

# Teruah and Tikkun

By  
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**24 Speak to the children of Yisrael, saying, in the seventh month, on the first day of the month, you shall have a Shabbaton, a remembrance<sup>1</sup> of blowing of shofar blasts, a miqra kodesh Vayiqra 23:24**

The Restoration process plays an important part in the eschatological prophecies in the *TaNak* and the *Brit Chadasha* and is pictured in the fall Feasts of YHWH. To understand the role and purpose of the *Moshiach*, we need to study this concept through the glasses of the Hebraic minds of the writers of the *TaNak* and *Renewed Brit. Tikkun* (restoration/repair) through the power of the SEED<sup>2</sup> (*Zerah*) is THE message of the Scriptures. Bereshith to Revelation is the history of the *tikkun* process<sup>3</sup> of the human soul.

The Elohim willed a perfect creation into being and His will is perfect. But, creation was not perfect because it has a beginning and an end. Here placed His Seed, called mankind-Adam<sup>4</sup> (made in His image and likeness<sup>5</sup>), and into a paradise environment called the *Gan Eden*. The garden<sup>6</sup> was East of Eden (not Eden itself) and received its life via four<sup>7</sup> rivers that flowed forth from Eden. Adam<sup>8</sup> was created to have total authority over all Elohim's creation. His spiritual state and capacity made him very capable of being the Guardian of the *Gan Eden* and creation.

- 38 Who was the son of Enosh, who was the son of Sheth, who was the son of Adam, who was from<sup>9</sup> Elohim **Luke 3:38**
- 28 And Elohim blessed them, and Elohim said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. **Bereshith 1:28**
- 15 And YHWH Elohim took<sup>10</sup> the man, and put him into Gan Ayden to work it and to guard it. **Bereshith 2:15**<sup>11</sup>

However, everything changed after the fall of Adam and *Chawah*<sup>12</sup>. Adam (mankind) became the *eved* (servant) of the *yetzer hara*<sup>13</sup> (*HaSatan/ HaNachash*).

*HaSatan* is another name for the human ego that feeds off our personal destructive deeds and uses that negative energy to bring about both personal and global chaos and destruction<sup>14</sup>. The result was the reign of the Kingdom of sin and death in this world.

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<sup>1</sup> What is it to remember?

<sup>2</sup> The seed of Creation contains the entire spiritual evolution of mankind. Thus, the final tikkun (Olam Haba) is imbedded in the Beginning: a perfected mankind, living in eternal bliss, unified with the Creator.

<sup>3</sup> YHWH's will does not need repair or tikkun, as it is perfect. When all is echad according to His will, then everything become perfect. Everything becomes whole and pure life.

<sup>4</sup> Jung explains that Adam represents the whole Self.

<sup>5</sup> Image =tzelem Likeness=demut. Man is also a code word for Yisrael (see Ezek.34:31, Tehillim 149:2)

<sup>6</sup> Some say this refers to the Shekinah-the Divine Presence.

<sup>7</sup> These are the four sefirot chesed, gevurah, netzach, and hod, which correspond to the four directions of the 12 Tribes of Yisrael. Three tribes in each direction, with one tribe as the head.

<sup>8</sup> Adam ( א ד א ) can be rearranged in the Hebrew to spell Meod ( מ ד א ) or very much, strength, or man's desire for more.

<sup>9</sup> Adam was the son of Elohim

<sup>10</sup> Where did Elohim take the man from? He took him from the four elements-earth, water, fire, and air. Chizkuni says that Adam was formed outside the Garden so he would see the world of thorns and thistles; only then did Elohim lead him to the Gan Eden, so he could see the alternatives before he was given his first mitzvah.

<sup>11</sup> All Scriptures are from the Restoration Scriptures Second Edition unless otherwise noted.

<sup>12</sup> Adam and Chawah is another code word for a single unified soul that existed before our universe was created. It is called the Vessel of all souls of mankind. She would have been named Chayah if she had not sinned. The yud is on a higher level than the vav.

<sup>13</sup> The part of man that entices him to do evil and later acts as the accuser in the heavenly court. Some say this is the Satan or the Angel of Death.

The world of creation descended into physical chaos, despair, darkness, and disorder and it became a wilderness<sup>15</sup>. Adam and *Chawah* lost the garments of light they had in the Beginning and became clothed with garments of skin<sup>16</sup>. The world they knew became the 1 % reality we now experience at this time (the Tree of the knowledge of good and evil) rather than the world of the Tree of Life (*Etz Chayyim*) which is the world of the 99/5 that we cannot perceive by the five senses. Man's soul went into the *galut*.<sup>17</sup> Evil and impurity are known as the *sitra achra*<sup>18</sup> (the other side).

