**The Entrance of the Moshiach**

**Daniel 7**

חָזֵה הֲוֵית בְּחֶזְוֵי לֵילְיָא וַאֲרוּ עִם־עֲנָנֵי שְׁמַיָּא כְּבַר אֱנָשׁ אָתֵה הֲוָה וְעַד־עַתִּיק יוֹמַיָּא מְטָה וּקְדָמוֹהִי הַקְרְבוּהִי׃ וְלֵהּ יְהִיב שָׁלְטָן וִיקָר וּמַלְכוּ וְכֹל עַמְמַיָּא אֻמַיָּא וְלִשָּׁנַיָּא לֵהּ יִפְלְחוּן שָׁלְטָנֵהּ שָׁלְטָן עָלַם דִּי־לָא יֶעְדֵּה וּמַלְכוּתֵהּ דִּי־לָא תִתְחַבַּל׃ ... וִיקַבְּלוּן מַלְכוּתָא קַדִּישֵׁי עֶלְיוֹנִין וְיַחְסְנוּן מַלְכוּתָא עַד־עָלְמָא וְעַד עָלַם עָלְמַיָּא׃ ... וּמַלְכוּתָה וְשָׁלְטָנָא וּרְבוּתָא דִּי מַלְכְוָת תְּחוֹת כָּל־שְׁמַיָּא יְהִיבַת לְעַם קַדִּישֵׁי עֶלְיוֹנִין מַלְכוּתֵהּ מַלְכוּת עָלַם וְכֹל שָׁלְטָנַיָּא לֵהּ יִפְלְחוּן וְיִשְׁתַּמְּעוּן׃

As I looked on, in the night vision, One like a human being Came with the clouds of heaven; He reached the Ancient of Days And was presented to Him. Dominion, glory, and kingship were given to him; All peoples and nations of every language will serve him. His dominion is an everlasting dominion that shall not pass away, And his kingship, one that shall not be destroyed. … then holy ones of the Most High will receive the kingdom, and will possess the kingdom forever—forever and ever. … The kingship and dominion and grandeur belonging to all the kingdoms under Heaven will be given to the people of the holy ones of the Most High. Their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.

**Malbim**

עם ענני שמיא כבר אנש אתא, מפני שבמראה הראשונה ראה ד' חיות עולות מן הים הסוער ע"י הרוחות, תחת עליית החיות מעומק תהום רבה ראה ביאת מלכות שמים מענני שמים ממרום, ותחת שאלה באו בצורת חיות טורפות, בא בחיר ה' בתואר בן אנוש, שהחיות יצאו ע"י מלחמות וסערות והיה ענינים לטרף טרף אדם אכלו, ומלכות ה' תבא ע"י ההשכלה בתורת ה' ועשות מצותיו שזה מיוחס לבן אדם משכיל, והחיות באו מתהום רבה ובן אנוש הלז הנוחל מלכות שמים יבא עם העננים, שהעננים הם אדים הדקים מלאי רוח קל העולה מן המים והליחות אל הרום ומשם גשם נדבות על הארץ יריקו, וכן תהיה ביאתו ע"י טל הרוחני העולה ע"י תורתו ומעשיו שהם ענינים נעלים מן החומר והגשם היורד הוא למטה לארץ, כמ"ש כי טל אורות טלך, וביאתו תתיחס לשמים לא לתהום רבה, כי יתנשא מן החומריית אל העליונים והרוחנים והוא עצמו מ"ש עני ורוכב על החמור, שיכניע את החומר והגשמיית, ועד עתיק יומיא מטא, ראה שיתנשא במעשיו הטובים למעלה ראש עד יקרב אל האלהים ואת אלהים יתהלך, וקדמוהי הקרבוהי, שאחרי שיתנשא ע"י מעשיו וטוב ההכנה להתקרב אל האלהים אז תבא אליו גם כן הסיוע מלמעלה ויקריבהו אל האלהים, כמ"ש ידעתיך בשם וגם מצאת חן בעיני:

**Zechariah 9**

גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת׃ וְהִכְרַתִּי־רֶכֶב מֵאֶפְרַיִם וְסוּס מִירוּשָׁלִַם וְנִכְרְתָה קֶשֶׁת מִלְחָמָה וְדִבֶּר שָׁלוֹם לַגּוֹיִם וּמָשְׁלוֹ מִיָּם עַד־יָם וּמִנָּהָר עַד־אַפְסֵי־אָרֶץ׃

Rejoice greatly, Fair Zion; Raise a shout, Fair Jerusalem! Behold, your king is coming to you. He is righteous, triumphant, yet humble, riding on an ass, on a donkey foaled by burros. He shall banish chariots from Ephraim And horses from Jerusalem; The warrior’s bow shall be banished. He shall call on the nations to surrender, And his rule shall extend from sea to sea And from ocean to land’s end.

אמר רבי אלכסנדרי רבי יהושע בן לוי רמי כתיב (דניאל ז, יג) וארו עם ענני שמיא כבר אינש אתה וכתיב (זכריה ט, ט) עני ורוכב על חמור זכו עם ענני שמיא לא זכו עני רוכב על חמור אמר ליה שבור מלכא לשמואל אמריתו משיח על חמרא אתי אישדר ליה סוסיא ברקא דאית לי אמר ליה מי אית לך בר חיור גווני

Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction between two depictions of the coming of the Messiah. It is written: “There came with the clouds of heaven, one like unto a son of man…and there was given him dominion and glory and a kingdom…his dominion is an everlasting dominion” (Daniel 7:13–14). And it is written: “Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey” (Zechariah 9:9). Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey. King Shapur of Persia said to Shmuel mockingly: You say that the Messiah will come on a donkey; I will send him the riding [barka] horse that I have. Shmuel said to him: Do you have a horse with one thousand colors [bar ḥivar gavanei] like the donkey of the Messiah?

