

End of Days, Messiah & Final Redemption

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1 -- World Outlook

Some of us still feel depressed and are afraid to go out and interact freely with people due to the pandemic. Most of us are struggling with increased costs of living, gas, electricity, and fuel prices in particular. More cost increases are expected and things are not looking bright. Official Covid losses so far are about 5.7 million casualties but the true figure is probably x2 or x3 times bigger due to false reporting and associated deaths from untreated conditions, still much less than 75 million deaths from the 1918 flue pandemic.

2 – China, Russia & Iran – Public Enemies Number 1

Aggression by China toward Taiwan and its neighbours and by Russia toward Ukraine and other former Soviet Union countries are very serious and imminent. Russia continues with aggressive breach of the UK airspace and the threat of a WW 3 is looming. Iran and N. Korea are waiting in the wings to attack Israel and the rest of the free world respectively, given a chance. They are supported by China and Russia, which also prop up the oppressive and murderous regime in Myanmar (Burma). China's treatment of Honk Kong is self-evident and so is the treatment of their imprisoned and tortured 1.5 million Moslems. China has murdered millions of unwanted baby girls in the past few decades as it continues to lie about Covid which they spread globally.

The text below applies to both ancient nations and their ensuing countries of today. Divine judgement will be executed accordingly in due time (Zechariah 12 and 14, Isaiah 66, Daniel 7, 8, 9, 11 and 12).

3 -- Gog u'Magog – Final 3rd World War before the Messiah (Ezekiel 38)

א וַיְהִי דְבַר-הַשֵּׁם, אֵלַי לֵאמֹר.	1 And the word of the LORD came unto me, saying:
ב בֶּן-אָדָם, שִׁים פָּנֶיךָ אֶל-גּוֹג אֶרֶץ הַמְּגוּג--נְשִׂיא, רֹאשׁ מְשֻׁדָּה וְתִבְל; וְהִנָּבֵא, עָלָיו.	2 'Son of man, set thy face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,
ג וְאָמַרְתָּ, כֹּה אָמַר אֲדֹנָי הַשָּׁם: הִנְנִי אֵלֶיךָ, גּוֹג--נְשִׂיא, רֹאשׁ מְשֻׁדָּה וְתִבְל.	3 and say: Thus saith the Lord GOD: Behold, I am against thee, O Gog, chief prince of Meshech and Tubal;
ד וְשׁוּבְבַתִּיךָ, וְנִתַּתִּי חֲחִים בְּלַחְיֶיךָ; וְהוֹצֵאתִי אוֹתָךְ וְאֶת-כָּל-חֵילֶיךָ סוּסִים וּפָרָשִׁים, לְבָשִׁי מְכֻלָּל בְּלָם--קֶהַל רֹב צִנֹּה וּמִגָּן, תִּפְשִׁי חֲרָבוֹת בְּלָם.	4 and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed most gorgeously, a great company with buckler and shield, all of them handling swords:
ה כֹּה אָמַר אֲדֹנָי הַשָּׁם: חָרֵב אִישׁ, בְּאֶחָיו תִּהְיֶה.	21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD; every man's sword shall be against his brother.
ו וְנִשְׁפַּטְתִּי אֹתוֹ, בְּדָבָר וּבָדָם; וְנָשַׂם שׁוֹטָף וְאֶבְנֵי	22 And I will plead against him with pestilence and with

אֶלְגָּבִישׁ אֵשׁ וְגַפְרִית, אֶמְטִיר עָלָיו וְעַל-אֲגָפָיו, וְעַל-עַמִּים רַבִּים, אֲשֶׁר אִתּוֹ. blood; and I will cause to rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone.

כֹּג וְהִתְגַּדַּלְתִּי, וְהִתְקַדְּשֵׁתִי, וְנִוְדַעְתִּי, לְעֵינֵי גוֹיִם רַבִּים; וְיָדְעוּ, כִּי-אֲנִי הַשֵּׁם. 23 Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD.