- 23 Therefore YHWH Elohim sent him out from Gan Ayden, to work the ground from where he was taken. 24 So He drove out the man; and He placed at the east of Gan Ayden cheruvim, and a flaming sword that turned in every direction, to guard the way<sup>19</sup> back to the eytz chayim. **Bereshith 3:23-24**
- 20 For when you were the avadim of sin, you were free from tzedakah. 21 What fruit did you have then in those things that you are now ashamed of? For the end of those things is death. 22 But now being made free from sin, having become avadim to YHWH, you have your fruit to set-apartness, with the end result being everlasting chayim. 23 For the wages of sin is death, but the gift of YHWH is eternal chayim through Yahshua ha Moshiach our Master. **Romans 6:20-23**

If Adam had not partaken of the fruit of the knowledge of good and evil, he would have been given the opportunity to become immortal and would have never died. Death entered into Adam from outside of himself by eating the fruit of the mixture of good and evil. They brought evil into themselves and it became part of their nature. The evil impulses of lust of the eyes, lusts of the flesh, pride, and honor would be aroused from within man by his desire to satisfy the flesh. A curse was also placed upon the creation and all creation fell because of the fall of Adam.<sup>20</sup> The curse was not that Adam would have to work, but that the earth would be uncooperative in producing the food that man needed to survive.

- 4 These are the generations of the shamayim and of the earth when they were created, in the day<sup>21</sup> that YHWH Elohim made the earth and the shamayim, **Bereshith 2:4**

The Hebrew word “*Toledot*” (generations/history) is written **תולדות**. This is before the fall of mankind as recorded in Bereshith chapter 3. After Bereshith chapter three the Hebrew spelling of the word “*Toledot*” is changed in the Hebrew text to **תולדו**. The second vav (ו) is missing from the word, but the pronunciation is not changed. Since every letter is important, then we must come to the conclusion that the Soferim in writing the Torah scroll knew that something in creation was shattered or diminished after the fall. The history of Adam (mankind) became corrupted by sin. There is only one other place in the *TaNak* that “*Toledot*” is spelled correctly as found in Bereshith chapter 2.

- 18 Now these are the generations ( **תולדות** ) of Peretz: Peretz begat Hetzron, **Ruth 4:18**

<sup>14</sup> By partaking of the fruit of the Tree of the knowledge of good and evil, the human consciousness was merged with the serpent. After this, all mankind's DNA became tainted with the DNA of the serpent called the “ego”, the dark side, or selfish gene.

<sup>15</sup> See Yeshayahu 14:17

<sup>16</sup> Light is **אור**, skin is **בשר**: The rule of temurot replaces the alef with a ayin, indicating a spiritual descent. Alef is the number 1 and represents Elohim, and ayin alludes to sin. Adam had to be clothed with flesh in order to enter the physical plane of the malkut. Some also translate this as shrouds of skin referring to the male foreskin and female hymen (Maaseh Hashem; from Sanhedrin 38b, Eruvin 100b). The crown (atara-Yesod) would be covered by the orlah Brit Milah reveals the crown once again.

<sup>17</sup> Galut means imbalance or an abnormality. Whenever anything is removed from its original environment it is said to be in galut. Galut is an unnatural state for any people or universe.

<sup>18</sup> The Sitra Achra is also all the prohibitions of the Torah (forbidden objects, relations, actions, thoughts, words, etc.)

<sup>19</sup> The Mishkan and the Bayit HaMikdash are microcosms of the Gan Eden. When the Cohen HaGadol entered the Kodesh Kodeshim once a year, his soul went in but not his body. He entered in awe and dread, in cleanliness and purity. The keruvim stand on guard, like the keruvim guarding the Gan Eden. If the Cohen is worthy, he enters in peace. If not, a flame shoots out from between the keruvim and he dies. Midrash HaNe'elam, Zohar Chadash 19a

<sup>20</sup> A quantum shift in reality took place at the fall. It was a shift that demanded a future restoration and perfection once again.

<sup>21</sup> This is interesting in the Hebrew as it infers all creation took one day “b'yom”.

This is a hidden code in the Hebrew text referring to the coming of the *Moshiach* who was to be a descendant of Peretz. The ancient sages knew that the term “Son of Peretz” was a hidden code in their *Erev Shabbat* liturgy for the *Moshiach*.

- “You shall spread out to the right and to the left, and you shall reveal Elohim as the One mighty in strength .Through the offspring of the house of Peretz we shall be glad and exult.” **Lechah Dodi**
- **Midrash Rabbah Genesis 12:6**: Why do we recite a blessing over a lamp [fire] at the termination of the Sabbath? Because it was then created for the first time. R. Huna in Rab's name, and R. Abbahu in R. Johanan's name said: At the termination of the Day of Atonement, too, we recite a blessing over it, because the fire rested the whole day. R. Berekiah said in the name of R. Samuel b. Nahman: Though these things were created in their fullness, yet when Adam sinned they were spoiled, and they will not again return to their perfection until the son of Perez [viz. Messiah] comes;

The good news is that with the fall of mankind, a prophecy was given that there would come a time when the head of the serpent would be crushed. The Hebrew says “He will crush your head...” (**Gen.3:15**).This refers to the Holy One, blessed be He, who will remove the serpent (*yetzer hara*) from the world in the future, as is stated in **Yeshayahu 25:8** and **Zecharyah 13:2**.With the coming of the *Moshiach*<sup>22</sup>, death would lose its sting. *Moshiach* will bring about the total redemption of mankind from sin and death.

