**Class # 8- Moshiach interrupted: The Story of Moshe**

Senior Fellowship Leadership Program

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10 Steps to Redemption

In Judaism, leadership divides into three distinct domains:

1. kingship: national defense.
2. Priesthood: Temple service and helping the people internalize Torah principles.
3. Torah: Torah study.

The greatness of Moshe Rabbeinu lies in that he embodied the ideal of combination of all three crowns within one person

In the typical case, each of these domains divided among different specialists.

**Kingship:** A chief executive whose first concern is national defense.

**The Kohanim**: who serve in the Mikdash and help the people grow

**Torah**: The great Torah scholars and Sanhedrin

Therefore, it is helpful to grasp the unique, all-encompassing nature of Moshe’s leadership through the prism the more typical example of division of powers.

We will use the case of three modern Jewish leaders as a springboard of deeper appreciation of the unique leadership of Moshe Rabbeinu.

1. **The Crown of Kingship - Ze’ev Jabotinsky https://www.youtube.com/watch?v=Tq4WpLekueg**
2. Students of Jabotinsky: Likud party governing Israel with brief breaks, since 1977 with all its members Menachem **B**egin, Ariel Sharon, Benjamin Netanyahu, Moshe Arens,
3. Iron wall approach to Anti-Semitism. Peace through defeat of the Anti-Semitic forces.
4. **The Crown of Torah - Rabbi Joseph B. Soloveitchik**

<https://www.youtube.com/watch?v=2SWrMwW6Iqw>

***Lonely Man of Faith*** *[2006 documentary]* deals with the life and legacy of Rabbi Joseph B. Soloveitchik, who arguably was the most influential leader of the American Jewish community in the Twentieth Century.   Over the course of his more than four decades at Yeshiva University, he ordained some 2,000 rabbis – more than any other figure in Jewish History.   Known as “The Rav”, he was a widely acknowledged Talmudic mastermind, and at the same time, he was an important philosophical thinker.Rabbi Soloveitchik spent much of his life trying to negotiate between the demands of Judaism and the opportunities of the modern age, and this struggle became a constant theme throughout his writings and teachings.   He encouraged his community to accommodate the positive developments of modernity, while fighting those trends he perceived as negative, such as increased secularism and excessive parochialism.   Now, over three decades after his departure from the public scene, Rabbi Soloveitchik’s impact reverberates even today, as his students, friends, and family continue to debate his complicated legacy.

1. **The Crown of Priesthood – Rabbi Avraham Yitzchak Ha’kohen Kook**

<https://www.youtube.com/watch?v=7AkOC6k-nTk>

A small delegation of rabbis, led by Rav Kook, set out in mid-November 1913 to visit the new communities of the Galilee and north. The goal of this rabbinical tour was to strengthen ties with the isolated moshavot and bolster religious observance. As Rav Kook observed in his introduction to *Eileh* *Massei*, a pamphlet documenting the rabbis' month-long tour:

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| "We are called upon to assist as best we can, to 'come to God's aid for the heroes' — to visit the moshavot, to raise their spirits, to inject the dew of holy life into the bones of the settlements… [We must] elevate the life of faithful Judaism, and publicly announce the call to peace and unity between the Old Yishuv [the established religious communities in the cities] and the New Yishuv [the new Zionist settlements]." |

What is the mission of the Moshiach?

**Teshuvah - Chapter Nine, law 2**

For these reasons, all Israel, [in particular,] their prophets and their Sages, have yearned for the Messianic age so they can rest from the [oppression of] the gentile kingdoms who do not allow them to occupy themselves with Torah and mitzvot properly. They will find rest and increase their knowledge in order to merit the world to come.

In that era, knowledge, wisdom, and truth will become abundant. [[Isaiah 11:9](http://www.chabad.org/15942)] states, "The earth will be full of the knowledge of God." [[Jeremiah 31:33](http://www.chabad.org/16028)] states: "One man will no longer teach his brother, nor a man his colleague... [for all will know Me]." And [[Ezekiel 36:26](http://www.chabad.org/16134)] states: "I will take away the heart of stone from your flesh and give you a heart of flesh."

[These changes will come about] because the king who will arise from David's descendants will be a greater master of knowledge than Solomon and a great prophet, close to the level of Moses, our teacher. Therefore, he will teach the entire nation and instruct them in the path of God.

All the gentile nations will come to hear him as [[Isaiah 2:2](http://www.chabad.org/15933)] states: "And it shall come to pass in the last days that the mountain of God's house shall be established at the peak of the mountains... [and all the nations shall flow to it]."

[Nevertheless,] the ultimate of all reward and the final good which will have no end or decrease is the life of the world to come. In contrast, the Messianic age will be [life within the context of] this world, with the world following its natural pattern except that sovereignty will return to Israel.

The Sages of the previous generations have already declared: "There is no difference between the present age and the Messianic era except [the emancipation] from our subjugation to the [gentile] kingdoms."

**Laws of Kings, Ch. 11:1**

In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. Then, in his days, the observance of all the statutes will return to their previous state…..

**Laws of Kings, Ch. 11:4**

If a king will arise from the House of David who diligently contemplates the Torah and observes its mitzvot as prescribed by the Written Law and the Oral Law as David, his ancestor, will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of God, we may, with assurance, consider him Mashiach.

If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Mashiach.

He will then improve the entire world, motivating all the nations to serve God together, as [Tzephaniah 3:9](http://www.chabad.org/16202) states: 'I will transform the peoples to a purer language that they all will call upon the name of God and serve Him with one purpose.'

If he did not succeed to this degree or was killed, he surely is not the redeemer promised by the Torah. Rather, he should be considered as all the other proper and complete kings of the Davidic dynasty who died. God caused him to arise only to test the many, as [Daniel 11:35](http://www.chabad.org/16494) states: 'And some of the wise men will stumble, to try them, to refine, and to clarify until the appointed time, because the set time is in the future.'

What was the goal of the drowning the Egyptians and ultimately the entire exodus process?

Shemot 15:11  Who is like You among powers, God?  Who is like You, majestic in holiness,  Awesome in praise, doing wonders? 15:12  You put forth Your right Hand;  The earth swallowed them. 15:13  With love, You led  the people You redeemed;  With might, You led [them]  to Your holy Mikdash.