Ezekiel 39:

ד עַל-הָרֵי יִשְׂרָאֵל תִּפּוֹל, אַתָּה וְכָל-אֲגָפֶיךָ, וְעַמִּים, אֲשֶׁר אִתְּךָ: לְעִיט צְפוּר כָּל-כְּנָף וְחַיַּת הַשָּׂדֶה, נִתְּתִיךָ לְאֹכְלָהּ. 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the peoples that are with thee; I will give thee unto the ravenous birds of every sort and to the beasts of the field, to be devoured.

ה עַל-פְּנֵי הַשָּׂדֶה, תִּפּוֹל: כִּי אֲנִי דִבַּרְתִּי, נָאִם אֲד-נִי הַשֵּׁם. 5 Thou shalt fall upon the open field; for I have spoken it, saith the Lord GOD.

ו וְשַׁלַּחְתִּי-אֵשׁ בְּמָגוֹג, וּבְיֹשְׁבֵי הָאֲיִים לְבָטַח; וְיָדְעוּ, כִּי-אֲנִי הַשֵּׁם. 6 And I will send a fire on Magog, and on them that dwell safely in the isles; and they shall know that I am the LORD.

ז וְאֶת-שֵׁם קִדְּשִׁי אֹדִיעַ, בְּתוֹךְ עַמִּי יִשְׂרָאֵל, וְלֹא-אֲחַל אֶת-שֵׁם-קִדְּשִׁי, עוֹד; וְיָדְעוּ הַגּוֹיִם כִּי-אֲנִי הַשֵּׁם, קְדוֹשׁ בְּיִשְׂרָאֵל. 7 And My holy name will I make known in the midst of My people Israel; neither will I suffer My holy name to be profaned any more; and the nations shall know that I am the LORD, the Holy One in Israel.

ד עַל-הָרֵי יִשְׂרָאֵל תִּפּוֹל, אַתָּה וְכָל-אֲגָפֶיךָ, וְעַמִּים, אֲשֶׁר אִתְּךָ: לְעִיט צְפוּר כָּל-כְּנָף וְחַיַּת הַשָּׂדֶה, נִתְּתִיךָ לְאֹכְלָהּ. 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the peoples that are with thee; I will give thee unto the ravenous birds of every sort and to the beasts of the field, to be devoured.

כה לָכֵן, כֹּה אָמַר אֲד-נִי הַשֵּׁם, עֲתָה אָשִׁיב אֶת-שְׁבִיַת (שְׁבוּיֹת) יַעֲקֹב, וְרַחֲמַתִּי כָּל-בֵּית יִשְׂרָאֵל; וְקִנְאֹתִי, לְשֵׁם קִדְּשִׁי. 25 Therefore thus saith the Lord GOD: Now will I bring back the captivity of Jacob, and have compassion upon the whole house of Israel; and I will be jealous for My holy name.

כו בְּשׁוּבְבֵי אוֹתָם, מִן-הָעַמִּים, וְקִבַּצְתִּי אוֹתָם, מֵאַרְצוֹת אֲבִיהֶם; וְנִקְדַּשְׁתִּי בָם, לְעֵינֵי הַגּוֹיִם רַבִּים. 27 when I have brought them back from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.

כח וְיָדְעוּ, כִּי אֲנִי הַשֵּׁם אֲ-לֵהֵיחָם, בְּהַגְלוֹתִי אוֹתָם אֶל-הַגּוֹיִם, וְכִנְסֹתִים עַל-אֲדָמָתָם; וְלֹא-אוֹתִיר עוֹד מֵהֶם, שָׁם. 28 And they shall know that I am the LORD their God, in that I caused them to go into captivity among the nations, and have gathered them unto their own land; and I will leave none of them anymore there;

כט וְלֹא-אֲסַתִּיר עוֹד פְּנֵי, מֵהֶם, אֲשֶׁר-שָׁפַכְתִּי אֶת-רוּחִי עַל-בֵּית יִשְׂרָאֵל, נָאִם אֲד-נִי הַשֵּׁם. 29 neither will I hide My face any more from them; for I have poured out My spirit upon the house of Israel, saith the Lord GOD.

