From Birth Pangs of *Mashiah* to *Olam ha-Ba*: The Long and Winding Road to *Ge'ulah*

R. Avi Killip – Killip@hadar.org
July Learning Seminar 5786/2026

Geulah isn't an event, it's a worldview!

Definition of Terms

- עוֹלָם הַבָּא / *Olam ha-Ba*
- גְּאוּלָה / *ge'ulah*
- מָשִׁיחַ / *mashiah*
- אֵלִיָּהוּ / Eliyahu
- חֶבְלֵי מָשִׁיחַ / *hevlei mashiah*
- גָּלוּת / *galut*

An Invitation to Dream

1. Leviticus 26:3-13	**1. ויקרא כ״ו:ג׳-י״ג**
(3) If you follow My laws and faithfully observe My commandments, (4) I will grant your rains in their season, so that the earth shall yield its produce and the trees of the field their fruit. (5) Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land. (6) I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land. (7) You shall give chase to your enemies, and they shall fall before you by the sword. (8) Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall	[3]אִם בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם: [4]וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ: [5]וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע וַאֲכַלְתֶּם לַחְמְכֶם לָשׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם: [6]וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם: [7]וּרְדַפְתֶּם אֶת אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לֶחָרֶב: [8]וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לֶחָרֶב: [9]וּפָנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וַהֲקִימֹתִי אֶת בְּרִיתִי

אִתְּכֶם׃ [10]וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן וְיָשָׁן מִפְּנֵי חָדָשׁ תּוֹצִיאוּ׃ [11]וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם׃ [12]וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ לִי לְעָם׃ [13]אֲנִי ה׳ אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת׃	fall before you by the sword. (9) I will look with favor upon you, and make you fertile and multiply you; and I will maintain My covenant with you. (10) You shall eat old grain long stored, and you shall have to clear out the old to make room for the new. (11) I will establish My abode in your midst, and I will not spurn you. (12) I will be ever present in your midst: I will be your God, and you shall be My people. (13) I the ETERNAL am your God, who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.

2. סנהדרין צ״ח א	**2. Sanhedrin 98a**
אָמַר רַבִּי אַבָּא: אֵין לְךָ קֵץ מְגוּלֶּה מִזֶּה, שֶׁנֶּאֱמַר: ״וְאַתֶּם הָרֵי יִשְׂרָאֵל עֲנָפְכֶם תִּתֵּנוּ וּפִרְיְכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל וְגוֹ׳״. רַבִּי אֱלִיעֶזֶר אוֹמֵר: אַף מִזֶּה, שֶׁנֶּאֱמַר: ״כִּי לִפְנֵי הַיָּמִים הָהֵם שְׂכַר הָאָדָם לֹא נִהְיָה וּשְׂכַר הַבְּהֵמָה אֵינֶנָּה וְלַיּוֹצֵא וְלַבָּא אֵין שָׁלוֹם מִן הַצָּר״.	R. Abba said: There is no more revealed end times than this, as it is said, “But you, mountains of Israel, you shall give your branches and bear your fruit for my people Israel” (Ezekiel 36:8). R. Eliezer says: Even this, as it is said, “Because before those days, there was no wages for people or animals, and to the one who goes out and comes back there was no peace from an oppressor” (Zechariah 8:10).

Promotion motivated worldview: here is something to pray for

3. ברכות ד׳ ב	**3. Berakhot 4b**
אָמַר רַבִּי יוֹחָנָן: אֵיזֶהוּ בֶּן הָעוֹלָם הַבָּא — זֶה הַסּוֹמֵךְ גְּאוּלָּה לִתְפִלָּה שֶׁל עַרְבִית.	Rabbi Yoḥanan said: Who is someone who gets the world to come? This is the one who attaches *ge’ulah* to the Ma’ariv Amidah.

Who is *Ge'ulah* for? Three answers:

1) *Ge'ulah* is for the Entire World!

Everyone has Justice, everyone knows God, and everyone will get along!

