G-d as our possession. O my G-d, make them like the whirling chaff, like the stubble before the wind. As the fire burns a wood, and as the flames set the mountains on fire, so pursue them with your tempest and terrify them with your storm. Fill their faces with shame so that they may seek your name, O Lord. Let them be confounded and frightened forever, and let them be put to shame and perish. Let them know that you and your name the Lord, is the most high on earth.

PSALM 2

NATIONS UNITE TO TAKE G-D'S YOKE FROM THEM

Why are the nations in uproar, and the peoples talk vain words. The kings of the earth set themselves, and the rulers take counsel together, against The Lord and against His Mashiach, saying Let us break their yoke from us and cast away their cord from us. He who sits in heaven laughs, The Lord has them in derision. Then shall He speak to them in His wrath, and terrify them in His burning anger.

But I have set my king upon Zion, my holy hill. I will tell the law, The Lord has said to me: You are my son, today I have begotten you. Ask of me, and I will give you nations for your inheritance, and the farthest part of the earth for your possession. You shall break them with a rod of iron, you shall dash them in pieces like a potter's vessel. Be wise now therefore, O kings, be warned, O judges of the earth. Serve The Lord with fear and rejoice with trembling. Arm yourself with purity, lest He be angry and you perish from the way, for in a little while His anger will blaze. Blessed are those who put their trust in Him.

**THE SONS OF ISHMAEL (MUSLIMS) FIGHT FOR THE
LAND OF ISRAEL
PASSAGE FROM THE HOLY ZOHAR CHAPTER OF
VAYERA, PAGE 119a**

R. Shimon discoursed on the verse: And I will remember my covenant with Yaakov, etc. (Lev. 36, 42). 'The name Jacob', he said, 'is here written in full, with the letter VAV. For what reason? In the first place as an allusion to the grade of Wisdom, the realm where Jacob dwells. But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter VAV, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed over the threshold of the sixth millennium, the G-d of heaven will visit the daughter of Jacob with a preliminary remembrance (Peqidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. In the year sixty-six the Mashiach will appear in the land of Galilee. A star in the east will swallow seven stars in the north, and a flame of black fire will hang in the heaven

for sixty days, and there shall be wars towards the north in which two kings shall perish. Then all the nations shall combine together against the daughter of Jacob in order to drive her from the world. It is of that time that it is written: "And it is a time of trouble unto Jacob, but out of it he shall be saved" (JER. 30, 7). At that time all the souls in Guph will have been used up, and will need to be re-created. As a mnemonic of this we may use the verse: "All the souls of the house of Jacob that came into Egypt ... all the souls were sixty six" (Gen. 46, 26). In the year seventy three all the kings of the world will assemble in the great city of Rome, and the Holy One will shower on them fire and hail and meteoric stones until they are all destroyed, with the exception of those who will not yet have arrived there. These will commence anew to make other wars. From that time the Mashiach will begin to declare himself, and round him there will be gathered many nations and many hosts from the uttermost ends of the earth. And all the children of Israel will assemble in their various places until the completion of the century. The VAV will then join the HE, and then "they shall bring all your brethren out of all the nations for an offering unto the Lord" (Isaiah 66,20). The children of Ishmael will at the same time rouse all the peoples of the world to come up to war against Jerusalem, as it is written, "For I will gather all nations against Jerusalem to battle, etc." (Zech. 14, 2), also, "The kings of the earth stand up, and the rulers take counsel together, against the Lord, and against his anointed" (Ps. 2, 2); and further, "He that sits in heaven laughs, the Lord has them in derision" (Ibid. 2, 4). Then the lesser VAV will rouse itself to unite and renew the souls that had become old, so as to rejuvenate the world, as it is written, "May the glory of the Lord endure for ever, let the Lord rejoice in his works" (Ps 104,31). The first part of this verse signifies that G-d's glory will attach itself to the world, and the latter half that He will cause souls

to descend into the world and make them into new beings, so as to join the world into one. Happy are those who will be left alive at the end of the sixth millennium to enter on the Sabbath. For that is the day set apart by the Holy One on which to effect the union of souls and to cull new souls to join those that are still on earth, as it is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem" (Is. IV, 3).