- 14 Since the children share in flesh and dahm, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, s.a.tan; 15 and deliver them who through fear of death were all their lifetime subject to slavery. **Ivrim 2:14-15**
- 8 He will swallow up death in victory; and the Master YHWH will wipe away tears from off all faces; and the reproach of His people shall He take away from off all the earth: for YHWH has spoken it.**Yeshayahu 25:8**
- 20 And the Redeemer shall come to Tzion, and to them that make teshuvah from transgression in Yaakov, says YHWH. **Yeshayahu 59:20**

According to Ibn Ezra the redeemer or *go'el* of **Yeshayahu 59** is the *Moshiach*. A *go'el* is the closest kinsman who was able to pay the debt owed by one of his closest relatives.*Moshiach's* mission was to restore Adam to his former status and to bring about the *tikkun* of the world. Adam (mankind) would once again become immortal in the image of Elohim, living in the *Gan*<sup>23</sup> *Eden*.

### The Athid Lavo and the Olam Haba

The world has undergone many changes since the creation. The perfect world became marred by sin and fell under a curse. After the flood, there was a renewed heavens and earth. This world<sup>24</sup> (*Olam Hazeh*) will remain until the time called the “Messianic Kingdom”.

- 5 For they willingly are ignorant of this fact, that by the word of YHWH the shamayim were of old, and the earth standing out of the mayim and in the mayim: 6 Through which the olam that then was, being overflowed with mayim, perished: 7 But the shamayim and the earth, which are now, by the same word<sup>8</sup> are kept in store, reserved for the fire at the Yom HaDin and destruction of wicked men. 8 But, beloved, be not ignorant of this one thing, that one day is with Master YHWH as a thousand years, and a thousand years as one day<sup>25</sup>. **2 Kepha 3:5-8**

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<sup>22</sup> The Second or Last Adam

<sup>23</sup> Gan in the possessive gani “my garden” suggests the privacy of a bridal chamber –genuni.

<sup>24</sup> Olam shares the Hebrew root with the word he'elem “concealment”.A world is a place of concealment of YHWH's true essence.The infinite must be concealed to reveal the finite. The Olam Hazeh is called the World of Asiyah-the World of Action.

<sup>25</sup> This verse shows that Kepha knew about the 6,000 year plan of YHWH.The six days of Creation represent the six basic divine attributes of chesed, gevurah, tiferet, Netzach, hod, and yesod.The seventh would be malkut or Kingdom.

The period just before the Messianic Age is known as the “*Ikvesa diMeshicha*” or Footsteps of the Messiah. It is marked by a very difficult time marked by spiritual and moral degeneration, social and economic decline, heresy, desperation, and terrible calamities<sup>26</sup>. *Galut* is compared to a pregnancy while *geulah* to birth.

The yearning we experience for *geulah* is similar to the yearning that an embryo in the womb desire to be born and open its eyes and ears to the real world. The *galut* prepares us to experience the *geulah*.<sup>27</sup> The sufferings of the birth pangs will achieve the final refinement and create the conditions for the Final Redemption.

By destroying the existing “reality”, they will make a way for a vacuum in which the new reality of revelation can be built.<sup>28</sup> Tribulation always paves the way for a revelation of the Glory of YHWH.

This time is also called the “birth-pangs of Messiah” or *Hevlei Moshiach* or to experience a time of judgment upon the earth.

- 12 The iniquity of Efrayim is bound up; his sin is hidden. 13 The pains of a travailing woman shall come upon him: he is an unwise son;1 for he will not stay long in the place of childbirths.**Hoshea 13:12-13**
- 8 Who has heard such a thing? Who has seen such things? Shall the earth be made to bring forth in one day? Or, shall a nation be born at once?2 For as soon as Tzion travailed,3 she brought forth her children.**Yeshayahu 66:8**
- 21 Because the creation itself also shall be delivered from the bondage of corruption into the beautiful liberty of the b'nai YHWH. 22 For we know that all of creation groans and travails in pain together until now. 23 And not only creation, but we ourselves, who have the bikkurim of the Ruach, even we ourselves groan within ourselves, waiting for the adoption, specifically, the *geulah* of our body. **Romans 8:21-23**

The righteous will be hidden or kept from this time of trouble as *Rosh HaShannah* is also called the “Hidden Day” or *Yom HaKeseh* (from the Hebrew root *kacah* meaning to conceal, cover, or hide).