4. Isaiah 11:1-9	**4. ישעיהו י״א:א׳-ט׳**
(1) But a shoot shall grow out of the stump of Jesse, A twig shall sprout from his stock. (2) The spirit of GOD shall alight upon him: A spirit of wisdom and insight, A spirit of counsel and valor, A spirit of devotion and reverence for GOD. (3) He shall sense the truth by his reverence for GOD: He shall not judge by what his eyes behold, Nor decide by what his ears perceive. (4) Thus he shall judge the poor with equity And decide with justice for the lowly of the land. He shall strike down a land with the rod of his mouth And slay the wicked with the breath of his lips. (5) Justice shall be the girdle of his loins, And faithfulness the girdle of his waist. (6) The wolf shall dwell with the lamb, The leopard lie down with the kid; The calf, the beast of prey, and the fatling together, with a little child to herd them. (7) The cow and the bear shall graze, Their young shall lie down together; And the lion, like the ox, shall eat straw. (8) A babe shall play Over a viper's hole, And an infant pass its hand Over an adder's den. (9) In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to GOD As water covers the sea.	[1]וְיָצָא חֹטֶר מִגֵּזַע יִשָׁי וְנֵצֶר מִשָּׁרָשָׁיו יִפְרֶה: [2]וְנָחָה עָלָיו רוּחַ ה׳ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה׳: [3]וַהֲרִיחוֹ בְּיִרְאַת ה׳ וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא לְמִשְׁמַע אָזְנָיו יוֹכִיחַ: [4]וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ וְהִכָּה אֶרֶץ בְּשֵׁבֶט פִּיו וּבְרוּחַ שְׂפָתָיו יָמִית רָשָׁע: [5]וְהָיָה צֶדֶק אֵזוֹר מָתְנָיו וְהָאֱמוּנָה אֵזוֹר חֲלָצָיו: [6]וְגָר זְאֵב עִם־כֶּבֶשׂ וְנָמֵר עִם גְּדִי יִרְבָּץ וְעֵגֶל וּכְפִיר וּמְרִיא יַחְדָּו וְנַעַר קָטֹן נֹהֵג בָּם: [7]וּפָרָה וָדֹב תִּרְעֶינָה יַחְדָּו יִרְבְּצוּ יַלְדֵיהֶן וְאַרְיֵה כַּבָּקָר יֹאכַל תֶּבֶן: [8]וְשִׁעֲשַׁע יוֹנֵק עַל חֻר פָּתֶן וְעַל מְאוּרַת צִפְעוֹנִי גָּמוּל יָדוֹ הָדָה: [9]לֹא יָרֵעוּ וְלֹא יַשְׁחִיתוּ בְּכָל הַר קָדְשִׁי כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה׳ כַּמַּיִם לַיָּם מְכַסִּים:

5. Mishneh Torah, Kings and Wars 12:4-5	**5. משנה תורה, הלכות מלכים ומלחמות י״ב:ד׳-ה׳**
The Sages and the prophets did not yearn for the **Messianic era** in order to have dominion over the entire world, to rule over the gentiles, to be exalted by the nations, or to eat, drink, and celebrate. Rather, they desired to be free to involve themselves in Torah and	לֹא נִתְאַוּוּ הַחֲכָמִים וְהַנְּבִיאִים **יְמוֹת הַמָּשִׁיחַ**. לֹא כְּדֵי שֶׁיִּשְׁלְטוּ עַל כָּל הָעוֹלָם. וְלֹא כְּדֵי שֶׁיִּרְדּוּ בָּעַכּוּ"ם. וְלֹא כְּדֵי שֶׁיְּנַשְּׂאוּ אוֹתָם הָעַמִּים. וְלֹא כְּדֵי לֶאֱכל וְלִשְׁתּוֹת וְלִשְׂמֹחַ. אֶלָּא כְּדֵי שֶׁיִּהְיוּ פְּנוּיִין בַּתּוֹרָה

וְחָכְמָתָהּ. וְלֹא יִהְיֶה לָהֶם נוֹגֵשׂ וּמְבַטֵּל. כְּדֵי שֶׁיִּזְכּוּ לְחַיֵּי **הָעוֹלָם הַבָּא**. כְּמוֹ שֶׁבֵּאַרְנוּ בְּהִלְכוֹת תְּשׁוּבָה: וּבְאוֹתוֹ הַזְּמַן לֹא יִהְיֶה שָׁם לֹא רָעָב וְלֹא מִלְחָמָה. וְלֹא קִנְאָה וְתַחֲרוּת. שֶׁהַטּוֹבָה תִּהְיֶה מֻשְׁפַּעַת הַרְבֵּה. וְכָל הַמַּעֲדָנִים מְצוּיִין כֶּעָפָר. וְלֹא יִהְיֶה עִסְקָן כָּל הָעוֹלָם אֶלָּא לְדַעַת אֶת ה' בִּלְבַד. וּלְפִיכָךְ יִהְיוּ יִשְׂרָאֵל חֲכָמִים גְּדוֹלִים וְיוֹדְעִים דְּבָרִים הַסְּתוּמִים וְיַשִּׂיגוּ דַּעַת בּוֹרְאָם כְּפִי כֹּחַ הָאָדָם. שֶׁנֶּאֱמַר (ישעיה יא, ט) "כִּי מָלְאָה הָאָרֶץ דֵּעָה אֶת ה' כַּמַּיִם לַיָּם מְכַסִּים":	wisdom without any pressures or disturbances, so that they would merit the world to come, as explained in *hilkhot teshuvah*. In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know God. Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah 11:9 states: "The world will be filled with the knowledge of God as the waters cover the ocean bed."

2) *Ge'ulah* is for the entire Jewish people!

The Exodus story as THE redemption of our people.