PASSAGE FROM THE HOLY ZOHAR CHAPTER OF VAERA, PAGE 32a

Rabbi Jose and Rabbi Hiya were walking together. Said Rabbi Jose to Rabbi Hiya: "Why are you silent? Without talking words of Torah our walk has no value" Rabbi Hiya burst into tears and said: It is written "Sarai was barren, She had no child" (Bereshit 11,30), Woe, Woe for the time when Hagar begat Ishmael! ... Through his circumcision (done when He was 13 years old) Ishmael entered into the holy covenant before Isaac was born... Woe, Woe that Ishmael was born into the world and was circumcised! What did The Holy One do about it? He banished the children of Ishmael from the heavenly communion and gave them instead a portion here in the Holy Land, in the merit of their circumcision. And They are destined to rule over the land so long as it is empty, just as their form of circumcision is empty and imperfect; and They will prevent Israel from returning to their own land until the merit of the children of Ishmael shall have become exhausted. And the sons of Ishmael will fight mighty battles on the world... The Lord will wipe out the children of Ishmael from the Holy Land... And only one power will remain above to rule above the nations of the world, namely the power representing Israel.

FROM RABBI CHAIM VITAL

Rabbi Chaim Vital, of blessed memory, the student of the Holy ARI, may his merit protect us, in the book Etz daat Tov, writes that the Jews have been in four exiles and at the very end of time, there will be a fifth and last exile which is called The exile of Ishmael (Ishmael literally means G-d will hear), which will be the most terrible and difficult of all, and because of the many afflictions the Jews will suffer, they will cry to G-d and He will hear their prayers (Ishmael). Rabbi Chaim Vital brings a verse from Psalm 124: "If not for G-d that is with us, when ADAM comes up against us". This ADAM is Ishmael, for in the Torah (Bereshit 15,12) He is referred to as PERE ADAM (A wild man, His hand shall be against every man and every man against his). And if not for G-d that is with us, Ishmael would eat us alive, G-d forbid.

LAWS RELATED TO THE MASHIACH LAWS OF KINGS FROM MISHNE TORAH AUTHORED BY THE RAMBAM (1135-1204) CHAPTER 11

1. In future time, the King Mashiach will arise and renew the Davidic dynasty, restoring it to its former glory. He will rebuild the Temple and gather in the dispersed remnant of Israel. Then, in his days, all the statutes will be reinstated as in former times. We will offer sacrifices and observe the Sabbatical and Jubilee years according to all their particulars set forth in the Torah.

Whoever does not believe in him, or does not await his coming, denies not only [the statements of] the other prophets, but also [those of] the Torah and of Moses, our teacher, for the Torah attests to his coming, stating: (Devarim 30:3-5)

And the Lord your G-d will bring back your captivity and have compassion upon you. He will return and gather you [from among

all the nations].... Even if your dispersed ones are in the furthest reaches of the heavens, [from there will G-d gather you in].... G-d will bring you [to the land].... These explicit words of the Torah include all that was said by all the prophets.

CHAPTER 12

4. The Sages and prophets did not yearn for the Messianic Era in order that [the Jews] rule over the entire world, nor in order that they have dominion over the gentiles, nor that they exalt them, nor in order that they eat, drink and celebrate. Rather, their aspiration was that [the Jews] be free to involve themselves in Torah and its wisdom, without anyone to oppress or disturb them, and thus be found worthy of life in the World to Come.

5. In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the [full] extent of human potential; as it is written [Isaiah 11:9], "For the world will be filled with the knowledge of G-d as the waters cover the ocean bed."