(My explanation, that only by being humble would he be able to relate and understand, sympathize and care about so many different yidden. A horse would obscure that.)

**Who is Mashiach:**

 (grandfather’s joke about why people end off that mashiach should come)

**Bereishes 49**

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אָבִיךָ׃ ... לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שילה וְלוֹ יִקְּהַת עַמִּים׃

You, O Judah, your brothers shall praise; Your hand shall be on the nape of your foes; Your father’s sons shall bow low to you. … The scepter shall not depart from Judah, Nor the ruler’s staff from between his feet; So that tribute shall come to him And the homage of peoples be his.

Radak in Bereishes, Ramban in Milchamas Hashem

Discuss the prophecy of Bilaam

**Devarim 30**

וְהָיָה כִי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃ וְשַׁבְתָּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְקֹלוֹ כְּכֹל אֲשֶׁר־אָנֹכִי מְצַוְּךָ הַיּוֹם אַתָּה וּבָנֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרִחֲמֶךָ וְשָׁב וְקִבֶּצְךָ מִכָּל־הָעַמִּים אֲשֶׁר הֱפִיצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה׃ אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקָּחֶךָ׃ וֶהֱבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ׃ וּמָל יְהוָה אֱלֹהֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃ וְנָתַן יְהוָה אֱלֹהֶיךָ אֵת כָּל־הָאָלוֹת הָאֵלֶּה עַל־אֹיְבֶיךָ וְעַל־שֹׂנְאֶיךָ אֲשֶׁר רְדָפוּךָ׃ וְאַתָּה תָשׁוּב וְשָׁמַעְתָּ בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֺתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם׃ וְהוֹתִירְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֵׂה יָדֶךָ בִּפְרִי בִטְנְךָ וּבִפְרִי בְהֶמְתְּךָ וּבִפְרִי אַדְמָתְךָ לְטוֹבָה כִּי יָשׁוּב יְהוָה לָשׂוּשׂ עָלֶיךָ לְטוֹב כַּאֲשֶׁר־שָׂשׂ עַל־אֲבֹתֶיךָ׃ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֺתָיו וְחֻקֹּתָיו הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל־יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃ כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃ לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃ וְלֹא־מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר־לָנוּ אֶל־עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃ כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which the Lord your God has banished you, and you return to the Lord your God, and you and your children heed His command with all your heart and soul, just as I enjoin upon you this day, then the Lord your God will restore your fortunes and take you back in love. He will bring you together again from all the peoples where the Lord your God has scattered you. Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it; and He will make you more prosperous and more numerous than your fathers. Then the Lord your God will open up your heart and the hearts of your offspring to love the Lord your God with all your heart and soul, in order that you may live. The Lord your God will inflict all those curses upon the enemies and foes who persecuted you. You, however, will again heed the Lord and obey all His commandments that I enjoin upon you this day. And the Lord your God will grant you abounding prosperity in all your undertakings, in the issue of your womb, the offspring of your cattle, and the produce of your soil. For the Lord will again delight in your well-being, as He did in that of your fathers, since you will be heeding the Lord your God and keeping His commandments and laws that are recorded in this book of the Teaching—once you return to the Lord your God with all your heart and soul. Surely, this Instruction which I enjoin upon you this day is not too baffling for you, nor is it beyond reach. It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?” Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?” No, the thing is very close to you, in your mouth and in your heart, to observe it.

**Vayikra 26**

וְהִתְוַדּוּ אֶת־עֲוֺנָם וְאֶת־עֲוֺן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר מָעֲלוּ־בִי וְאַף אֲשֶׁר־הָלְכוּ עִמִּי בְּקֶרִי׃ אַף־אֲנִי אֵלֵךְ עִמָּם בְּקֶרִי וְהֵבֵאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אָז יִכָּנַע לְבָבָם הֶעָרֵל וְאָז יִרְצוּ אֶת־עֲוֺנָם׃ וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף אֶת־בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר׃ וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתִרֶץ אֶת־שַׁבְּתֹתֶיהָ בָּהְשַׁמָּה מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֺנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי גָּעֲלָה נַפְשָׁם׃ וְאַף־גַּם־זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם לֹא־מְאַסְתִּים וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם׃ וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיֹת לָהֶם לֵאלֹהִים אֲנִי יְהוָה׃

And they shall confess their iniquity and the iniquity of their fathers, in that they trespassed against Me, yea, were hostile to Me. When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate heart humble itself, and they shall atone for their iniquity. Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land. For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws. Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I the Lord am their God. I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, the Lord.

**Yechezkial 34 & 37**

I will rescue My flock and they shall no longer be a spoil. … Then I will appoint a single shepherd over them to tend them My servant David. He shall tend them, he shall be a shepherd to them. I the Lord will be their God, and My servant David shall be a ruler among them I the Lord have spoken. And I will grant them a covenant of friendship. I will banish vicious beasts from their land, and they shall live secure in the wasteland, they shall even sleep in the woodland. … and they shall not have to bear again the taunts of the nations. They shall know that I the Lord their God am with them and they, the House of Israel, are My people declares the Lord God. For you, My flock, flock that I tend, are men; and I am your God declares the Lord God.