6. שמות ו׳:ו׳-ז׳	**6. Exodus 6:6-7**
[6]לָכֵן אֱמֹר לִבְנֵי יִשְׂרָאֵל אֲנִי ה׳ וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים: [7]וְלָקַחְתִּי אֶתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹקִים וִידַעְתֶּם כִּי אֲנִי ה׳ אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרָיִם:	(6) Say, therefore, to the Israelite people: I am GOD. I will **free you** from the labors of the Egyptians and **deliver you** from their bondage. I will **redeem you** with an outstretched arm and through extraordinary chastisements. (7) And I will **take you** to be My people, and I will be your God. And you shall know that I, the ETERNAL, am your God who freed you from the labors of the Egyptians.

7. שמות ט״ו:י״א-י״ג	**7. Exodus 15:11-13**
[11]מִי כָמֹכָה בָּאֵלִם ה׳ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא: [12]נָטִיתָ יְמִינְךָ תִּבְלָעֵמוֹ אָרֶץ: [13]נָחִיתָ בְחַסְדְּךָ עַם זוּ גָּאָלְתָּ נֵהַלְתָּ בְעָזְּךָ אֶל נְוֵה קָדְשֶׁךָ:	(11) Who is like You, O ETERNAL One, among the celestials; Who is like You, majestic in holiness, awesome in splendor, working wonders! (12) You put out Your right hand, the earth swallowed them. (13) In Your love You lead **the people You redeemed**; in Your strength You guide them to Your holy abode.

3) *Ge'ulah* is Personal

God is Jacob's Personal Redeemer

8. Genesis 48:16	**8. בראשית מ״ח:ט״ז**
The angel who has **redeemed me** from all harm—bless the lads. In them may my name be recalled, and the names of my fathers Abraham and Isaac, and may they be teeming multitudes upon the earth.	הַמַּלְאָךְ **הַגֹּאֵל אֹתִי** מִכָּל רָע יְבָרֵךְ אֶת הַנְּעָרִים וְיִקָּרֵא בָהֶם שְׁמִי וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ׃

9. Psalms 19:14-15	**9. תהלים י״ט:י״ד-ט״ו**
(14) and from willful sins keep Your servant; let them not dominate me; then shall I be blameless and clear of grave offense. (15) May the words of my mouth and the prayer of my heart be acceptable to You, O ETERNAL One, my Rock and **my Redeemer.**	13 גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ אַל יִמְשְׁלוּ בִי אָז אֵיתָם וְנִקֵּיתִי מִפֶּשַׁע רָב׃ 14 יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגֹאֲלִי׃

Hasidut loves this idea of personal redemption…

Sefat Emet, Vayikra, Passover, 5637 (1877)	**שפת אמת ויקרא פסח תרל"ז**
The matter of the Exodus from Egypt and the subsequent Splitting of the Sea, as it is written, *"From the straits I called to the Lord..."*—this refers to the Exodus from Egypt. The explanation is that after there has been redemption from constriction—whether on the collective level or on the individual level—every Jew must then expand himself, directing his entire soul toward God. For the redemption is merely a preparation for	ענין יציאת מצרים וקי"ס אח"כ דכתיב מן המצר קראתי כו' זה יציאת מצרים... פי' שאחר שיש גאולה מן המיצר הן בכלל הן בפרט איש ישראל צריך אח"כ למלאות ידו בהתרחבות להטות כל נפשו להשי"ת. כי הגאולה היא הכנה להעבודה.

divine service. This is the meaning of the verse, *"The Lord brought [the children of Israel] out according to their hosts"*—the essential purpose of the Exodus was so that we might accept upon ourselves the yoke of serving the Creator and be called "the hosts of the Lord." Likewise it is written, *"Praise, O servants of the Lord"*—and no longer servants of Pharaoh, as explained above. For the entire redemption was in order that we should accept the yoke of the Kingdom of Heaven. Similarly, it is written, *"When you bring the people out of Egypt, you shall serve God on this mountain."* After redemption, therefore, there is an especially favorable time (*et ratzon*). To the extent that a person then accepts upon himself the sovereignty of Heaven, that acceptance endures and remains established. [It is possible that this is the secret of placing the blessing of redemption immediately before the *Amidah* prayer (*semikhat ge'ulah le-tefillah*). Reflect on this well.]	וז"ש הוציא ה' כו' על צבאותם כי הי' עיקר הוצאה כדי לקבל עלינו עול עבודת הבורא להיות נקרא צבאות ה'. וכ"כ הללו עבדי ה' ולא עבדי פרעה כנ"ל. שכל הגאולה הי' כדי לקבל עול מלכות שמים. וכ"כ בהוציאך כו' תעבדון את האלקים כו'. ואחר הגאולה אז עת רצון כפי מה שמקבל עליו אז מלכות שמים נשאר קיים. [ואפשר הוא סוד סמיכת גאולה לתפלה ודו"ק]...

When Is *Ge'ulah* Coming? Three Answers:

1) **At some point in the future that we haven't reached yet..**

When things are very bad, Mashiach is near!