PASSAGES FROM THE TALMUD (SANHEDRIN 97a) ABOUT THE TIMES WHEN THE MASHIACH WILL COME

"Rabbi Yehuda says: In the generation when Mashiach will come...those who fear sin will be despised...and truth will disappear as it is written "And the truth will be absent, and he who turns away from evil will become foolish (in the eyes of others) (Isaiah 59:15)".

“Rabbi Nehorai says: In the generation when Mashiach will come young people will shame the old, and old people will rise before the young and a daughter will be against her mother and a daughter in law against her mother in law, and the face of the generation will be like that of a dog and a son will not be ashamed in front of his father”

“Rabbi Nechemiah says: In the generation when Mashiach will come, insolence will increase.... whole kingdoms will turn to heresy and there will be no rebuke”

SANHEDRIN 98a

“Rabbi Abba said: There is no clearer indication of the End of Times than this: “But you, mountains of Israel, you will shoot forth your branches and bear your fruit for My People Israel” (Ezekiel 36:8)

“Rabbi Chama the son of Rabbi Chanina said: “The son of David will not come until the bad governors will cease from ruling Israel”

“Zeiri said in the name of Rabbi Chanina: “The son of David will not come until the arrogant are eliminated from Israel”

“You will arise and have mercy on Zion for it is time to favor her, for the time has come” (Psalms 102:14) ...“Jerusalem will be rebuilt when the Jewish people desire it to the maximum, taking pleasure in her and favoring her stones and dust” (The Kuzari of Rabbi Yehuda Ha Levy 5:27)

“Rabbi Yanai said: When you see that generations, one after the other curse and blaspheme G-d, then wait for the steps of the Mashiach, because it is written: (Psalms 89:52) “...Your enemies have insulted the footsteps of your Mashiach”, and immediately after that it is written (Psalms 89:53): “Blessed be The Lord for ever and ever” (Shir ha Shirim Rabba 2)

JERUSALEM IN THE FUTURE, AFTER THE WAR OF GOG AND MAGOG

Jerusalem is destined to be enlarged on all sides, and her gates will reach Damascus (Sifre, Devarim 1).

In the future all nations and kingdoms will gather in Jerusalem (Avot de Rabbi Natan, 35).

R. Hoshayah said: Jerusalem is destined to become a beacon unto the nations of the world...As it says, Nations will go toward your light...(Isaiah 60:3)...the mountain of the Lord's house shall be established on the mountaintops and exalted above the hills; all the nations shall flow to it; (Isaiah 2:2); and For with You is the fountain of life, in your light we will see light (Psalms 36:10) (Yalkut Shimoni)

Every nation and kingdom that oppressed the Jews will see their rejoicing during the times of the Mashiach and be upset. Each will die and never return to the world. However, every nation and kingdom that didn't oppress the Jews will see their rejoicing and become their farmers and vinedressers. (Tana DeVe Eliyahu, 22)

After the war of Gog and Magog, there will be worldwide peace and tranquility...There will be no more suffering and worry in the Land of Israel, and the nation of G-d will be granted long and happy lives, as it is written: "...The former troubles are forgotten and...hidden from My eyes". (Isaiah 65:16) (Midrash Kah).

Rabbi Yochanan said: Jerusalem will become a capital for all countries and draw them toward her like a river in her house (Shir Ha Shirim rabba 1:37)

THE IMPORTANCE OF TESHUVA (REPENTANCE)

EVEN IF ONE SINGLE PERSON REPENTS, THE WHOLE WORLD IS FORGIVEN (YOMA 86b)

Rabbenu Yona wrote in the first chapter of his book Shaare Teshuva: “Among the good things that The Blessed One bestowed on His creatures is having prepared the way for them to raise from the pit of their actions and to escape the trap of their transgressions; to save themselves from destruction and to turn G-d’s wrath away from them. In His abundant goodness and righteousness, G-d has taught and exhorted them to turn to Him upon having sinned against Him, for He knows the inclination of their hearts, as it is written: “Good and upright is The Lord, therefore He teaches sinners in the way” (Psalms 25:8). Even if they have offended and rebelled exceedingly, and even if they have been completely faithless, He does not close the doors of repentance to them, as it is written: “Turn to Whom you have profoundly rebelled against, children of Israel” (Isaiah 31:6) and it is also written: “Return, you backsliding children and I will heal your backslidings” (Jeremiah 2:22).