4 -- Three World Wars, Mordechai Lewis, Sefaria

[We had two World Wars already, the 3rd and final one is coming...](#)
Mashiach will come when we aren't thinking about him. Just as when the Jews were redeemed from Egypt, it says, "They did not heed Moshe because of shortness of breath and hard work," before Mashiach's arrival, people will be so dulled by pain and suffering that they will be incapable of accepting words of comfort and consolation [excerpted from Rav Schwab on Chumash by Rabbi Myer J. Schwab, page 231 (Israel Bookshop Publications)].
This would explain why Rav Yechezkel Levenstein says that when it comes to the arrival of Mashiach and the resurrection of the dead, we are quiet as if we are embarrassed to speak about them as if we have given up them altogether.
Before we begin discussing Mashiach in-depth, let me quote to you the words of Rabbi Eliyahu Lopian¹:

¹ Rabbi Eliyahu Lopian is the grandfather of Rabbi Avraham Yaakov Lopian who ordained Professor Rabbi Abrahami

“While in London I heard from the holy Rabbi Elchanan Wasserman, quoting the Chofetz Chayim, that our Sages say that the War of Gog and Magog will be threefold.

After the First World War, the Chofetz Chayim² said that it was the first battle of Gog and Magog and that in about 25 years there would be a Second World War, which would make the first one seem insignificant.

Then there would be the third war” [Leiv Eliyahu by Rabbi Eliyahu Lopian, Shemos, (page 197):

אני שמעתי בלונדון מפי הקדוש ר' אלחנן וסרמן זצ"ל, שאמר בשם החפץ חיים זצוק"ל, שחז"ל אומרים שמלחמת גוג ומגוג יהיה שלש פעמים. ואז היה אחרי המלחמה העולמית הראשונה, ואמר החפץ חיים שהמלחמה הזאת - היתה מלחמת גוג ומגוג הראשונה, ובעוד עשרים וחמש שנה בערך - תהיה עוד מלחמה עולמית שניה, שהמלחמה הראשונה תהיה כאפס גדה, ואח"כ תהיה מלחמת גוג ומגוג שלישית - עת צרה היא ליעקב, אבל ממנה יושע.

See also Rav Schwab on Chumash by Rabbi Myer Schwab, pages 240 – 241. There's a dispute whether World War III will be before the revelation of the Mashiach or after (see Acharit Hayamim, Heb., End of Days - <http://bit.ly/2zqNFjv>). True, to the Chofetz Chayim's prediction, World War II began in 1939, exactly 25 years later [from WW I which began in 1914]! This is a time of trouble for Jacob [Israel] but he will be saved from it!

5 -- Selected Texts concerning Final Redemption, Mordechai Lewis, Sefaria

(Verbatim, in no particular order, sources where not checked individually)

[Jerusalem Talmud Taanit 2:1:8-13: How to annul harsh decrees](#)

There are three things that can annul harsh decrees. They are: prayer, returning to G-d and charity...

[Zohar 3:270a:2: How to annul harsh decrees](#)

In the merit of the Jewish people's Torah study they will return to the Holy Land and be ingathered from the exile.

[Berakhot 5a:6: How to prevent suffering](#)

Regarding this unclear verse, Rabbi Shimon ben Lakish said: If one engages in Torah study, suffering stays away from him...

[Gemara Sanhedrin 98b:4: How to be spared from pains preceding arrival of the Messiah](#)

Rabbi Elazar's students asked Rabbi Elazar: What shall a person do to be spared from the pains preceding the coming of the Messiah? Rabbi Elazar said to them: They shall engage in Torah study and acts of kindness...

[Jerusalem Talmud Berakhot 1:1:19-23: Sunrise compared to the rise of redemption](#)

It happened that Rabbi Chiyah Rabbah and Rabbi Shimon Ben Chalafta were walking in the Arbel Valley at the break of the morning before the light of day. They witnessed the rising of the dawn as it spread out its light. Rabbi Chiyah Rabbah said to Rabbi Shimon Ben Chalafta, “Rabbi, this is the Redemption of Israel - in the beginning, it comes slowly, slowly and then afterward it increases and grows.”