My servant David shall be king over them; there shall be one shepherd for all of them. They shall follow My rules and faithfully obey My laws. Thus they shall remain in the land which I gave to My servant Jacob and in which your fathers dwelt; they and their children and their children’s children shall dwell there forever, with My servant David as their prince for all time. I will make a covenant of friendship with them—it shall be an everlasting covenant with them—I will establish them and multiply them, and I will place My Sanctuary among them forever. My Presence shall rest over them; I will be their God and they shall be My people. And when My Sanctuary abides among them forever, the nations shall know that I the Lord do sanctify Israel.

**Yeshaya Chapter 40 through the end:**

Comfort, oh comfort My people, Says your God. Speak tenderly to Jerusalem, And declare to her That her term of service is over, That her iniquity is expiated; For she has received at the hand of the Lord Double for all her sins. A voice rings out: “Clear in the desert A road for the Lord! Level in the wilderness A highway for our God! Let every valley be raised, Every hill and mount made low. Let the rugged ground become level And the ridges become a plain. The Presence of the Lord shall appear, And all flesh, as one, shall behold— For the Lord Himself has spoken.” … …

Discuss why Moshe is not really mentioned in the Haggadah, and the role of Moshiach (and the Ramban about moshiach in the Milchamos Hashem)

**How is Moshiach going to come:**

**Psalm 50**

A psalm of Asaph. God, the Lord God spoke and summoned the world from east to west. From Zion, perfect in beauty, God appeared, let our God come and not fail to act! Devouring fire preceded Him; it stormed around Him fiercely. He summoned the heavens above, and the earth, for the trial of His people. “Bring in My devotees, who made a covenant with Me over sacrifice!” Then the heavens proclaimed His righteousness, for He is a God who judges. Selah.

(Yeshaya 62 - Pass through, pass through the gates! Clear the road for the people; Build up, build up the highway, Remove the rocks! Raise an ensign over the peoples! See, the Lord has proclaimed To the end of the earth: Announce to Fair Zion, Your Deliverer is coming! See, his reward is with Him, His recompense before Him. And they shall be called, “The Holy People, The Redeemed of the Lord,” And you shall be called, “Sought Out, A City Not Forsaken.”)

**Malachi 3**

Behold, I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His Temple suddenly. As for the Messenger of the covenant that you desire, he is already coming….. You have spoken hard words against Me—said the Lord. But you ask, “What have we been saying among ourselves against You?” You have said, “It is useless to serve God. What have we gained by keeping His charge and walking in abject awe of the Lord of Hosts? And so, we account the arrogant happy: they have indeed done evil and endured; they have indeed dared God and escaped.” In this vein have those who revere the Lord been talking to one another. The Lord has heard and noted it, and a scroll of remembrance has been written at His behest concerning those who revere the Lord and esteem His name. And on the day that I am preparing, said the Lord of Hosts, they shall be My treasured possession; I will be tender toward them as a man is tender toward a son who ministers to him. And you shall come to see the difference between the righteous and the wicked, between him who has served God and him who has not served Him. For lo! That day is at hand, burning like an oven. All the arrogant and all the doers of evil shall be straw, and the day that is coming—said the Lord of Hosts—shall burn them to ashes and leave of them neither stock nor boughs. But for you who revere My name a sun of victory shall rise to bring healing. You shall go forth and stamp like stall-fed calves, and you shall trample the wicked to a pulp, for they shall be dust beneath your feet on the day that I am preparing—said the Lord of Hosts. Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the Lord. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the Lord.

(Rambam – Teiman – he will not be known before)

**Brachos 34**

And Rabbi Ḥiyya bar Abba said that Rabbi Yoḥanan said: All the prophets only prophesied with regard to the change in world order in the end of days with regard to the days of the Messiah. However, with regard to the World-to-Come, which exists on a higher level, it is stated: “No eye has seen it, God, aside from You.”

**The Coming of Mashiach:**

(revisit Daniel and Zechariah)

3 approaches – different people, different perspectives, different scenarios

Who is the Melech mentioned in Zechariah?

* Rashi - Behold! Your king shall come to you. It is impossible to interpret this except as referring to the King Messiah, as it is stated: “and his rule shall be from sea to sea.” We do not find that Israel had such a ruler during the days of the Second Temple.
* Radak – He is righteous and through his righteousness he will be saved; on a donkey because of his humility, and because he will not need to wage war.
* Metsudos – a Tzadik in his actions, a savior in his battle
* Ibn Ezra - Moshiach ben Dovid / Moshiach ben Yosef / Nechemia / Yehuda Chashmonai

Talmud mentioned earlier and the Malbim

**Ben Yehoyada** – If we merit it will because of our greatness (we will be heavenly), if not only because we are comparably greater than the rest of the world (on a donkey).