10. Sanhedrin 98a	**10. סנהדרין צ"ח א'**
R. Yohanan said: If you see a generation that is continuously getting worse, wait for him! As it is said, "The poor people You will save" (2 Samuel 22:28). R. Yohanan said: If you see a generation that great troubles come upon it like a river, wait for him! As it is said, "When trouble comes like a river, the spirit of God drives it" (Isaiah 59:19), and next to it, "a redeemer will come to Zion" (59:20).	אָמַר רַבִּי יוֹחָנָן: אִם רָאִיתָ דּוֹר שֶׁמִּתְמַעֵט וְהוֹלֵךְ, חַכֵּה לוֹ, שֶׁנֶּאֱמַר: "וְאֶת עַם עָנִי תּוֹשִׁיעַ וְגוֹ'". אָמַר רַבִּי יוֹחָנָן: אִם רָאִיתָ דּוֹר שֶׁצָּרוֹת רַבּוֹת בָּאוֹת עָלָיו כַּנָּהָר, חַכֵּה לוֹ, שֶׁנֶּאֱמַר: "כִּי יָבֹא כַנָּהָר צָר רוּחַ ה' נֹסָסָה בּוֹ", וּסְמִיךְ לֵיהּ: "וּבָא לְצִיּוֹן גּוֹאֵל".

And R. Yohanan said: The son of David will only come in a generation that is entirely innocent or entirely guilty. In a generation that is entirely innocent—as it is written, “and your people are all righteous; forever they shall inherit the land” (60:21). In a generation that is entirely guilty—as it is written, “God say there was no man, and was astonished there was no intercessor” (59:16), and it is written, “For My own sake i will do it” (48:11).	וְאָמַר רַבִּי יוֹחָנָן: אֵין בֶּן דָּוִד בָּא אֶלָּא בְּדוֹר שֶׁכּוּלּוֹ זַכַּאי, אוֹ כּוּלּוֹ חַיָּיב. בְּדוֹר שֶׁכּוּלּוֹ זַכַּאי – דִּכְתִיב: ”וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ”. בְּדוֹר שֶׁכּוּלּוֹ חַיָּיב – דִּכְתִיב: ”וַיַּרְא כִּי אֵין אִישׁ וַיִּשְׁתּוֹמֵם כִּי אֵין מַפְגִּיעַ”, וּכְתִיב: ”לְמַעֲנִי אֶעֱשֶׂה”.

A recent Joke….

The “Heimish Humor” social media account captured this fatalistic feeling in a joke: One person asks how the new Iran agreement sounds, and the other responds, “Hashem is in control of the world,” to which the first replies, “Wow, that bad?”

2) *Ge’ulah* is a posture perpetual waiting

11. Modim, Weekday Amidah Prayer	**11. הודאה, עמידה של חול**
(You are) The Beneficent One— for Your compassion is never withheld; And (You are) the Merciful One— for Your kindliness never ceases; we have always waited/hoped/yearned for You.	כִּי לֹא כָלוּ רַחֲמֶיךָ וְהַמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ **מֵעוֹלָם קִוִּינוּ לָךְ:**

12. Habakkuk 2:3	**12. חבקוק ב:ג**
For there is still a vision for a time, and he breathes of the end and does not lie—if he is slow, wait for him, because he will surely come, he will not delay!	כִּי עוֹד חָזוֹן לַמּוֹעֵד וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב אִם יִתְמַהְמָהּ חַכֵּה לוֹ כִּי־בֹא יָבֹא לֹא יְאַחֵר:
13. Sanhedrin 97b	**13. סנהדרין צ״ז ב׳**
What is “And he breathes (*veyafei’ah*) of the end, and does not lie”? R. Shmuel bar Nahmani said that R. Yonatan said: Let those who calculate the ends swell up (*tippah*), for they say,	מַאי ״וְיָפֵחַ לַקֵּץ וְלֹא יְכַזֵּב״? אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: תִּיפַּח עַצְמָן שֶׁל מְחַשְּׁבֵי קִיצִין, שֶׁהָיוּ

