

# Metzora- Shabat Hagadol 5776

BS"D Parashat Metzora- Shabat Hagadol 5776

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## Resolving the Israel-Arab Conflict

Many of our people here and in the galut, as well as the political elite in many countries, are asking what the outcome will be regarding the Israel-Arab conflict as both sides have locked horns in a stalemate with no political solution in sight.

Each side evokes his God to intervene, as we wait for HaShem to repeat His miracles of the past for us at this very time.

King David in Tehilim 78,49 states how HaShem's actions during the ten plagues were perceived by the people involved, as quoted in the Pesach Haggada:

:וַיִּפְּצֵם אֱלֹהֵינוּ בְּעַד מִצְרַיִם וַיִּשְׁלַח אֱלֹהֵינוּ אֶת מַלְאָכָיו וַיִּבְרָא אֶת הַפְּלָגוֹת הַיָּם וְהַיַּבֵּשׁ וְהַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַיַּבֵּשׁ וְהַשָּׁמַיִם וְהָאָרֶץ

*His raging anger lashed out against them, and He sent fury, rage, and trouble as messengers who bring disaster.*

The book of Shmuel 1 relates that King Shaul defeated the nation of Amalek, but sinned by leaving Agag, the King alive.

The prophet Shmuel is filled with righteous indignation at Shaul's violation of HaShem's command to kill all the Amalekites and destroy all their possessions.

Agag is brought before Shmuel, who in his wrath declares:

וַיִּבְרָא אֱלֹהֵינוּ אֶת הַפְּלָגוֹת הַיָּם וְהַיַּבֵּשׁ וְהַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהַיַּבֵּשׁ וְהַשָּׁמַיִם וְהָאָרֶץ

:וַיִּשְׁלַח דָּוִד אֶת אֲבֹתָיו וְאֶת אֶחָיו וְאֶת אִשְׁתּוֹ וְאֶת כָּל אֲשֵׁר לוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ

***As your sword has made women childless, so will your mother be childless among women. And Shmuel put Agag to death before the Lord at Gilgal.***

The book of Shmuel 1 (22,3) also relates that when David and his family were escaping from King Shaul, David sent his parents and brothers to safety with the King of Moav, who was a distant cousin by David's great grandmother Ruth, the former Moabite.

The King of Moav betrayed David's trust by murdering his parents and brothers, save for one brother who escaped.

When David ascended the throne of Israel, he avenged the death of his family, as stated in Shmuel 2 8,2:

וַיִּשְׁלַח דָּוִד אֶת אֲבֹתָיו וְאֶת אֶחָיו וְאֶת אִשְׁתּוֹ וְאֶת כָּל אֲשֵׁר לוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ  
:וַיִּשְׁלַח דָּוִד אֶת אֲבֹתָיו וְאֶת אֶחָיו וְאֶת אִשְׁתּוֹ וְאֶת כָּל אֲשֵׁר לוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ וְאֶת כָּל הָאֲחֵי אִשְׁתּוֹ

***David defeated the Moabites. He made all the men lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. The Moabites became subjects to David and brought him tribute.***

The illustrious Shimshon, who preceded Shmuel and David, killed many Philistines to avenge the evil that the Philistines did to Am Yisrael.

I submit: There will be no overt Divine intervention at the early stages of the Mashiach's appearance. It will be up to the Jews in Eretz Yisrael to initiate actions against our enemies.

There was no overt Divine intervention when Shimshon killed Phillistines, or when Shmuel killed Agag, or when David killed

two thirds of the Moabite nation and the giant Goliath, or when the Jews defended their lives at the time of Purim or for the Macabim who fought the Greeks.

In all these cases, HaShem waited for the Jewish people to rise in arms to secure their future, and only then did He help from behind the curtain of Heaven.

Although the situations were different in the experiences of Shimshon, Shmuel, David, Esther and the Macabim, there was a common denominator that gave the impetus for action – profound anger.

For without anger, men do not pick up arms in order to kill other human beings whom they do not even know.

Even HaShem did not punish the Egyptians until He was “overwhelmed” with anger at the evil they perpetrated against the Jewish people, as stated above:

:וַיִּפְּצֵם אֱלֹהֵינוּ בְּאַרְבָּעֵי אֲלֻפֵּי מַלְאָכָיו וְשֵׁשׁ אֲלֻפֵּי מַלְאָכָיו וְשֵׁשׁ אֲלֻפֵּי מַלְאָכָיו וְשֵׁשׁ אֲלֻפֵּי מַלְאָכָיו

*His raging anger lashed out against them, and He sent fury, rage, and trouble as messengers who bring disaster.*

No one can predict how the Jewish-Arab conflict will be resolved, but I believe that it will not be through peace talks or arbitration.

It will happen when the anger and rage of the Jews in Eretz Yisrael will reach a boiling point, brought about by Arab atrocities, as the Arabs grow in numbers and their audacity, impertinence and hatred peak because of the rabid, fanatical religious incitement they are fed in their mass media, mosques and schools.

The anger that presently exists on both sides is quickly reaching the emotional mass necessary to bring about huge social and religious changes in Eretz Yisrael, the details of

which will be known only when they occur.

All the efforts being made to further tolerance, civil order and mutual respect lag far behind the forces which are now in affect within the respective nations. Peace-loving people on both sides are losing in the race towards mutual understanding, as their efforts wane before Islamic fanaticism which is spreading over our borders from our neighboring Arab countries.

Details of the approaching conflict between Jews and Arabs are at the present hidden behind the thick curtain (pargod) that separates Heaven and Earth.

HaShem began the Jewish trek towards our implementation of His great agenda for humanity when He brought us out of Egypt. May He soon bring us to the final stages of its fulfillment, beginning with our human efforts which will then initiate His miraculous intervention to complete our historical circle beginning with Avraham, Yitzchak and Ya'akov.

Shabbat Shalom,

Nachman Kahana

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