**Chomas anach** – ben asonos as it is the same as all of the other donkeys (malbim, a full donkey, not even a half donkey, a donkey, not meant for war)

**Ramban** (Henei yaskil) – reached Hashem as he will understand even more than the angels

**גור אריה שמות ד כ**

חמור המיוחד וכו'. יש לשאול מה ענין חשיבות החמור הזה משאר חמורים שרכב עליו אברהם ומשה ומשיח, דלא שייך בחמור חשיבות, ובפרקי דרבי אליעזר (פל"א) יש שם מדרש זה, וכן ישנו שם "ויחבוש את החמור" (ר' בראשית כב, ג) הוא החמור שנברא בין השמשות, והוא החמור שרכב עליו משה, והוא החמור שעתיד בן דוד לרכוב עליו, עד כאן. ויש לשאול גם כן על זה דלא עדיף חמור זה שנברא בין השמשות מן החמור אחר, אבל דעת רז"ל כך, שתמצא דברים באברהם ובמשה ובמלך המשיח מה שלא תמצא בשום בריאה, ונתייחדו בדבר מעלה; כי אברהם תמצא התרוממות וגדולתו על כל הנמצאים, שנאמר אצלו (בראשית יז, ה) "כי אב המון גוים נתתיך", והוא אב לכל העולם (ירושלמי ביכורים פ"א ה"ד), לא כמו שאר האבות שלא היו אבות רק לישראל, אבל אברהם נקרא "אב המון גוים" עד שהיה מעלתו ומדריגתו בהתרוממות מגיע למעלה מן השמים, כדכתיב (בראשית טו, ה) "ויוצא אותו החוצה", ודרשו ז"ל (ב"ר מד, יב) שהגביהו למעלה מן הכוכבים. וכן משה רבינו עליו השלום היה בהתרוממות הזה, שהרי נאמר במשה גם כן (להלן ט, כב) "נטה ידך על השמים", ודרשו רז"ל (תנחומא וארא, טו) והביאו רש"י בפרשת וארא (להלן ט, כב) שהגביהו למעלה מן השמים, כל זה [מורה] על התרוממות אברהם ומשה. ומלך המשיח הוא מתרומם עוד, שכן דרשו ז"ל בתנחומא (תולדות, יד) "הנה ישכיל עבדי ירום ונשא וגבה" (ישעיה נב, יג), "ירום" מן אברהם, שנאמר בו (בראשית יד, כב) "הרימותי ידי", "ונשא" ממשה שנאמר בו (במדבר יא, יב) "שאהו בחיקך", "וגבה" ממלאכי שרת. והבן זה למה זכרו ז"ל אברהם וכן משה ולא שלמה, כי אלו שנים בלבד מיוחדים בהתרוממות האמתי, כמו שתמצא בשניהם שהם למעלה למעלה מן העולם וחללו:

והצדיקים מחולקים במדריגות מחולקות, כי יש זוכה למדריגה זאת ויש לאחרת, והכל בשעור האלקים. תמצא כי יעקב היה צדיק גמור אשר כבר זכרנו בפרשת וישלח מעלתו ומדריגתו, ותמצא שהיה כל ימיו בצרה גדולה למאוד, כמו שאמר (בראשית מג, יד) "ואל שדי", 'מי שאמר לעולמו די יאמר לצרותי די', כי לא שקט מנעוריו, ואילו אברהם כל ימיו בגדולה והתרוממות, כמו שאמרו (ב"ר מג, ה) "עמק שוה" (בראשית יד, יז), שהשוו בו כל העולם והמליכו את אברהם למלך, והכל הוא בשיעור אלקי. וכן ענין משה שהיה מלך (זבחים קב. ) על ששים ריבוא, והיה מתנשא על פרעה ועל מלכי סיחון ועוג. וכן יהיה מלך המשיח לעתיד במהרה בימינו, שכל האומות נותנים שי לו. וכאשר תדע זה הכל אז תתבונן במה שאמרו כי החמור שרכב עליו אברהם הוא החמור וכו', כי ראוי לך לדעת כי הרכיבה הוא [מורה] על התנשאות ורוממות, כי הרוככ הוא מתנשא על הבהמה, ומפני כי אלו היו מתרוממים ומתנשאים, כתבה התורה אצלם לשון רכיבה, שהיו מתנשאים במעלתם:

וקאמר בזאת הרכיבה שהיא על החמור דוקא לטעם עמוק מאד, וזה תדע בעבור כי אין במין הבהמות הטמאות שהיא מיוחד למצוה כמו החמור, שהרי אצלו פטר רחם נוהג, מה שאין כן בשאר בהמות טמאות (רש"י להלן יג, יג). וסוד הדבר הוא דבר נפלא, כי מפני שהחמור הוא נוטה אל הפשיטות יותר מכל שאר בהמות טמאות, שהוא חומרי יותר, והפשוט הוא יותר ראשית ויותר מוקדם לאשר הוא מאוחר. וזה ידוע כי יסודות הפשוטים הם קרובים יותר בצד מה אל התחלה - מן המורכבים אשר הם מורכבים מהם. ולפיכך החמור הזה בעבור פשיטת צורתו הוא ראשית בהמות טמאות, ולכך חייבה התורה בהם ב"פטר רחם" (ר' להלן יג, יג) שהוא ראשית מן אשר שהוא ראשית. ומפני זה כתב אצל אלו השלשה רוכבים על החמור, בעבור שהחמור הוא פשוט, והפשוט הוא ראשית בענין הפשיטות, ולפיכך הם מיוחדים לרכיבה אלו השלשה, שהם עוד ראשים ועליונים במעלה, וכאשר הם מתנשאים על הפשיטות - מתנשאים התנשאות והתרוממות היותר שאפשר במעלה הנבדלת. ואף על גב דרכיבת סוסים הוא חשוב יותר מאד, זה הוא בשביל ענין הבהמה שהיא חשובה יותר, אבל לענין מעלת אלו השלשה, שהם מיוחדים במעלת הרוממות שהיו קרובים למעלה אלקית, ולכך ראוי להם החמור. כי אין מדברים בחשיבות ובעושר מעלת העולם, רק מעלה אלקית:

ולפיכך נברא החמור בין השמשות, ולא שהיה החמור חשוב יותר בשביל שנברא בין השמשות, כי מפני שהיתה רכיבה זאת מיוחדת, והוא רכיבה על העולם הטבע, ואלו השלשה היו רוכבים על הטבע, ובשביל זה לא היה ראוי שיהיה החמור הזה מסודר מן העולם הזה, שאם היה מסודר מן העולם לא היה רכיבתו על הטבע, שאין כל מי שרוכב על חמור הוא רוכב על הטבע. אבל במה שהוא מסודר מבין השמשות, והדברים אשר נבראו בששת ימי המעשה הם דברים טבעים, ודברים אשר נבראו בין השמשות הם דברים יוצאים קצת מן הטבע, ומכל מקום הם דומים לטבע. ולפיכך השדים נבראו בין השמשות (אבות פ"ה מ"ו) - אינם טבעים, ואמרו רבותינו ז"ל (חגיגה טז. ) שהם דומים למלאכי השרת ולבני אדם. וכן כל הדברים שנבראו בין השמשות הם דברים יוצאים מן הטבע ודומים לטבע, כי בין השמשות גם כן ספק יום הוא (שבת לד ע"ב). ומפני שאלו שלשה היו רוכבים על הטבע לגמרי, עד שהגיעו למעלה האלקית, ראוי לפי סדר הענין שיהיה החמור שלהם שמיוחד לרכיבתם אינו מסודר מן הטבע כמו שכל חמור המיוחד לאדם שהטבע סדר לו, אלא הוא מסודר לו בין השמשות, שהזמן ההוא מיוחד לדברים שהם על הטבע, כי זה ראוי לרכיבת אלו השלשה שהיו רוכבים על עולם הטבעי, ואין ראוי בריאת הזמן של ששת ימי בראשית לתת להם החמור הזה, שהיה זה כמו שאר רכיבה, אבל סדר הזמן היוצא מן הטבע נותן זה, כיון שרכיבת אלו היה להעלותם לגמרי על הטבע, ודי בזה:

ואין הפירוש שהחמור היה חי כל כך, אלא שבבין השמשות הושם בכח העולם להוציא רכיבה זאת אל הפועל, כי ענין רכיבה זאת היתה ענין אלקית מאוד, הוא ההעלות על העולם. וזה פירוש דברי חכמים, והוא דבר חכמה, [ו]בספר גבורות ה' (פרק כט) שם נתבאר באריכות יותר, עיין שם:

**R Dessler** (vol 3 222) – Donkey when chayiv, as when one becomes simple with his struggles against Hashem, he can do proper repentance.

**Ohr Hacahyim**

 "He ties his ass to a vine, etc." There are numerous explanations of this verse; their common denominator is that they are all of a homiletical nature. Perhaps the verse is again speaking about the arrival of the Messiah who has been mentioned at the end of the last verse, i.e. עד כי יבא שילה. Jacob had described that period as one when all the nations of the world will seek out the Messiah. This verse would then describe the Messiah as tying his donkey to the vine, i.e. Israel. Israel has been compared to the vine in Psalms 80,9: "You plucked up a vine from Egypt, You expelled nations and planted it." The "donkey" in this verse refers to the Gentile nations. …

Alternatively, our verse speaks of two different periods of well known redemptions. The first is the redemption from Egypt, whereas the second refers to the ultimate redemption in the days of the Messiah who is descended from David. Concerning he first redemption, Jacob said: אסרי לגפן עירה, he ties his donkey to a vine, similar to the verse in Psalms 80,9 a period when G'd humbled a single nation before the Jews, i.e. the Egyptians. Concerning the redemption in the future, Jacob speaks of the שרקה, the whistle, in the sense that the prophet Zachariah did in Zachariah 10,8: אשרקה להם ואקבצם כי פדית, "I will whistle to them and gather them, for I will redeem them." Jacob speaks of בני אתונו, i.e. the plural, since at that time Israel will be redeemed from many different nations. At the time of the Exodus, the redemption comprised the defeat of Egypt and the Canaanites, i.e. seven of the Canaanite nations. The remainder of the seventy nations were not humbled before Israel at that time. When the final redemption will occur all the other nations too will be humbled before Israel. These are the בני אתונו, the offspring of the original עירה.

**Gra Juggler and the King Ch 17**

They asked him another question: **With what does one harvest a field of knives?** Rabbi Yehoshua answered: **With the horn of a donkey.** They said to him: **But is there** such an item as **a horn of a donkey?** He said to them: **But is there** such a thing as **a field of knives?**

**Sanhedrin 98**

Rabbi Yehoshua ben Levi found Elijah … When will the Messiah come? Elijah said to him: Go ask him. Rabbi Yehoshua ben Levi asked: And where is he sitting? Elijah said to him: At the entrance of the city of Rome. Rabbi Yehoshua ben Levi asked him: And what is his identifying sign by means of which I can recognize him? Elijah answered: He sits among the poor who suffer from illnesses. And all of them untie their bandages and tie them all at once, but the Messiah unties one bandage and ties one at a time. He says: Perhaps I will be needed to serve to bring about the redemption. Therefore, I will never tie more than one bandage, so that I will not be delayed. Rabbi Yehoshua ben Levi went to the Messiah … When will the Master come? The Messiah said to him: Today. Sometime later, Rabbi Yehoshua ben Levi came to Elijah. … Rabbi Yehoshua ben Levi said to Elijah: The Messiah lied to me, as he said to me: I am coming today, and he did not come. Elijah said to him that this is what he said to you: He said that he will come “today, if you will listen to his voice” (Psalms 95:7).