- Sound the shofar on the New Moon, in concealment of the day of our festival. **Tehillim 81:3**
- **Tehillim 27:5:5** For in the time of trouble He shall hide me in His citadel: in the secret of His sukkah shall He hide me; He shall set me up upon a Rock.
- **Is.13:9-13:9** See, Yom YHWH comes, cruel both with wrath and fierce anger, to lay the earth desolate: and He shall destroy the sinners out of it. 10 For the cochavim of the shamayim and its constellations shall not give their light: the sun shall be darkened in its going forth, and the moon shall not send her light to shine. 11 And I will punish the olam for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the pride of the ruthless. 12 I will make a mortal man scarcer than fine gold; even mankind scarcer than the gold of Ophir. 13 Therefore I will shake the shamayim, and the earth shall move out of its place, in the wrath of YHWH tzevaoth, and in the day of His fierce anger.
- **Zech.13:9:9** And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them: I will say, It is My people-Ami: and they shall say, YHWH is the Name of my Elohim!

The armies will gather against Yerushalayim but Messiah will destroy them. The redemption will be a miracle, and all that accompanies it miraculous (the stars sparkling and falling, the wars of the end of time, the fall of the Pope, who is called symbolically in the Zohar “the priest of On”). With the destruction of Yisrael’s enemies, the earth will enter into the Messianic Age and a time of peace. The time for the ingathering of all the exiles has come<sup>29</sup>. The exiles will be gathered together from the four corners of the earth to attend the coronation of *HaMelech HaMoshiach* and the Marriage Supper of the Lamb. The Reign of the House of David, through the *Moshiach*, will restore the golden age of Yisrael. This Messianic Kingdom/Age is called the “*Athid Lavo*” or the Coming Age

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<sup>26</sup> The Redemption from Mitzrayim is the prototype for the final redemption. The closer the redemption came for Yisrael, the worse the living conditions became. There is always darkness before Light and chaos before order. Birth pangs become more intense just before the birth.

<sup>27</sup> The *geulah* is the Promise made to our Father Avraham

<sup>28</sup> Maharal explains that the Messianic Age cannot grow out of a previous reality, but rather a vacuum must be created (as in creation), into which the new reality can be birthed.(*Netzach Yisrael*, ch.32)

<sup>29</sup> The Zohar states that the resurrection takes place forty years after the ingathering of the exiles.

## Rosh HaShannah

On Rosh HaShannah the world was created. So it is appropriate that the final tikkun also begins on that day. It is called a Day of Remembrance. We remember that YHWH is Melek, the Creator by means of the Torah<sup>30</sup>.

On the first day of the Day of YHWH (*Rosh HaShannah/Yom Teruah*), the *shofar* will sound (*Yom Teruah* or an awakening blast); the righteous will be resurrected<sup>31</sup> receiving their glorified body (this is why we wear the *kittel* or white robe on *Rosh HaShannah*). This takes place on *Rosh Chodesh* of the seventh month (the beginning of the seventh millennium) called *Tishrei*. This is called the *Yom YHWH*.

- 10 I was in the Ruach on Yom YHWH, and heard behind me a great voice, as of a shofar, **Rev.1:10**
- After this I looked and see, a door was opened<sup>32</sup> in the shamayim: and the first voice which I heard was as it were of a shofar talking with me; which said, Come up here<sup>33</sup>, and I will show you things that must be after this. **Rev.4:1**
- 24 Martha said to Him, I know that he shall rise again in the resurrection on the last day<sup>34</sup>. **Yochanan 11:24**
- “Praised is the nation that understands the quavering sound of the shofar.” **Tehillim 89:16**

Each Hebrew month corresponds to one of the tribes of Yisrael. *Tishrei*, the seventh month, is connected to the tribe of Dan. Dan and *din* (judgment) share a common Hebrew root, symbolizing that *Tishrei* is the time of Divine judgment and forgiveness. The sign of the Zodiac for the month of *Tishrei* is the scales when Elohim weighs the soul in His scales of equal weights and measures. The scales are an archetype symbol for judgment.

- “And the ram’s horn that the Holy One, blessed be He, is destined to blow when the Son of David, our Righteous One, will reveal Himself, as it is said: ‘YHWH Elohim will blow the horn’” **Tanna debe Eliyahu Zutta XXII.**
- “Sound the great shofar for our freedom, raise the Banner to gather our exiles, and bring us together from the four corners of the earth into our Land. Blessed are You, YHWH, who gathers the dispersed of His people Yisrael.” **Rosh Hashannah Machzor (Chabad) pg.15**
- **Zohar 1:13b** It was at the blowing of that Shofar that the Israelites went forth from Egypt. And the same will be repeated at the end of days. Indeed, every deliverance is preceded by the blowing of that Shofar. Hence the deliverance from Egypt is included in this section, since it resulted from that Shofar when under the pressure of the Yod it opened its womb and produced its sound as a signal for the deliverance of the slaves.
- **Zech.9:14-15**: 14 And YHWH shall be seen over them, 15 and His arrow shall go forth as the lightning: and the Master YHWH shall blow the shofar, and shall go with whirlwinds from the south.
- **Is.27:13**: 13 And it shall come to pass in that day, that the great shofar shall be blown, and they shall come who were ready to perish in the land of Ashshur, and the outcasts in the land of Mitzrayim, and shall worship YHWH in the kadosh mountain at Yahrushalayim.
- **Is.11:1-12**: And there shall come forth a rod out of the stem of Yishai, and a Netzer-Branch shall grow out of His roots: And the Ruach Hakodesh of YHWH shall rest upon Him, the Ruach of chochmah and binah, the Ruach of counsel and might, the Ruach of da’at and of the fear of YHWH; And shall make Him of quick binah in the fear of YHWH: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with tzedakah shall He judge the poor, and decide with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And tzedakah shall be the belt of His loins, and faithfulness the belt of His loins. The wolf also shall live with the lamb, and the leopard shall lie down with the young goat, and the calf and the young lion and the fattened lamb together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like an ox. And the nursing child shall play on the hole of the cobra, and the weaned child shall put his hand on the viper’s nest. They shall not do evil nor destroy in My