אוֹמְרִים כֵּיוָן שֶׁהִגִּיעַ (אֶת) הַקֵּץ וְלֹא בָּא – שׁוּב אֵינוֹ בָּא. אֶלָּא חַכֵּה לוֹ, שֶׁנֶּאֱמַר: ״אִם יִתְמַהְמָהּ חַכֵּה לוֹ״. שֶׁמָּא תֹּאמַר: אָנוּ מְחַכִּין וְהוּא אֵינוֹ מְחַכֶּה? תַּלְמוּד לוֹמַר: ״וְלָכֵן יְחַכֶּה ה׳ לַחֲנַנְכֶם וְלָכֵן יָרוּם לְרַחֶמְכֶם״.	“Since the end time has arrived but he hasn’t come, he will not come at all.” Rather, wait for him! As it is said, “If he is slow, wait for him!” Lest you say, “We are waiting but he is not waiting?” That’s why the verse says, “Therefore, God will wait to be gracious to you, therefore God will be exalted to have mercy on you” (Isaiah 30:18).
וְכִי מֵאַחַר שֶׁאָנוּ מְחַכִּים, וְהוּא מְחַכֶּה, מִי מְעַכֵּב? מִדַּת הַדִּין מְעַכֶּבֶת. וְכִי מֵאַחַר שֶׁמִּדַּת הַדִּין מְעַכֶּבֶת, אָנוּ לָמָּה מְחַכִּין? לְקַבֵּל שָׂכָר, שֶׁנֶּאֱמַר: ״אַשְׁרֵי כָּל חוֹכֵי לוֹ״.	But since we wait and he waits, what is preventing it!? The attribute of judgment is preventing it. But since the attribute of judgment is preventing it, why are we waiting!? In order to receive reward, as it is said, “Happy are all who wait for him” (30:18).

14. משנה תורה, הלכות מלכים ומלחמות י״ב:ב׳	**14. Mishneh Torah, Kings and Wars 12:2**
וְיֵשׁ מִן הַחֲכָמִים שֶׁאוֹמְרִים שֶׁקֹּדֶם בִּיאַת הַמָּשִׁיחַ יָבוֹא אֵלִיָּהוּ. וְכָל אֵלּוּ הַדְּבָרִים וְכַיּוֹצֵא בָּהֶן לֹא יֵדַע אָדָם אֵיךְ יִהְיוּ עַד שֶׁיִּהְיוּ. שֶׁדְּבָרִים סְתוּמִין הֵן אֵצֶל הַנְּבִיאִים. גַּם הַחֲכָמִים אֵין לָהֶם קַבָּלָה בִּדְבָרִים אֵלּוּ. אֶלָּא לְפִי הֶכְרֵעַ הַפְּסוּקִים. וּלְפִיכָךְ יֵשׁ לָהֶם מַחְלֹקֶת בִּדְבָרִים אֵלּוּ. וְעַל כָּל פָּנִים אֵין סִדּוּר הֲוָיַת דְּבָרִים אֵלּוּ וְלֹא דִּקְדּוּקֵיהֶן עִקָּר בַּדָּת. וּלְעוֹלָם לֹא יִתְעַסֵּק אָדָם בְּדִבְרֵי הַהַגָּדוֹת. וְלֹא יַאֲרִיךְ בַּמִּדְרָשׁוֹת הָאֲמוּרִים בְּעִנְיָנִים אֵלּוּ וְכַיּוֹצֵא בָּהֶן. וְלֹא יְשִׂימֵם עִקָּר. שֶׁאֵין מְבִיאִין לֹא לִידֵי יִרְאָה וְלֹא לִידֵי אַהֲבָה.	There are some Sages who say that Eliyahu’s coming will precede the coming of the *mashiaḥ*. All these and similar matters cannot be definitely known by man until they occur for these matters are undefined in the prophets’ words and even the wise men have no established tradition regarding these matters except their own interpretation of the verses. Therefore, there is a controversy among them regarding these matters. Regardless of the debate concerning these questions, neither the order of the occurrence of these events or their precise detail are among the fundamental principles of the faith. A person should not occupy himself with the *aggadot* and homiletics concerning these and similar matters, nor should one consider them as essentials, for study of them will neither bring fear or love of God.
וְכֵן לֹא יְחַשֵּׁב הַקִּצִּין. אָמְרוּ חֲכָמִים תִּפַּח רוּחָם שֶׁל מְחַשְּׁבֵי הַקִּצִּים. אֶלָּא יְחַכֶּה וְיַאֲמִין בַּכְּלָל הַדָּבָר כְּמוֹ שֶׁבְּאַרְנוּ:	Similarly, one should not try to determine the end times. Our Sages declared: “Let the spirits of those who calculate the ends

swell up!" Rather, one should await and believe in the general conception of the matter as explained.	

3) *Ge'ulah* is already here!