Bring commentators

* R Dessler (vol 3 pg 205), the gate of Rome – the end of Rome, how people will understand the necessity of having Hashem in their lives)
* Maharsha – a horse represents fighting, a donkey represents the yolk of torah

**Ramban Barcelona Disputation**

I said: "Truly I do not believe that the messiah was born on the day of the destruction of the Temple. Thus this story is not true or else it has another meaning drawn from the secrets of the sages. However I shall accept it at its simple meaning as you claim, for it is a proof for my case. Behold it says that on the day of destruction, after the Temple was destroyed, the messiah was born. Thus JC was not the messiah, as you claim. For he was born and killed prior to the destruction of the Temple. In fact he was born about two hundred years prior to the destruction of the Temple. According to your reckoning, he was born seventy-three years prior to the destruction of the Temple." Then he was silent. Master William, the royal judge, then said: "The dispute does not now concern JC. The question is whether the messiah has come or not. You say that he has not come, and this book of yours says that he has come."

 I said to him: "You choose, as is your custom, to respond craftily. Nonetheless I shall answer you. The sages did not say that the messiah has come. Rather they said that he was born. For on the day that our teacher Moses was born, he did not come and redeem us. However, when he came before Pharaoh at the command of G-d and said to him: 'these are the words of the Lord -- Send forth My people!' then he may be said to have arrived. Likewise the messiah -- when he shall come before the pope and shall say to him at G-d's command: 'Send forth My people,' then he may be said to have come. However, to this day he has not yet come and is in no sense the messiah. For King David on the day that he was born was not the anointed one. Only when Samuel anointed him was he the anointed one. On the day that Elijah will anoint the messiah at G-d's command may he be called the messiah. On the day that he will subsequently come before the pope to redeem us, then he may be said to have arrived."

 Friar Paul then said that, in the Talmud, it is indicated that R. Joshua b. Levi asked Elijah when the messiah would come. He answered him: "Ask the messiah himself. " He said "Where is he?" He said: "At the gate of Rome, among the sick." He went there and found him. He asked him ... Thus the messiah has already come, is in Rome, and is in fact JC who rules in Rome. I said to him: "Isn't it clear from this that he has not come? For he asked Elijah when the messiah would come Likewise he asked the messiah himself: 'When will you come? Thus he has not yet come. Rather, according to the simple meaning of these stories, he was born already. But I do not believe this." Then the king responded: "If he were born on the day of the destruction of the Temple, which was more than a thousand years ago and has not yet arrived, how will he arrive? For it is not human nature to live for a thousand years."

 I said to him: "Conditions were set that I not debate with you and that you will not participate in the debate. However, already among early man Adam and Metushelach lived almost to a thousand years and Elijah and Enoch more than that, Metushelach lies in the hands of G-d." He said: "Where is he now?" I said: "This is not a necessary element in the debate, and I shall not respond. Maybe you can find him at the gates of Toledo, if you send there one of your couriers." I said it jokingly. They then rose, and the king set a time for resuming the debate, on the following Monday

**Sanhedrin 98**

And Rabbi Yoḥanan says: The son of David will come only in a generation that is entirely innocent, in which case they will be deserving of redemption, or in a generation that is entirely guilty, in which case there will be no alternative to redemption.

Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction in a verse addressing God’s commitment to redeem the Jewish people. In the verse: “I the Lord in its time I will hasten it” (Isaiah 60:22), it is written: “In its time,” indicating that there is a designated time for the redemption, and it is written: “I will hasten it,” indicating that there is no set time for the redemption. Rabbi Alexandri explains: If they merit redemption through repentance and good deeds I will hasten the coming of the Messiah. If they do not merit redemption, the coming of the Messiah will be in its designated time.

- R Dessler on these two stages

Return to discuss the two stages

The time – similar to Egypt, is up to us

Mashiach will only come from repentance (Devarim, see Yoma 8th chapter), we only rely on Him (Haazinu), from charity (Uva letziyon goal – Sanhedrin 98), and from wanting it (trei asar). (story)

End with song about mashiach coming, too busy because of taxes

For another time

Discuss Sanhedrin (Ramban on Sanhedrin)

Rabbi yehoshua and R Eliezer w r dessler

How different is the coming moshiach Sanhedrin 91

 (discuss how we know from Dovid, Ohr Hachayim osri lagefen, mefarshim Yeshaya 11 (Rambam, Ramban (Vayikra 26, 6 (and elsewhere), Radak (R Bachaya 14, 2)), hirsh bereishes 49, Psikta 34)