<sup>30</sup> Torah was given on Shavuot-Sivan 6

<sup>31</sup> On the Remez level, the Modeh Ani prayer in the morning is an allusion to the resurrection of the body. Sleep is 1/60<sup>th</sup> of death according to the sages. The resurrection will take place because of the Luz bone located at the base of the neck. (Bereshith Rabbah 28:3, Zohar 228b)

<sup>32</sup> On Rosh HaShannah the Gates of Heaven are opened for the righteous to enter in.

<sup>33</sup> Imagery of the resurrection.

<sup>34</sup> Rosh Hashannah-also remember a day can be a thousand years, so the resurrection can be a process each in his own order.

entire kadosh mountain: for the earth shall be full of the da'at of YHWH, as the mayim covers the sea. And in that day there shall be a root of Yishai, which shall stand as a miraculous banner to the people; to it shall the gentile nations seek, and His rest shall be with tifereth. And it shall come to pass in that day, that YHWH shall set His hand again a second time to recover and restore the remnant of His people, who shall be left, from Ashshur, and from Mitzrayim, and from Pathros, and from Kush, and from Eylam, and from Shinar, and from Hamath, and from the coastlands of the sea. 12 And He shall set up a miraculous Banner for the nations and He shall gather the outcasts of Yisrael, and gather together the dispersed of Yahudah from the four corners of the earth.

- 16 And it shall come to pass, that every one that is left of all the nations which came against Yahrushalayim shall even go up from year to year to worship the Melech, YHWH tzevaoth, and to observe and guard the Sukkot-Feast of Tabernacles. 17 And it shall be, that anyone who will not come up of all the mishpachot of the earth to Yahrushalayim to worship the Melech, YHWH tzevaoth, even upon them shall be no rain. **Zech.14:16-17**
- **Is.63:3-4**:3 I have trampled the winepress alone; and from the nations there was none with Me: for I will trample them in My anger, and trample them in My fury; and their dahm shall be sprinkled upon My garments, and I will stain all My garments. 4 For the day of vengeance is in My lev, and the year of My redeemed has come.
- **Zech.14:3-7**:3 Then shall YHWH go forth, and fight against those nations, as when He fought in the day of battle. 4 And His feet shall stand in that day upon the Mount of Olives, which is before Yahrushalayim on the east, and the Mount of Olives shall split in the middle toward the east and toward the west, and there shall be a very great valley; and half of the har shall move toward the north, and half of it toward the south. 5 And you shall flee to the valley of the mountains; for the valley of the mountains shall reach to Atzal: yes, you shall flee, like you fled from the earthquake in the days of Uziyahu melech of Yahudah: and YHWH Elohim shall come, and all the kidushim with Him. 6 And in that day, there is no light; it will be dark: 7 But it shall be one day which shall be known to YHWH alone, not day, or night: but it shall come to pass, that at evening time it shall be light.

Those who died during the birth pangs will be resurrected and join the others in ruling and reigning over the earth. During the Messianic Age there will be resurrected people (the first resurrection) and those who did not die in the birth pangs. Those who did not die will be healed and gathered to Yerushalayim. They will be given a chance to walk in the Torah of the *Moshiach*. This is symbolized by the 10 days of awe between *Rosh HaShannah* and *Yom HaKippurim*.

- **Rev.20:4-6** -4 And I saw thrones, and they sat upon them, and mishpat was given to them: and I saw the beings of them that were beheaded for the witness of YHWH, and for the word of YHWH, and who had not worshipped the beast, or his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Moshiach a thousand years. 5 This is the first resurrection. (But the rest of the dead lived not again until the thousand years were finished.) 6 Blessed and kadosh is he that has part in the first resurrection: on such the second death has no power, but they shall be kohanim of YHWH and of Moshiach and shall reign with Him a thousand years.

At the end of the 1,000 year reign of *Moshiach*(the end of the seventh millennium) HaSatan will have one last rebellion, gathering together those who rejected the Kingship of the *Moshiach* in the Messianic Age (these would be the descendants of those who survived the birth pangs). King *Moshiach* will put down this last rebellion and judge all who have rejected Him from all time. This is the final *Yom HaKippurim*.

