



# Moshiach

## The Bottom Line

Throughout the ages, Jews have always dreamed of an age when they wouldn't be subjected to the various troubles and trials that have followed our nation. We all believe that Moshiach will finally arrive, end our suffering and build the Beis Hamikdash.

But is this why Hashem will send Moshiach? Is it just to redeem us from exile?

Let's take a look at what the Rambam writes about Moshiach:

The Rambam<sup>1</sup> brings, as one of the sources in the Torah for Moshiach, the prophecies of Bilaam, and writes:

“Also in the section of Bilaam it is written, and there he prophesied about the two anointed kings (Moshichim). The first anointed king, which is Dovid.... and the last anointed king, who will arise from his sons...” Interestingly, the Rambam quotes the *nevuah* in its entirety, and then goes on to demonstrate, *possuk* by *possuk*, how it refers to Dovid Hamelech in its first half, and to Moshiach in its second.

The question is, why does the Rambam explain at length the entire section? What is gained by this, especially the part about how it relates to Dovid Hamelech, in the understanding of Moshiach?

After all, the Rambam wrote a book of laws, and there is seemingly nothing added to the *halacha* of believing in Moshiach by discussing the proofs at length.

### WHAT IS MOSHIACH COMING FOR?

To understand this, let us back up a bit and see how the Rambam introduces the whole concept of Moshiach:

“In the future, King Moshiach will arise and renew the kingship of Dovid, restoring it to its initial authority. He will build the *Beis Hamikdash* and gather the dispersed of Yisrael.

“Then, in his days, the observance of all the mitzvos will return to their previous state. We will offer *korbanos* and observe the *shemittah* and *yovel* years according to all their particulars as described in the Torah.”

נדפס ע"י ולזכות  
משפחת קאטלער  
היוסטן, טעקסס  
להצלחה רבה ומופלגה  
בגשמיות וברוחניות

# Moshiach does not need to be a prophet, nor does the Rambam mention being a miracle worker as an indication that someone is or isn't moshiach.

## SO WHAT IS MOSHIACH?

The Rambam is telling us that Moshiach's primary purpose is not to take the Yidden out of *golus*. Rather, it is to effect a completeness in the observance of Torah and mitzvos.

This is especially apparent when we look at the list of qualifications the Rambam gives us for the purpose of determining who moshiach is:

“A king of the House of Dovid will arrive, dedicated to the study of the Torah and observance of the mitzvos like his father Dovid, according to *Torah Shebiksav* and *Sheba'el-Peh*. He will compel all the Jewish people to follow its ways and strengthen its boundaries, and he will wage the wars of G-d. Then he is assumed to be the Moshiach.

“If he succeeds in the above, and he builds the *Beis Hamikdash* in its place and gathers the dispersed ones of Yisrael—then he is certainly the Moshiach...”

One thing that is missing is *nevuah*. Moshiach does not need to be a prophet, nor does the Rambam mention being a miracle worker as an indication that someone is or isn't moshiach.<sup>2</sup> Instead, the Rambam lists the steps necessary for Moshiach to accomplish his goal, namely, to bring the observance of Torah and mitzvos to its ultimate best.

## KINGSHIP

Throughout these *halachos*, the Rambam emphasizes how Moshiach is a descendant of Dovid Hamelech, and is similar to him.

As explained many times in the Rebbe's *sichos*, a Jewish king's mission is to further Torah and mitzvos in ways that only he can. A king facilitates the fulfillment of many unique mitzvos such as the killing of Amalek and building of the *Beis Hamikdash*. He keeps the country calm and safe, as well as enforcing the Torah in his kingdom.

So the Rambam is telling us that Moshiach's mission is much the same as the mission of his ancestors, the kings of Yehuda. In fact, each of the requirements and descriptions the Rambam lists as necessary to be Moshiach—which in turn, reveal to us who he is—are all part of this goal. Moshiach must:

- Be a king from the house of Dovid, dedicated to Torah and mitzvos—this is an integral part of who Moshiach is.
- Compel the Yidden to do *teshuva* and walk in the ways of Torah—something only a king can do.
- Wage the wars of Hashem—this refers to all the nations of the world in general and Amalek in particular. The mitzva to destroy Amalek is something only a powerful king can accomplish. A king is also responsible to ensure that the nations around his kingdom do not obstruct the Yidden from keeping the Torah in peace.
- Build the *Beis Hamikdash*—being an integral part of our connection to Hashem. It is where Hashem “resides” and it was there that we serve Hashem through

davening and *korbanos*. Aside for the specific mitzvah to build the *Beis Hamikdash*, without it we are unable to fully complete our *avodah*. Building the *Beis Hamikdash* is also something only a powerful king can do.

- Finally, Moshiach must gather all the exiles. Aside for this making it easier for all those Yidden to keep Torah, bringing all the Yidden together to Eretz Yisrael is necessary in order to once again observe *shemitta* and *yovel*, which are only kept when all the yidden are in Eretz Yisrael.

So what it comes down to, is that Moshiach's purpose is the same as any Jewish king's: Achieve the full observance of the entire Torah.

Now it is clear why the Rambam quotes and explains at length the prophecy of Bilaam, who doesn't speak only about Moshiach, but about how Moshiach will be the same as Dovid Hamelech. The Rambam isn't bringing it as a proof for the fact that Moshiach will arrive, but as a source in the Torah for this concept. Namely, that Moshiach's primary purpose will be the same as that of the Jewish kings before him.

So to answer our original question, Moshiach will definitely redeem us from all our physical and spiritual troubles. But why do we need him? Because without Moshiach, no matter how peaceful and tranquil our lives may be, it is impossible to fulfill the entire Torah and accomplish our mission—to make this world a dwelling place for Hashem. **T**

(Adapted from *Likutei Sichos*  
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1. Hilchos Melachim 11:1

2. This doesn't mean moshiach *won't* be a *navi* and/or miracle worker. In Hilchos Teshuvah the Rambam mentions all these qualities Moshiach will possess. But it isn't *necessary*, according to *halacha*, for him to be one.