**Rambam Laws of Kings**

Chapter 11

The King Messiah will arise and re-establish the monarchy of David as it was in former times. He will build the Sanctuary and gather in the dispersed of Israel. All the earlier statutes will be restored as they once were. Sacrifices will be offered, the Sabbatical and Jubilee years will be observed, as commanded in the Torah. Anyone who does not believe in him or one who does not anticipate his coming not only denies the Prophets, but also the Torah and Moses our Teacher. For the Torah has given testimony about him saying, “*And the Lord your G-d will turn your captivity and have compassion with you. He will return and gather you from all the peoples…If any of you should be dispersed at the ends of Heaven, from there G-d will gather you, from there He will fetch you. And the Lord, your G-d will bring you…*” (Deut. 30:3-4). These matters are explicit in the Torah and include everything said by all the Prophets. It is even written in the Chapter of Balaam who prophesized about both the Messiahs. The first Messiah was David who saved Israel from her adversities. The final Messiah will be from his sons and will deliver Israel from the hands of the descendants of Esau. There it says, “*I shall see him, but not now*” (Numbers 24:17) - this refers to David; “*I behold him, and not soon*” (ibid.) - this is the King Messiah; *“A star from Jacob shall step forth*” (ibid.) - this is David; “*and a scepter shall arise out of Israel*” (ibid.) - this the King Messiah; “*and shall smite through the corners of Moab*” - this is David; and so it says, “*And he smote Moab and measured them with a rope*” (II Samuel 8:2); “*and break down all the sons of Seth*” (Numbers 24:17) - this is King Messiah of whom it says, “*and his dominion shall be from sea to sea*” (Zechariah 9:10); “*and Edom shall be a possession*” (Numbers 24:18) - this is David, as it says, “*And Edom shall become slaves to David*” (see II Samuel 8:6 and II Samuel 8:14); “*Seir also, even his enemies, shall be a possession*” (Numbers 24:18) - this is King Messiah, as it says, “*And the saviors shall come upon Mount Zion to judge the mount of Esau…*” (Obadiah 1:21).

Even in the section regarding the cities of refuge it says, “*If the Lord your G-d shall enlarge your borders…and shall add for you another three cities more…*” (Deut. 12:20, Deut. 19:8-9). This actually never took place123*Since there were never nine, but at most six Cities of Refuge. The additional three must therefore be prophetic.*, and the Holy One Blessed be He never commands for nothing. However, from the words of the Prophets this matter does not need a proof, since all the Books are full of this matter.

It should not occur to you that the King Messiah must bring wondrous signs or perform marvels or invent new things or revive the dead or anything like what the fools say. It is not so. For Rabbi Akiva, one of the wisest of the Sages of the Mishna, was King Ben Coziba’s124*Bar Cochba.* arms-bearer125*I.e. his staunch supporter.* and said that he was the King Messiah. He and all the Sages of his generation thought that he was the King Messiah, until he was killed because of his sins126*He killed Rabbi Elazar HaModai.*. Since he was killed, they then understood that he was not the one. The Sages never asked of him neither a sign nor a wonder. So, the essence of the matter is like this: The Laws and the Statutes of the Torah never change. We may not add to them nor detract from them. 127*This last sentence is absent in most editions.*Anyone who adds to or subtracts from them or reveals some new dimension to the Torah or understands the Commandments differently than their plain meaning is, for sure, an evil person and an Apikoris.

Now, if a king should arise from the House of David who is versed in Torah and engages in Commandments, as did David his forefather, in accordance with both the Written and the Oral Torahs, and he enjoins all of Israel to follow in its ways and encourages them to repair its breaches, and he fights the Wars of G-d128*I.e. he defends Israel.*, then he may be presumed to be the Messiah. If he succeeds in his efforts and defeats the enemies around and builds the Sanctuary in its proper place and gathers the dispersed of Israel, he is definitely the Messiah.

But, if he does not succeed in these matters or is killed, we will know that he was not the one Torah has promised. He is (merely to be considered) like all the (other) exemplary and qualified kings of the House of David who have died. G-d set him up only to try the masses, as it says, “*And some of the wise will stumble, to refine among them and to purify and to make white, even to the time of the end, for it is yet for the time appointed*” (Daniel 11:35).

Even JC the Nazarene who imagined he would be the Messiah and was killed by the Court129*Or, was handed over to the Romans who killed him as a revolutionary because he proclaimed himself the Messiah, King of Israel.* was prophesized about by Daniel as it says, “*and also the children of the violent among your people will lift themselves up to establish the vision, but they shall stumble*” (Daniel 11:14). Was there ever a greater impediment than this one? All the Prophets spoke of the Messiah, Redeemer of Israel and Savior and Gatherer of the Exiles and Strengthener of the Commandments. But this one caused the ruin of Israel by the sword and the dispersal of its remnant and its humiliation and reversed130*Or, changed.* the Torah, and caused most of the world to err and worship a god other than HaShem (G-d).

Nonetheless, the Thoughts of the Creator of the World are beyond any man’s understanding. For our ways are not His Ways, and our thoughts are not His Thoughts. And all the doings of Jesus the Nazarene and that of that Ishmaelite131*I.e. Mohammed. The Rambam labels him “Meshugah” in his Igeress Teiman.* who came after him are nothing but to pave the way for the King Messiah and prepare the entire world to worship G-d together, as it says, “*For then132When they will realize that their Messiahs were false will they abandon them and turn to G-d’s true Messiah. I will turn to the peoples a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent*” (Zephania 3:9).

How is this so? The world is now already filled with matters of the Messiah and matters of the Torah and matters of the Commandments. Knowledge of these matters have spread to the distant islands and to the many nations of those with uncircumcised hearts. They discuss these matters and the Commandments of the Torah. Some of them133*As did Mohammed.* say that these Commandments were once true, but have since been canceled for our times as they were not meant to be observed for all generations. Some of them say that these are secret matters and are not as simple as they would appear, and now the “Messiah”134*Jesus.* has come and revealed these secrets.