“He who seeks to cover up his transgressions will not succeed, but he who confesses and abandons his evil actions, You will have mercy on him”. (Proverbs 28:13)

“If one single individual repents, the whole world is forgiven” (Yoma 86B)

“Whoever observes the practice of eating the three meals of Shabbat, saves himself from three calamities: The wars of Gog and Magog, The birth pangs of the Mashiach and the retribution of Gehinam”. (Talmud Shabbat 119a)

THE IMPORTANCE OF STUDYING TORAH

“Rabbi Elazar was asked by his students: what will a man do to be spared from the pains of the arrival of the Mashiach? Let him occupy himself with the Torah and let him perform acts of kindness” (Talmud Sanhedrin 98a)

The Chafetz Chaim said: “Anyone who has the slightest fear of G-d and believes with perfect faith in the coming of the Mashiach must prepare himself with all his might, according to his abilities, studying Chumash, Mishna or Gemara, so that we will merit true, complete redemption and receive Mashiach with joy”.

“The only reason the days of Mashiach have distanced themselves from this exile is because of the lack of Torah study” (Zohar Chadash, Bereshit).

The Vilna Gaon said: “In the final exile all the wonders will be in Torah, and the sea of Torah will split (like the Red Sea), for by virtue of Torah study we will merit complete redemption speedily in our days, amen” (Commentary to Tikune Zohar)

The Chafetz Chaim wrote: “It is well known to all that the Torah warns us to beware of untruth and hypocrisy. As the verse states, “Keep away from anything false!” (Shemot 23:7). This exhortation implies that even if the matter is not an outright untruth but is simply partially false, we should avoid it (Shevuot 31a). Moreover, this applies even if one is talking to an equal, and all the more so if one is speaking with a leader of the Jewish community. How much more so is a person obliged to guard himself against untruth when conversing with G-d Himself. As the verse states, “...a liar will not

endure in My Presence" (Tehillim 101:7). Consequently, a person must be careful even if he does not mention the name of the Holy One, blessed is He, regarding some matter, and particularly if he does mention the name of the Holy One. It is thus very surprising that three times a day we repeat in the Aleynu, "And therefore, we hope unto You, O Lord, our G-d, that we speedily behold the splendor of Your might." If we really hope that the splendor of G-d will be speedily revealed, shouldn't each person prepare himself by learning the laws of the Temple, its service, and its sacrifices? (By analogy, if we expect a king to arrive in our city, even if there was some doubt as to whether he would actually come, we would adorn all the streets in his honor, even if there were a thousand of them, since we could not be sure which route he would take!) Since all these laws will then apply in practice, how embarrassing it will be for a Torah scholar if he is unaware of them.

The laws of the Temple, its service, and its sacrifices are not known only because we are prepared to utter untruths before G-d even as we mention two of His holy names! Our words are clearly from the mouth only, not from the heart. Hence, a person should reflect on the fact that he utters Divine names in vain more than forty times every week and more than two thousand times every year (in repeating Aleynu three times every day), for he states before G-d that he hopes His glory will be speedily revealed, and in fact he does not hope for this at all. (Chafetz Chaim Tzipita Lishua)

THE IMPORTANCE OF ACTS OF KINDNESS

"Rabbi Elazar was asked by his students: what will a man do to be spared from the pains of the arrival of the Mashiach? Let him occupy himself with the Torah and let him perform acts of kindness" (Talmud Sanhedrin 98a)