- **Rev.20:7-15** 7 And when the thousand years are expired, s.a.tan shall be loosed out of his prison, 8 And shall go out to deceive the nations who are in the four quarters of the olam, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they came over the entire width of the olam, and surrounded the camp of the Yisraelite kidushim, and the beloved city: and fire came down from YHWH out of the shamayim, and devoured them. 10 And s.a.tan that deceived them was cast into the Lake of Fire and brimstone, where the beast and the navi sheker are, and shall be tormented day and night le-olam-va-ed.2 11 And I saw a great white kesay, and Him that sat on it, from whose face the olam and the shamayim fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before YHWH and the scrolls were opened: and another scroll was opened, which is the Sefer Ha Chayim: and the dead were judged

out of those things which were written in the scrolls, according to their own mitzvot.<sup>3</sup> 13 And the sea gave up the dead that were in it; and death and Sheol delivered up the dead that were in them: and they were judged every man according to their own mitzvot.<sup>4</sup> 14 And death and Sheol were cast into the Lake of Fire. This is the second death. 15 And whoever was not found written in the Sefer Ha Chayim was cast into the Lake of Fire.

In the *Athid Lavo* many changes will take place to the earth. There must first be a judgment and then a period of *shalom* (peace/wholeness) and prosperity. Yerushalayim will become a place of great rejoicing. Mankind will enjoy a longer life-span due to changes in the heavens and the nature of the animals will also be changed. However, two things will remain upon the earth-the ability to sin and the wages of sin-which is death. During this time many will return to YHWH through the *Moshiach* and others will harden their hearts. Man's choice to follow the *yetzer hatov* or the *yetzer hara* still will exist for those still in their mortal bodies. They will have to make a choice to observe the Torah.

- 10 But the day of the Master YHWH will come as a thief in the night; in which the shamayim shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up.<sup>11</sup> Seeing then that all these things shall be dissolved, what manner of persons should you be in all kadosh conduct and Shabbat-guarding piety, 12 Looking for and earnestly desiring the coming of the Yom YHWH, in which the shamayim being on fire shall be dissolved, and the elements shall melt with fervent heat! 13 Nevertheless we, according to His promise, look for renewed shamayim and a renewed olam, where tzedakah dwells. **2 Kepha 3:10-13**
- 17 For, see, I create a renewed shamayim and a renewed earth: and the former shall not be remembered, nor come into mind. 18 But *gilah* and *simcha le-olam-va-ed* in that which I recreate: for, see, I recreate Yahrushalayim for rejoicing, and her people for *simcha*.<sup>8</sup> 19 And I will *simcha* in Yahrushalayim, and *simcha* in Ami-My People: and the voice of weeping shall be no more be heard in her, nor the voice of crying.<sup>20</sup> There shall be no more there an infant of just a few days, nor an old man that has not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be cursed. 21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. 22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of an *eytz* so are the days of My people, and My chosen people shall outlive the work of their hands. 23 They shall not labor in vain, nor conceive children for trouble; for they are the *zera* blessed of YHWH, and their offspring remains with them. 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's food. They shall not hurt nor destroy in My entire kadosh mountain, says YHWH. **Yeshayahu 65:17-25**

The Renewed heavens and earth is still this world. The earth that now exists will not be destroyed but changed or renewed by some cataclysmic judgment that will alter this world as we know it.

- **Is.4:2-6** 2 In that day shall the Branch of YHWH be beautiful and full of tifereth, and the fruit of the land shall be excellent and comely for those that are escaped of Yisrael. 3 And it shall come to pass, that he that is left in Tzion, and he that remains in Yahrushalayim, shall be called kadosh, even everyone that is written among the living in Yahrushalayim: 4 When YHWH shall have washed away the filth of the<sup>4</sup> daughters of Tzion, and shall have purged the bloodguilt of Yahrushalayim from the midst of it by the Ruach of mishpat, and by the Ruach of burning. 5 And YHWH will create upon every dwelling place of Har Tzion, and upon her gatherings, a cloud and smoke by day, and the shining of a flaming of fire by night: for upon all the tifereth shall be an eternal Shechinah covering.<sup>6</sup> And there shall be a sukkah for a shadow in the daytime from the heat, and for a place of refuge, and for a cover from storm and from rain

The earth will be restored to a near *Gan Eden* existence.

- **Yoel 3:18**:<sup>18</sup> And it shall come to pass in that day, that the mountains shall drop down new wine; and the hills shall flow with milk; and all the rivers of Yahudah shall flow with mayim; and a fountain shall come forth from the Bayit of YHWH and shall bring mayim to the Valley of Shittim. 19 Mitzrayim shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Yahudah, because they have shed innocent *dahm* in their land.<sup>20</sup> But Yahudah shall dwell *le-olam-va-ed*, and Yahrushalayim from

generation to generation. 21 For I will avenge their da'ham that I have not avenged and will not absolve the offenders: for YHWH dwells in Tzion.