[Midrash Tehillim 18:33: gradual redemption and redemption, step by step](#)

Rav Yodan says, “For this nation's redemption does not happen all at one time, but rather bit by bit. So, what does the verse, ‘He gives great salvations,’ mean? That [the redemption] grows continuously before Israel. Since Israel currently endures great tribulations, should the Redemption arrive all at once, they would be unable to withstand the great salvation following directly after [a period of] great affliction. It, therefore, comes bit by bit and grows continuously.”

See next page...

² Rabbi Yisrael Meir Kagan

[Rabbeinu Bahya, Shemot 2:23:1: Crying and tears will bring redemption](#)

Even though the time of the redemption had arrived, they weren't worthy of being redeemed. However, once they all cried out in unison from the work that they were undergoing, their prayers were accepted... This teaches that no prayer is as complete as one submitted with anguish and stress, for that [prayer] is accepted and ascends before the Creator.

[Zohar 2:12b:5: Crying and tears will bring redemption](#)

R' Yitzchak said that the salvation of Yisrael depends only on crying.

[Chofeitz Chayim states concerning screaming and crying to be redeemed](#)

"All the many troubles that have fallen upon us, from which we have still not been saved, are because we don't scream and increase our prayers in response to them. If we had prayed properly, we would not have returned empty-handed... several times daily he must pour out his requests in solitude, in his house, from the depths of his heart... if each person would contemplate in solitude his own plight... then he would pour out his heart like water to Hashem. Such a prayer would emerge with very deep intent with a broken heart and with great humility. Such a prayer will certainly not go unanswered...!" (See Redemption Unfolding by Alexander Aryeh Mandelbaum, page 82) When an infant wants his parents to give him attention, he cries. If they don't hear him or choose to ignore him, he cries, screams even louder or throws a tantrum, until his parents come and attend to his needs.

[Midrash Shemot Rabbah 21:5: Crying and praying to be redeemed](#)

When Yisrael went out of Egypt, they looked back and saw the Egyptians chasing after them.. When Yisrael saw, they were surrounded on all sides – the sea in front of them blocking their path, their enemy chasing after them, and wild animals on both sides in the desert – they lifted their eyes up to their Father in Heaven, and cried out to the Holy One Blessed be He, as it is written: "...and Bnei Yisroel cried out to Hashem." Why did the Holy One Blessed be He, do this to them? Because Holy One Blessed be He yearned for their prayers.

[Gemara Bava Metzia 59a:5: The heavenly gates of prayer are still open to tears](#)

Rabbi Elazar says: Since the day the Temple was destroyed the gates of prayer were locked, and prayer is not accepted as it once was... Yet, despite the fact that the gates of prayer were locked with the destruction of the Temple, the gates of tears were not locked, and one who cries before God may rest assured that his prayers will be answered...

If that's the case, then why "don't" we cry to G-d? Both children and adults want to think of themselves as macho. Even if they're undergoing mental anguish, they'd rather bottle themselves up, then express their emotions to others or even our Creator! They believe crying is showing a sign of weakness or maybe that's what America has brainwashed us to think. In the words Rav Shimon Schwab zt"l: "Most of us are – and forgive my expression – emotionally constipated." [See Rav Schwab on Chumash by Rabbi Myer J. Schwab, pages 47 – 48 (Israel Bookshop Publications)]

[Kol Kisvei Chofeitz Chayim HaSholeim, Sichos Chofeitz Chayim, page 72, #14: Demanding redemption](#)

Even though we pray for the redemption several times every day, requesting by itself is not enough. One must demand the redemption, just as with the wages of a hired worker (Mishnah Bava Metzia 9:12 and Meseches Bava Metzia 111a). Failure to do so shows that this matter is not that urgent to us!