Nothing will change

15. Mishneh Torah, Kings and Wars 12:1	**15. משנה תורה, הלכות מלכים ומלחמות י״ב:א׳**
Do not presume that in the messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern. Although Isaiah 11:6 states: "The wolf will dwell with the lamb, the leopard will lie down with the young goat," these words are a metaphor and a parable. The interpretation of the prophecy is as follows: Israel will dwell securely together with the wicked Gentiles who are likened to a wolf and a leopard, as in the prophecy Jeremiah 5:6: "A wolf from the wilderness shall spoil them and a leopard will stalk their cities." They will all return to the true faith and no longer steal or destroy. Rather, they will eat permitted food at peace with Israel as Isaiah 11:7 states: "The lion will eat straw like an ox." Similarly, other messianic prophecies of this nature are metaphors. In the messianic era, everyone will realize which matters were implied by these metaphors and which allusions they contained.	אַל יַעֲלֶה עַל הַלֵּב שֶׁבִּימוֹת הַמָּשִׁיחַ יִבָּטֵל דָּבָר מִמִּנְהָגוֹ שֶׁל עוֹלָם. אוֹ יִהְיֶה שָׁם חִדּוּשׁ בְּמַעֲשֵׂה בְּרֵאשִׁית. אֶלָּא עוֹלָם כְּמִנְהָגוֹ נוֹהֵג. וְזֶה שֶׁנֶּאֱמַר בִּישַׁעְיָה (ישעיה יא, ו) "וְגָר זְאֵב עִם כֶּבֶשׂ וְנָמֵר עִם גְּדִי יִרְבָּץ" מָשָׁל וְחִידָה. עִנְיַן הַדָּבָר שֶׁיִּהְיוּ יִשְׂרָאֵל יוֹשְׁבִין לָבֶטַח עִם רִשְׁעֵי עַכּוּ"ם הַמְּשׁוּלִים כִּזְאֵב וְנָמֵר. שֶׁנֶּאֱמַר (ירמיה ה, ו) "זְאֵב עֲרָבוֹת יְשָׁדְדֵם וְנָמֵר שֹׁקֵד עַל עָרֵיהֶם". וַיַּחְזְרוּ כֻּלָּם לְדַת הָאֱמֶת. וְלֹא יִגְזְלוּ וְלֹא יַשְׁחִיתוּ. אֶלָּא יֹאכְלוּ דָּבָר הַמֻּתָּר בְּנַחַת עִם יִשְׂרָאֵל. שֶׁנֶּאֱמַר (ישעיה יא, ז) "וְאַרְיֵה כַּבָּקָר יֹאכַל תֶּבֶן". וְכֵן כָּל כַּיּוֹצֵא בְּאֵלּוּ הַדְּבָרִים בְּעִנְיַן הַמָּשִׁיחַ הֵם מְשָׁלִים. וּבִימוֹת הַמָּלָךְ הַמָּשִׁיחַ יִוָּדַע לַכֹּל לְאֵי זֶה דָּבָר הָיָה מָשָׁל. וּמָה עִנְיָן רָמְזוּ בָּהֶן:

Ge'ulah is cyclical

Bereshit Rabbah 2:4	בראשית רבה ב׳:ד׳
Rabbi Shimon ben Lakish interpreted the verses regarding the [four] kingdoms. “The earth was emptiness” – this is the Babylonian kingdom, as it is stated: “I have seen the land, and behold, it was emptiness and disorder” (Jeremiah 4:23). “And disorder [*vavohu*]” – this is the Median kingdom, [as it is stated:] “They hastened [*vayavhilu*] to bring Haman” (Esther 6:14). “And darkness”– this is the Greek kingdom, which darkened Israel’s eyes with their edicts, as they used to say to them: ‘Write on the horn of a bull that you have no portion in the God of Israel.’ “Upon the face of the depths” – this is the evil kingdom [Edom], which cannot be calculated, like the depths; just as the depths cannot be calculated, so is it with [the wickedness of] the wicked. “And the spirit of God was hovering” – this is the spirit of the messianic king, as it says: “The spirit of the Lord will rest upon him” (Isaiah 11:2).	רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַר קְרָיָא בַּגְּלֵיּוֹת, וְהָאָרֶץ הָיְתָה תֹהוּ, זֶה גְּלוּת בָּבֶל, שֶׁנֶּאֱמַר (ירמיה ד, כט): רָאִיתִי אֶת הָאָרֶץ וְהִנֵּה תֹהוּ. וָבֹהוּ, זֶה גְּלוּת מָדַי (אסתר ו, יד): וַיְבַהֲלוּ לְהָבִיא אֶת הָמָן. וְחשֶׁךְ, זֶה גְּלוּת יָוָן, שֶׁהֶחֱשִׁיכָה עֵינֵיהֶם שֶׁל יִשְׂרָאֵל בִּגְזֵרוֹתֵיהֶן, שֶׁהָיְתָה אוֹמֶרֶת לָהֶם, כִּתְבוּ עַל קֶרֶן הַשּׁוֹר שֶׁאֵין לָכֶם חֵלֶק בֵּאלֹהֵי יִשְׂרָאֵל. עַל פְּנֵי תְהוֹם, זֶה גְּלוּת מַמְלֶכֶת הָרְשָׁעָה, שֶׁאֵין לָהֶם חֵקֶר כְּמוֹ הַתְּהוֹם, מַה הַתְּהוֹם הַזֶּה אֵין לוֹ חֵקֶר, אַף הָרְשָׁעִים כֵּן. וְרוּחַ אֱלֹהִים מְרַחֶפֶת, זֶה רוּחוֹ שֶׁל מָלֵךְ הַמָּשִׁיחַ, הֵיאַךְ מָה דְּאַתְּ אָמַר (ישעיה יא, ב):