The period following the *Athid Lavo* is known as the “*Olam Haba*” (the World to Come) , and *Olam HaTechiyah* (World of Resurrection).The reward will be that the soul will be united to YHWH to create a Dwelling Place for Elohim in the lower worlds. The spiritual and the material will become ONE or *ECHAD*!

- **Rev.21:1-4** And I saw a renewed shamayim and a renewed olam: for the first shamayim and the first olam had passed away; and there was no more sea. 2 And I Yochanan saw the kadosh city, the renewed Yahrushalayim, coming down from YHWH out of the shamayim, prepared as a bride adorned for her husband. 3 And I heard a great voice out of the shamayim saying, See, the Sukkan of YHWH is with men, and He will dwell with them, and they shall be His people and YHWH Himself shall be with them, and be their YHWH. 4 And YHWH shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away. 5 And He that sat upon the kesay said, See Kala, I make all things renewed.5 And He said to me, Write: for these words are emet and faithful. 6 And He said to me, Kala. I am Aleph and Taf, the Beginning and the End. I will give to him that is thirsty of the fountain of the mayim chayim freely. 7 He that overcomes shall inherit all things; and I will be his YHWH, and he shall be My son.

Many people do not understand the difference between the *Athid Lavo* and the *Olam Haba*.The two are completely different concepts according to Scripture. The *Olam Haba* is the final *Tikkun* or Restoration of the earth. In the *Olam Haba*, there is no death, no sorrow, and no evil or sin. The world will be restored to the state that existed before the fall of mankind.

- The Olam Hazeh is not at all like the olam Haba.**Berakhot 17a**
- 20 And He shall send Yahshua ha Moshiach, who before was proclaimed to you: 21 Whom the shamayim must receive until the times of the restoration (*tikkun*) of all things, which YHWH has spoken by the mouth of all His kadosh neviim since the olam began. **Acts 3:20-21**

The completion of the *Tikkun* is known as the *Basar* or Good News. The Good News is an ancient Hebraic concept that was well known before the coming of Yahshua.The *Basar* was the universal reign of Elohim, the restoration of the *Bayit* of David, the regathering of all the exiles of Yisrael, the glory of Yisrael was restored, the resurrection of the dead, and a last judgment.

The *Tikvah* of Yisrael was described in terms of the total Kingship of YHWH.The throne of YHWH would come to the earth. The Kingdom of Heaven (*Malkut HaShamayim*) would once again be over all the earth as it was in the Beginning. The Good News is called “*HaBasar HaMalkut HaShamayim*”. The establishment of the *Malkut Shamayim* is the end result of the Restoration that would come through the *Moshiach*.

After the last judgment at the end of the *Athid Lavo*, all those who have believed in the *Moshiach* during the Messianic Age will now receive their glorified bodies. The Kingdom (*Athid Lavo*) will end and be turned over to the Father for the *Olam Haba* or World to Come<sup>35</sup>. The *Tikkun* or Restoration is now complete. The creation has entered into the 8<sup>th</sup> period known as *Shemini Eseret*.<sup>36</sup>

The number eight refers to a “New Beginning”.<sup>37</sup>The eighth day is not a part of the Feast of Booths but is a closing Festival, a *Shabbat*, and *Miqra Kodesh*.<sup>38</sup> We are not commanded to dwell in the *Sukkan* on the eighth day<sup>39</sup>.

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<sup>35</sup> Shabbat is described as a microcosm of the World to Come (Mei'ein Olam Haba) which is in the Shabbat song at the Shabbat table.

<sup>36</sup> Time and space are no more in the final *tikkun*.Everything returns to the state of wholeness and unity-Echad.This is why the first day of creation is called Yom Echad not Yom Rishon. Shabbat is also a type or shadow of the Olam Haba.The word rest implies a realm of no time, space, or motion; a dimension of infinite stillness, wholeness, and unity. On Shabbat we may experience a small taste of the Olam Haba.

<sup>37</sup> Some sages, Raavad and Ramaban, suggest that after 7,000 years the world will revert back into nothingness –ain sof.

<sup>38</sup> According to Maimonides the purpose of the 8<sup>th</sup> day is to complete our rejoicing which cannot be done in booths (temporary dwellings) but in well built houses.

- **1 Cor.15:24-28** 20 But now is Moshiach risen from the dead, and become the bikkurim of them that died. 21 For since by man came death, by Man came also the resurrection of the dead. 22 For as in Adam all die, even so in Moshiach shall all be made alive. 23 But every man in his own order: Moshiach the bikkurim; afterwards they that are Moshiach's at His coming. 24 Then comes the end of the olam hazeh, when He shall have delivered up the malchut to YHWH, even Abba; when He shall have put down all rule and all authority and power. 25 For He must reign, until He has put all enemies under His feet. 26 The last enemy that shall be destroyed is death. 27 For He has put all things under His feet. But when He says, all things are put under Him, it is clear that the one who did put all things under Him, Abba Himself is excluded. 28 And when all things shall be subdued under Him, then shall the Son also Himself be subject to Abba that put all things under Him, so that YHWH may be all in all.
- **Romans 14:17** 17 As it is written, I have made you an abba of many nations, before Him whom he believed, even YHWH, who makes alive the dead, and calls those things which are not as though they were.