[Midrash Yalkut Shimoni on Nach 106:1: Return of 3 things](#)

Rabbi Shimon ben Menassia teaches that the redemption will not come until the Jewish people pray for the return of the three things it had rejected in the days of Yeravam: *the rule of G-d, the kingship of Dovid and the rebuilding of the Beis HaMikdash.

[Gemara Sanhedrin 106b:14: Heart comes before Torah study](#)

The Holy One, Blessed be He, seeks the heart, and the barometer of greatness is devotion of the heart and not the amount of Torah that one studies...

[Mishnah Pirkei Avot 2:4: Mutual wills](#)

Do His [G-d's] will as though as it is yours and He will do His will as though as it is yours.

[Zohar 2:7b:8-9: The wicked shall perish in darkness before the Messiah \(parallel and similar to the wicked and non-believers that died in Egypt during the 3 days of darkness\)](#)

At that time the Holy One, Blessed be He, 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 – wayward Jews [any Jew that is open-minded or not strict in the observance of orthodox, traditional, or established forms or ways] – who shall join them in the fight against the Mashiach. Then there will be darkness all over the world, and for fifteen days shall it continue, and many in Israel shall perish in that darkness...

[Jerusalem Talmud Taanit 1:17-18: Keeping one Shabbat to bring final redemption](#)

If only the Jewish people would keep one Shabbos in accordance with their halakhot, Ben David would come, i.e. they would be redeemed immediately...

[Zohar 2:7b:2-3: One righteous person can bring about redemption](#)

When the Holy One, Blessed be He decides to bring the Final Redemption, He will look down on the world and see if there is a righteous person who is worthy of bringing the redemption. [He] will see that no one has sufficient merit for this and He will need to bring great tribulations on the Jewish people so that the Final Redemption should take place. At the same time, fortunate is this generation, for someone who passes the tests of this trying period with strong faith will merit seeing the light of happiness of the King...

[How does one yearn for the Final Redemption on a practical level? The Chofeitz Chayim \(Torah Ohr, chapter 12\) says we should be TRULY READY for the Temple](#)

“If we were truly yearning for the Final Redemption and waiting each day for its arrival, then we would be preparing ourselves by learning the relevant halachos, for there are many halachos to be learned and they cannot all be covered in a short time... For if it would be revealed that in a short time the final Redemption would arrive, then certainly millions of Jews would quickly learn the halachos to the Beis HaMikdash, since at that time all of these halachos will be applicable, not only for kohanim but for all Jews, for instance, the halachos regarding eating karbonos and visiting the Mikdash... Therefore, if we are truly waiting and yearning for the Final Redemption... we too should arouse ourselves and learn these halachos with all our strength.”

[Seifer U'Va L'Tzion Go'el by Yosef Rubenstein, sha'ar 1, chapter 1, page 120: Lack of preparations delay final redemption](#)

It is difficult for me why in Klal Yisroel we don't see any preparations, notwithstanding that we see that the signs are being fulfilled. If so, each individual should fear for himself and at least consider the possibility that Mashiach will come in our times. How would it look if we weren't ready and prepared beforehand for the day of Mashiach's arrival?”

[Is there any sefer \(book\) that exists nowadays which has relevant halachos regarding the Beis HaMikdash?](#)

Yes! It's called Days Are Coming by Rabbi Moshe Silberstein

What is the sefer (book) about? It's an In-Depth Analysis of the Practical Halachos Relevant to Visiting the Bais HaMikdash. By studying this sefer, one is imbuing himself with faith that G-d will redeem us.

The Chofetz Chayim had a special morning coat that he planned to wear to greet Mashiach and from time to time he put it on and sit in anticipation (The Chafetz Chaim volume 2 by Rabbi Moses M. Yoskor, pages 621 – 622). Therefore, a person should designate some type of article of clothing – i.e. suit, shirt, hat, belt or shoes, etc., that he/ she has designated to wear when Mashiach reveals himself.