But when the true King Messiah will rise and succeed, and he will be lifted up and raised aloft, they all will immediately return and will know that their fathers left them an erroneous legacy, and their fathers and prophets led them astray.

Chapter 12

It should not occur to you that during the days of the Messiah a single thing from the “ways of the world”135*I.e. Nature.* will be canceled nor will there be something novel in the Creation. Rather, the world will continue in its customary way. Now, that which is said in Isaiah, “*And the wolf will live with the sheep and the leopard shall lie down with the kid*” (Isaiah 11:6) is a parable and riddle. The substance of the matter is that Israel will dwell in safety with the wicked of the world who are compared to wolves and tigers, as it says, “*a wolf of the deserts spoil them, a leopard watches over their cities”* (Jeremiah 5:6). But, they will all return to the true religion and they will not steal and not destroy. Rather, they will eat of the permissible foods comfortably136*I.e. in peace.* like Israel, as it says, “*and the lion will eat straw as does the ox*” (Isaiah 11:7). And so similar matters written about the Messiah are parables. In the days of the King Messiah everyone will understand these parables and to what these matters were compared and to what was hinted.

Our Sages have said that there is no difference between This World and the Days of the Messiah except (our) subservience to the kingdoms of the world alone. From the plain meaning of the words of the prophets we understand that at the beginning of the days of the Messiah there will be the War of Gog and Magog. Before the War of Gog and Magog, a prophet will arise to correct Israel and prepare their hearts137*I.e. Direct them to G-d.*, as it says, “*Behold, I will send you Elijah*” (Malachi 3:23). He will not come to make the pure impure, nor purify the impure, nor disqualify people who are presumed to have legitimate lineage138*Or, family pedigree.*, nor qualify those who are disqualified. He will only come to bring peace to the world139*Between Israel and the other nations.*, as it says, “*And he shall turn the hearts of the fathers on the children”* (Malachi 3:24). Some of the Sages say that Elijah will come140*Either to announce his coming or “authorize rabbis” (for the Sanhedrin?).* before the coming of the Messiah. But regarding all these matters and similar, no one knows how it will be until it will be. For these matters were unclear to the Prophets. Even the Sages themselves did not have a Tradition regarding these matters and only could attempt to understand the verses. Thus, there were disagreements in these matters. Nevertheless, neither the order that these events will occur nor their details are fundamental to the religion. Thus, a person must never busy himself with the Aggadohs and not dwell on the Midrashim regarding these matters or similar issues. He must not make them dogma141*Or, the essence, a tenet.*. For these do not result in either love (for G-d) nor fear (of sin). Similarly, one should not calculate the Ends142*Of a) the Exile, and b) when the Messiah will come.*. Our Sages have said that the spirit of those who calculate the Ends will expire143*I.e. They will die.*. Rather, one is to (simply) wait and believe in the principle144*And not contemplate the details.* of this matter, as we have explained.

During the days of King Messiah, when he will be secure in his monarchy, and all of Israel will gather about him, everyone’s genealogy will be clarified by him by means of the Holy Spirit which will rest upon him, as it says, *“And he shall sit as a purifier and refiner…”* (Malachi 3:3). The Sons of Levi will be the first to be purified145*Their lineage will be determined first.*, and he will say, “this one has the pedigree of a Kohen, and this one has the pedigree of a Levite”. He will reject those who have no (true) lineage*.* and make them Israelites, as it says, *“And the Tirashoso said to them…until a Kohen will arise with the Urim and Tumim”* (Ezra 2:63). You have now learned that those with a pedigree will be confirmed, and lineage will be made known, by means of the Holy Spirit. He will not ascertain the ancestry of Israel except regarding which tribe they are from, and inform us that this one is from such and such a tribe and that one is from such and such a tribe. But, he will not tell us whether someone presumed of legitimate pedigree is a bastard or a slave. For the Law is that the family which had someone assimilate within it, assimilates him.

The Sages and the Prophets did not long for the days of the Messiah because they wanted to rule the world or because they wanted to have dominion over the non-Jews or because they wanted the nations to exalt them or because they wanted to eat, drink and be merry. Rather, they desired this so that they would have time for Torah and its Wisdom. And there would be no one who would oppress them or force them to be idle (from Torah). This, in order that they may merit the World to Come, as we have explained regarding the Laws of Repentance.

At that time there will be no famines and no wars, no envy and no competition. For the Good will be very pervasive All the delicacies will be as readily available as is dust. The world will only be engaged in knowing G-d Then, there will be very wise people, who will understand the deep, sealed matters. They will then achieve knowledge of the Creator to as high a degree as humanly possible, as it says, *“For the Earth shall be filled of knowledge of the Lord, as the waters cover the sea”* (Isaiah 11:9).

(Further details –

* Talmud, Sanhedrin ch. 2, ch. 11, Brachos ch. 6
* Rambam *Mishne Torah*, Repentance ch. 8, and ch. 9
* Rambam in his *Intro to Sanhedrin*
* Rambam in his *Letter to Yemen*
* Ramban in his *Wars for Hashem, and he Book of Redemption*
* Ramban in Vayikra & Bamidbar
* Ramban Vayikra 18 (4), 26 (12) & 18 (29).
* Michtav meeliyahu 3(2&4),
* Gra even sheleima,
* Maharal gevuras hashem and netzach yisroel

)