In the *Olam Haba* the *mitzvot* will not be observed as a connection between man and Elohim. A solitary entity may indeed possess a will, but this cannot be expressed as a *mitzvah*. A *mitzvah* can only exist when there are two entities, the Commander and the commanded. The *mitzvah* connects the two. Before the resurrection, man and Elohim are two separate entities and the concept of *mitzvot* is conceivable. Therefore, in the *Athid Lavo*, since there will be non-immortals, the *mitzvot* will be observed. After the final resurrection at the end of the Messianic Age, the entire world will be permeated with the knowledge of YHWH, and mankind and YHWH will dissolve into one entity. At that time a *mitzvah* will not connect<sup>40</sup> two separate entities; rather, it will express YHWH's unique Unity.

The *mitzvot* will not be observed because they are commanded but rather the entire creation will perform the will (*Keter*) of Elohim as a matter of course. The World to Come will respond spontaneously to the Creator, blessed be He.

The *mitzvot* will no longer apply after the resurrection but the *halakah* is eternal. A *mitzvah* connects but *halakah* is an expression of the Divine Will. The Divine Will is housed in the Torah and existed before Creation, the Torah is inscribed with the very Essence of the Creator. It is thus eternal and independent of all considerations.

- “In the Olam Haba, our souls will attain the secrets of the Creator, just as or even more than the stars and the celestial spheres achieve those secrets. Similarly, the rabbis of blessed memory said: ‘In the Olam Haba, there will be neither eating nor drinking. All there will be is that the righteous will sit with crowns upon their heads, and they will delight in the glory of the Shekinah.’” *Introduction to Helek – Maimonides*
- “In the Olam Haba, there is no physical body or any material substance. There are only bodiless souls of the righteous like the ministering angels. Since there are no material substances in that world, there is neither eating nor drinking nor anything required by the bodies of the human beings on earth. None of the conditions occur there that are incidental to the physical bodies in this world, such as sitting, standing, sleeping, seeing, grief, merriment, and their like...When the sages mentioned that “the righteous sit” , it is only an allegorical expression that means that the souls of the righteous exist there without labor or effort. Similarly, the sage's expression of “their crowns on their heads” means that the knowledge they have acquired is with them.” *Laws of Repentance –Maimonides*
- Time is an accident consequent upon motion and is necessarily attached to it. Neither of them exists without the other. Motion does not exist except in time, and time cannot be conceived by the intellect except together with motion. And all that with regard to which no motion can be found, does not fall under time. *Maimonides*

In the Divine realm, the state of redemption is expressed as the end of the “exile of the *Shekhinah*,” the restoration of the divine unity throughout all areas of existence. (“In that day YHWH shall be One, and His name One”—hence the view that the true unity of Elohim will be revealed only in the time to come, while during the years of exile it is as if sin had rendered His unity imperfect.) At the time of redemption there will be a continuous union of king and queen, or of the *sefirot Tiferet* and *Shekhinah*; that is to say that there will be an unceasing stream of Divine influence through all worlds, and this will bind them eternally together as one as in the Beginning. ❧

<sup>39</sup> 8=7+1 It is the number of resurrection and the beginning of a new cycle of 7.8 is also the first cubic number 2X2X2. The letter chet ❧ symbolizes man's ability to transcend the limitations of the physical plane. Chet also stands for life-Chayyim-written with 2 yuds.

<sup>40</sup> The word –mitzvah shares a root with the Aramaic word –tzavsa-together.

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**TO:**

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***“Leshanah Tovah Tikateivu v’Tikhateimu”***

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Elohim does not want to punish man; rather, the act of evil itself is like swallowing poison, and death is merely the natural consequence of our wrongdoing. By doing *teshuvah* (return) we are transported into a parallel world where the law of cause and effect does not render to us the consequences of our sin. This new world is above and beyond causality. In this world cause and effect relationships no longer hold and sin does not automatically result in death, we are granted a new life.

The *shofar* is related to the root SHPR, “to beautify”. To beautify your deeds and not let the covenant not be annulled. Thus, the past is not eliminated; only the guilt is destroyed and that destruction should serve as a springboard for our restoration and *tikkun*.

At this time of the year we do not eliminate the past all together, but have the opportunity to do things again and in another way. The voice of the shofar prompts us to change. It signals the death of time, the birth of a new year, fear, and the proclamation of Kingship, and the need for a new Beginning.

Be blessed and be well. *Rabbi Edward Levi Nydle and Rebetzin Yochanah Nydle/Bnai Avraham*