[How many people does it take to bring the Final Redemption? One!](#)

Hashem Himself answers this question (see Days Are Coming by Rabbi Moshe Silberstein, page 80):

“I searched for someone who would stand before Me and daven on behalf of Klal Yisroel, that I should not destroy them, but I did not find anyone, so therefore I will pour out My wrath against them and consume them with the flame of My fury.”

One person could have saved all of Klal Yisroel – one person could have prevented the churban. If even one person would have stood up and prayed on behalf of Klal Yisroel.

G-d would have rescinded His decree. This is a message of G-d which is repeated by another one of His prophets as well:

“Go in the streets of Yerushalayim... and seek in its plazas if you will find a just man if there is one who dispenses Justice and seeks Emunah (faith) if you find even a lone man like this then I will forgive the whole city.”

If there would have been even one person in all of Yerushalayim who was just, Hashem would have forgiven the entire city. (See Days Are Coming by Rabbi Moshe Silberstein, page 80). See ArtScroll Sotah 37a, note 60 and Bamidbar Rabbah 13:4).

[Zohar 2:7b:6 – Mashiach's appearance from the Galilee](#)

He [the Messiah] shall reveal himself in the land of Galilee because in this part of the Holy Land the desolation (Babylonian exile) first began, therefore he will manifest himself there first...

[Rambam on Mishnah Sanhedrin 10:1:1: Messianic era](#)

All Jews have a share in the world to come: ...“There is no difference between this world and the days of the Messiah except for the subjugation by the nations alone.”

And there will be in his days rich and poor, strong and weak, in relation to each other. But it will be very easy in those days for people to find their sustenance; to the point that with a little effort that a person exerts, a great output will result...

[Mishneh Torah \(Rambam\), Kings and Wars 12:4: Period of the Messiah](#)

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...

[Zechariah 8:23: Righteous Gentiles joining together with the Jews](#)

Thus said the LORD of Hosts: In those days [of the Messiah], ten men from nations of every tongue will take hold – they will take hold of every Jew by a corner of his garment and say; “Let us go with you, for we have heard that God is with you.”

[Isaiah 1 about justice and redemption](#)

כִּי צִיּוֹן, בְּמִשְׁפָּט תִּפְדָּה; וְשָׁבְיָהּ, בְּצִדְקָהּ. 27 Zion shall be redeemed with justice, and they that return of her with righteousness.

Jeremiah 31 about the great day of justice and/or redemption

7 Alas, for that day [of the final war] is great, so that none is like it; and it is a time of trouble unto Jacob [Israel], but out of it shall he be saved.

6 -- End of days (end of Mishnah Sotah 9)

The Mishnah lists more things that ceased: From the time when Rabbi Meir died, those who relate parables ceased; from the time when ben Azzai died, the diligent ceased; from the time when ben Zoma died, the exegetists ceased; from the time when Rabbi Yehoshua died, goodness ceased from the world; from the time when Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied; from the time when Rabbi Elazar ben Azarya died, the sages ceased to be wealthy; from the time when Rabbi Akiva died, the honor of the Torah ceased; from the time when Rabbi Ḥanina ben Dosa died, the men of wondrous action ceased; from the time when Rabbi Yosei the Small died, the pious were no more. And why was he called the Small? Because he was the smallest of the pious, meaning he was one of the least important of the pious men. From the time when Rabban Yoḥanan ben Zakkai died, the glory of wisdom ceased; from the time when Rabban Gamliel the Elder died, the honor of the Torah ceased, and purity and asceticism died. From the time when Rabbi Yishmael ben Pavi died, the glory of the priesthood ceased; from the time when Rabbi Yehuda HaNasi died, humility and fear of sin ceased.

Rabbi Pinhas ben Ya'ir says:

From the time when the Second Temple was destroyed, the ḥaverim (righteous individuals, joined together) and free men of noble lineage were ashamed, and their heads were covered in shame, and men of action dwindled, and violent and smooth-talking men gained the upper hand, and none seek, and none ask, and none inquire of the fear of Heaven. Upon who is there for us to rely? Only upon our Father in Heaven; Rabbi Eliezer the Great says: From the day the Second Temple was destroyed, the generations have deteriorated: Scholars have begun to become like scribes that teach children, and scribes have become like beadles, and beadles have become like ignoramuses, and ignoramuses are increasingly diminished, and none ask and none seek.