“Come and consider how great is the power of those who are charitable and perform acts of kindness, for they shelter neither in the shadow of the morning, nor in the shadow of the wings of the earth, nor in the shadow of the wings of the sun, nor in the shadow of the wings of the Chayot or the Cherubim nor in the shadow of eagle’s wings; but under whose wings do they shelter? – Under the shadow of Him Whose word created the world, as it is written (Psalms 36:8): “How precious is Your kindness, O G-d, and the children of men take refuge in the shadow of Your wings”. (Chafetz Chaim, Achavat Chesed)

“If man occupies himself with the study of Torah and acts of kindness and so awakens the Divine attribute of mercy, then when he is, G-d forbid, in trouble, the Holy One Blessed be He, Himself will hear his case and extend His Kindness to him. So the person will surely be saved”. (Chafetz Chaim, Ahavat Chesed)

THE IMPORTANCE OF OUR TEFILOT, PRAYERS

“There is another great principle, something that brings redemption closer, and that is prayer, as was the case in Egypt...From this we see that the Holy One, Blessed be He, wants us to pray to Him in abundance, and then He will redeem us. Nowadays, we must also strengthen ourselves in prayer, since He desires that we pray to him. Why should we remain silent at this time? (Chafetz Chaim, Chochmat Hadaat)

“When the Jews cry out before Him, salvation will come to them (Midrash Rabba)

Since G-d prevents The Mashiach from coming, Why do we await him fervently? In order to receive merit for waiting for him as it is

written (Isaiah 30:81): “Blessed are all who wait for him”(Talmud Sanhedrin 97b)

Rava said: When a person dies and is brought to judgment he is asked: ...Did you wait for salvation? [Rashi: for the words of the prophets?] (Shabbat 31a)

Rabbi Chaim Vital, of blessed memory, wrote in the book Pri Etz Chaim that in the times of the Mashiach the major task for the Jews is prayer.

SOON YOU WILL SEE THAT ANTISEMITISM WILL RESURGE WITH GREATER STRENGTH THAN EVER, SOON YOU WILL SEE THAT ALL THE NATIONS UNITE AGAINST THE JEWISH PEOPLE.

WHEN YOU SEE THESE THINGS COMING TO THE WORLD, DON'T BE MISLED BY YOUR EVIL THOUGHTS AND DON'T WASTE YOUR TIME TRYING TO APPEASE THE ENEMIES OF ISRAEL, JUST PRAY TO YOUR CREATOR AND REPENT FROM YOUR REBELLIOUSNESS. MAYBE HE WILL HAVE COMPASSION ON YOU.

DON'T SUFFER BECAUSE OF THE INJUSTICE OF ALL THE NATIONS OF THE WORLD, DON'T SUFFER BECAUSE THEY TREAT US WITH CONTEMPT FOR NO REASON. BECAUSE EVERYTHING EMANATES FROM HASHEM WHO WANTS US TO RETURN TO HIM.

THE SOONER YOU REALIZE THIS, THE SOONER YOU WILL BE ABLE TO LEAVE YOUR EVIL WAYS AND THE SOONER YOU WILL BE ABLE TO KEEP THE MITZVOT OF HASHEM.

REMEMBER THE STORY OF PURIM. WHEN THE DECREE AGAINST THE JEWS WAS ISSUED, THEY IMMEDIATELY RETURNED TO HASHEM WITH FASTING AND PRAYER, AND ONLY THEN DID HASHEM ARRANGE THINGS IN SUCH A WAY THAT FINALLY THE JEWS WERE VICTORIOUS OVER THEIR ENEMIES.

DON'T THINK YOU HAVE MUCH TIME TO CORRECT YOUR WAYS, HURRY BEFORE IT IS TOO LATE, WHEN THERE WILL BE NO POSSIBILITY OF APPEASING THE KING OF THE WORLD.

"Rabbi Elazar was asked by his students: what will a man do to be spared from the pains of the arrival of the Mashiach? Let him occupy himself with the Torah and let him perform acts of kindness"
(Talmud Sanhedrin 98a)