***Ge’ulah* is Shabbat**

16. Bereishit Rabbah 17:5	16. בראשית רבה י״ז:ה׳
R. Hanina bar Yitzhak said: There are three unripe fruits: the unripe fruit of death is sleep; the unripe fruit of prophecy is dream; the unripe fruit of *olam ha-ba* is Shabbat. R. Abin added two more: The unripe fruit of the upper light is the sun wheel; the unripe fruit of upper wisdom is Torah.	רַבִּי חֲנִינָא בַּר יִצְחָק אָמַר שָׁלֹשׁ נוֹבָלוֹת הֵן, נוֹבֶלֶת מִיתָה, שֵׁנָה. נוֹבֶלֶת נְבוּאָה, חֲלוֹם. נוֹבֶלֶת הָעוֹלָם הַבָּא, שַׁבָּת. רַבִּי אָבִין מוֹסִיף עוֹד תַּרְתֵּין, נוֹבֶלֶת אוֹרָה שֶׁל מַעְלָה, גַּלְגַּל חַמָּה. נוֹבֶלֶת חָכְמָה שֶׁל מַעְלָה, תּוֹרָה.

17. ברכות נ״ז ב׳	17. Berakhot 57b
שְׁלֹשָׁה מֵעֵין הָעוֹלָם הַבָּא, אֵלּוּ הֵן: שַׁבָּת, שֶׁמֶשׁ, וְתַשְׁמִישׁ.	Three matters are similar to *olam ha-ba*, and they are: Shabbat, the sun, and sex.

***Ge'ulah* is now!**

18. כתובות קי״א ב׳	18. Ketubot 111b
״וְדַם עֵנָב תִּשְׁתֶּה חָמֶר״, אָמְרוּ: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַזֶּה יֵשׁ בּוֹ צַעַר לְבָצוֹר וְלִדְרוֹךְ, הָעוֹלָם הַבָּא מֵבִיא עֲנָוָה אַחַת בַּקָּרוֹן אוֹ בִּסְפִינָה, וּמַנִּיחָהּ בְּזָוִית בֵּיתוֹ, וּמְסַפֵּק הֵימֶנָּה כְּפִטוֹס גָּדוֹל. וְעֵצָיו, מַסִּיקִין תַּחַת הַתַּבְשִׁיל. וְאֵין לְךָ כָּל עֲנָבָה וַעֲנָבָה שֶׁאֵין בָּהּ שְׁלֹשִׁים גַּרְבֵי יַיִן.	“And of the blood of the grape you drank foaming wine” (Deuteronomy 32:14). They said: This world is not like *olam ha-ba*. In this world, there is the trouble of harvesting and treating. In *olam ha-ba* they will bring one grape on a wagon or a ship, put it in the corner of their house, and it will be enough for a large wine cask, and its wood will be lit for cooking. There will not be no grapes that contain less than thirty kegs of wine.

שבת ל׳ ב:ט״-י״א	18b. Shabbat 30b:9-11
בְּדִבְרֵי תוֹרָה מַאי הִיא? — כִּי הָא דְּיָתֵיב רַבָּן גַּמְלִיאֵל וְקָא דָרֵישׁ: עֲתִידָה אִשָּׁה שֶׁתֵּלֵד בְּכָל יוֹם, שֶׁנֶּאֱמַר ״הָרָה וְיוֹלֶדֶת יַחְדָּיו״. לִיגְלֵג עָלָיו אוֹתוֹ תַּלְמִיד, אָמַר: ״אֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ״! אֲמַר לֵיהּ: בֹּא וְאַרְאֶךָּ דְּוּגְמָתָן בָּעוֹלָם הַזֶּה. נְפַק אַחְוִי לֵיהּ תַּרְנְגוֹלְתָּא. וְתוּ, יָתֵיב רַבָּן גַּמְלִיאֵל וְקָא דָרֵישׁ: עֲתִידִים אִילָנוֹת שֶׁמּוֹצִיאִין פֵּירוֹת בְּכָל יוֹם,	In matters of Torah, what is the case with regard to which the verse said that one should respond to a fool’s folly? As in the case where Rabban Gamliel was sitting and he interpreted a verse homiletically: (In the future, in the World-to-Come) a woman will give birth every day, as it says: “The woman with child and her that gives birth together” (Jeremiah 31:7), explaining that birth will occur on the same day as conception. A certain student scoffed at him and said: (That cannot be, as it has already been stated) “There is nothing new under the sun” (Ecclesiastes 1:9). Rabban Gamliel said to him: Come and I will show you an example of this in this world. He took him outside and showed him a chicken (that lays eggs every day.) And furthermore: Rabban Gamliel sat and interpreted a verse