Upon whom should we rely?

Only upon our Father in Heaven; He also said: In the times of the approach of the Messiah, impudence will increase and high costs will pile up. Although the vine shall bring forth its fruit, wine will nevertheless be expensive. And the monarchy shall turn to heresy, and there will be no one to give reproof about this. The meeting place of the Sages will become a place of promiscuity, and the Galilee shall be destroyed, and the Gavlan will be desolate, and the men of the border shall go round from city to city to seek charity, but they will find no mercy. And the wisdom of scribes will putrefy, and people who fear sin will be held in disgust, and the truth will be absent. The youth will shame the face of elders, elders will stand before minors.

Normal family relations will be ruined: A son will disgrace a father; a daughter will rise up against her mother, a daughter-in-law against her mother-in-law. A man's enemies will be the members of his household. The face of the generation will be like the face of a dog; a son will no longer be ashamed before his father. And upon what is there for us to rely? Only upon our Father in heaven;

Rabbi Pinhas ben Ya'ir says [10 Steps to Resurrection of the Dead]:

- 1/ Torah study leads to care in the performance of mitzvot (Torah commandments)
- 2/ Care in the performance of mitzvot lead to diligence in their observance

- 3/ Diligence leads to cleanliness of the soul
- 4/ Cleanliness of the soul lead to abstention from all evil
- 5/ Abstention from evil leads to purity and the elimination of all base desires
- 6/ Purity leads to piety
- 7/ Piety leads to humility
- 8/ Humility leads to fear of sin. Fear of sin leads to holiness
- 9/ Holiness lead to the Divine Spirit
- 10/ The Divine Spirit lead to the resurrection of the dead.

7 -- Seven kinds of punishment come to the world for seven categories of transgression (Pirkei Avot Ethics of the Fathers 5:8-9)

- 1/ When some of them give tithes, and others do not give tithes, a famine from drought come, some go hungry, and others are satisfied.
- 2/ When they have all decided not to give tithes, a famine from tumult (riots) and drought come;
- 3/ [When they have, in addition, decided] not to set apart the dough-offering (challah), an all-consuming famine comes.
- 4/ Pestilence comes to the world for sins punishable by death according to the Torah, but which have not been referred to the court, and for neglect of the law regarding the fruits of the sabbatical year.
- 5/ The sword [war] comes to the world for the delay of judgment, and for the perversion of judgment, and because of those who teach the Torah not in accordance with the accepted law.
- 6/ Wild beasts come to the world for swearing in vain, and for the profanation of the [divine] Name.
- 7/ Exile comes to the world for idolatry, for sexual sins and for bloodshed, and for [transgressing the commandment of] the [year of the] release of the land.

At four times pestilence increases: in the fourth year, in the seventh year and at the conclusion of the seventh year, and at the conclusion of the Feast [of Tabernacles] in every year. In the fourth year, on account of the tithe of the poor which is due in the third year. In the seventh year, on account of the tithe of the poor which is due in the sixth year; At the conclusion of the seventh year, on account of the produce of the seventh year, and at the conclusion of the Feast [of Tabernacles] in every year, [punishment is exerted] for robbing the gifts to the poor.

8 -- How to hasten Final Redemption in Seven Steps

1. Cry and scream to G-d (as the children of Israel did in Egypt, pre-Exodus)
2. Pray with utmost sincerity and shed tears
3. Demand redemption as a worker demanding his timely wage
4. Increase acts of loving kindness
5. Exercise justice, honesty & integrity
6. Keep Shabbat properly (see separate article; ‘Honouring G-d & Shabbat’)
7. Avoid slander and idle chatter in synagogue (see separate article; ‘Silence is Golden’)

9 -- Happy Ending (Isiah 19) - Nations fighting and destroying each other

ב וְסִסְכֵּתִי מִצְרַיִם בְּמִצְרַיִם, וְנִלְחַמוּ אִישׁ-בְּאָחִיו וְאִישׁ בְּרֵעֵהוּ, עִיר בְּעִיר, מִמְּלָכָה בְּמִמְלָכָה. **2 And I [G-d] will spur Egypt against Egypt**; and they shall fight every one against his brother, and everyone against his neighbour; city against city, and kingdom against kingdom.**

******It does not mean Egypt the country but super powers like Egypt used to be in it heydays. It also refers the word Mitzraim (Hebrew for narrow passages) as the nations who pushed the Jewish people to narrow straights, oppressed and murdered them. The great Ben Ish Chai³ and other commentators said that this verse is about the final war. It may last a very short time because it will be nuclear (although it could begin with conventional weapons). According to the Vilna Gaon⁴, this atomic war will take only 9 seconds with devastating destruction.

The final redemption will be based on the first redemption from Egypt when the Jewish people kept quiet and watched as G-d fought the battle for them against Egypt and utterly defeated it.

Here is the verse to support this assertion (Exodus 14):

יְיָ יִגְדֹף עִשָּׂו, וְיִלָּחֶם לְכֶם; וְאַתֶּם, תִּחְרְשׁוּן. 14 The LORD will fight for you, and ye shall hold your peace.'

According to the Zohar (books mystical Judaism), Gog and Magog are not necessarily kings who are alive today, but heads of states, into which the souls of these ancient kings were transmigrated or reincarnated. Also according to the Zohar (part 2, 32:1) Christians and Moslems will unite against the Jewish people and against Israel. We have a precedent when the families of Esau (father of Christianity) and Ishmael (father of Islam) married to one another (Genesis 14):

וַיֵּלֶךְ עִשָּׂו, אֶל-יִשְׁמָעֵאל; וַיִּקַּח אֶת-מְחֻלַּת בֵּית-יִשְׁמָעֵאל בֶּן-אֲבִרְהָם אַחֹת נְבִיּוֹת, עַל-נָשָׁיו-לוֹ לְאִשָּׁה. 9 And Esau went unto Ishmael, and took unto the wives that he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

We have another precedent. In WW 2 the Moslems of Palestine and elsewhere joined Hitler and his Christian allies against the Jews. If you are fluent in go to these web sites and find out more:

<https://www.arachim.org/FAQSDetail.asp?FaqID=2570> and <https://www.hidabroot.org/גוג-ומגוג>

Gemara Bava Kamma 92b

Rava said to Rabba bar Mari: From where is this matter derived whereby people say: A dog, in its hunger, swallows even dung? Rabba bar Mari said to him that the source is as it is written: "The full soul loathes a honeycomb; but to the hungry soul every bitter thing is sweet" (Proverbs 27:7). Rabba bar Mari explains each of the sources. It is written in the Torah: "And so Esau went to Ishmael" (Genesis 28:9). It is repeated in the Prophets, as it is written: "And there were gathered vain fellows to Yiftah, and they went out with him" (Judges 11:3). And it is triplicated in the Writings, as it is written: All fowl will live with its kind, and men with those like him (Book of Ben Sira 13:17). We learned it in a Mishnah (Kelim 12:2): All that is attached to that which is ritually impure is ritually impure; all that is attached to that which is ritually pure is ritually pure. And we learned it in a baraita: Rabbi Eliezer says: **Not for naught did the starling go to the raven but because it is its kind, as it too is a non-kosher bird.**

FINAL NOTE

The text above concerning divine justice applies ONLY those who were or are against Israel and the Jewish people. People who love and support Israel and the Jews will hugely be rewarded and merit resurrection of the dead, regardless of race or religion.

Happy days!

2 Adar A, 5782, 2 Feb. 2022 Compiled & Edited By: Professor Rabbi Abraham Abrahami© - star@abrahami.co.uk

³ Rabbi Yosef Chaim of Baghdad

⁴ Rabbi Elijah ben Solomon Zalman