homiletically: In the future (in the World-to-Come) trees will produce fruits every day, as it is stated: “And it shall bring forth branches and bear fruit” (Ezekiel 17:23); just as a branch grows every day, so too, fruit will be produced every day. A certain student scoffed at him and said: Isn’t it written: There is nothing new under the sun? He said to him: Come and I will show you an example of this in this world. He went outside and showed him a caper bush (part of which is edible during each season of the year). And furthermore: Rabban Gamliel sat and interpreted a verse homiletically: In the future, the World-to-Come, Eretz Yisrael will produce cakes and fine wool garments that will grow in the ground, as it is stated: “Let abundant grain be in the land.” A certain student scoffed at him and said: There is nothing new under the sun. He said to him: Come and I will show you an example in this world. He went outside and showed him truffles and mushrooms (which emerge from the earth over the course of a single night and are shaped like a loaf of bread.) And with regard to wool garments, he showed him the covering of a heart of palm, a young palm branch, which is wrapped in a thin net-like covering.	שֶׁנֶּאֱמַר: ״וְנָשָׂא עָנָף וְעָשָׂה פֶּרִי״ — מָה עָנָף בְּכָל יוֹם אַף פְּרִי בְּכָל יוֹם. לִיגְלֵג עָלָיו אוֹתוֹ תַּלְמִיד, אָמַר: וְהָכְתִיב ״אֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ״. אָמַר לֵיהּ: בֹּא וְאַרְאֶךָּ דּוּגְמָתָם בָּעוֹלָם הַזֶּה. נְפַק אַחְוֵי לֵיהּ צָלָף. וְתוּ, יָתֵיב רַבָּן גַּמְלִיאֵל וְקָא דָרֵישׁ: עֲתִידָה אֶרֶץ יִשְׂרָאֵל שֶׁתּוֹצִיא גְּלוּסְקָאוֹת וּכְלֵי מֵילֶת שֶׁנֶּאֱמַר: ״יְהִי פִסַּת בַּר בָּאָרֶץ״. לִיגְלֵג עָלָיו אוֹתוֹ תַּלְמִיד וְאָמַר: ״אֵין כָּל חָדָשׁ תַּחַת הַשָּׁמֶשׁ״. אָמַר לֵיהּ: בֹּא וְאַרְאֵךְ דּוּגְמָתָן בָּעוֹלָם הַזֶּה. נְפַק אַחְוֵי לֵיהּ כְּמֵיהִין וּפִטְרִיּוֹת. וְאַכְּלֵי מֵילֶת — נְבָרָא בַּר קוֹרָא.

Let’s start with small kindness

19. *Is the World Redeemable? Contra Redemption* by Paul Mendes-Flohr
“Yet, I would agree with [John] Passmore that the consequences of these vision of redemption ‘have invariably been catastrophic for individual liberty and responsibility in private, social, economic, and political life…this faith induced a quietistic detachment from the immediate affairs of the world; if you will, a catatonic political paralysis.”
“In his monumental novel, Life and Fate, the Russian author Vasily Grossman alerts us to the horrific price humanity has paid for entertaining messianic fantasies of redeeming the world…

‘Human history is not the battle of good struggling to overcome evil. It is a battle fought by a great evil struggling to crush a small kernel of human kindness [...] everyday human kindness: The kindness of an old woman carrying a piece of bread to a prisoner; the kindness of a soldier allowing a wounded enemy to drink from his water-flask; the kindness of youth towards age’ the kindness of a peasant hiding an old Jew in his loft; the kindness of a prison guard who risks his own liberty to pass on letter written by a prisoner not to his ideological comrades, but to his wife and mother; the private kindness of one individual towards another, a petty, thoughtless kindness; an unwitnessed kindness. Something we could call senseless kindness: A kindness outside any system of social or religious good.’”

I Wasn’t One of the Six Million: And What Is My Life Span? Section 7, Open Closed Open By Yehuda Amichai Translated By Chana Bloch	יהודה עמיחי
I believe with perfect faith that at this very moment millions of human beings are standing at crossroads and intersections, in jungles and deserts, showing each other where to turn, what the right way is, which direction. They explain exactly where to go, what is the quickest way to get there, when to stop and ask again. There, over there. The second turnoff, not the first, and from there left or right, near the white house, by the oak tree. They explain with excited voices, with a wave of the hand and a nod of the head: There, over there, not that there, the other there, as in some ancient rite. This too is a new religion. I believe with perfect faith at this very moment.	אני מאמין באמונה שלמה שברגע זה עומדים מיליוני בני אדם בצמתי דרכים במפגשי רחובות, במדבריות ובג'ונגלים והם מראים האחד לחברו היכן לפנות ומהי הדרך ומה הכיוון ומסבירים היכן לפנות ולאן לפנות ואיך להגיע בדרך המהירה ביותר ואיפה לשוב ולשאול אדם אחר. לשם לשם. לא, אלא רק בפניה השנייה ימינה, ומשם שמאלה או ימינה, ליד הבית הלבן, ליד עץ האלון, והם מסבירים בקולות נרגשים ובהנפת ידיים ובתנועות ראש, לשם לשם לא השם הזה, השם האחר, כמו בפולחן קדום. גם זו דת חדשה. נקודה אני מאמין באמונה שלמה שברגע זה