From Lech Lecha to Lech Lecha and the US Elections (2024)

(Parsha Lech Lecha)

Jewish history is like a spiral. Every year we come back to Lech Lecha and our nation advances a bit more from the footsteps that Avraham forged. Geula is also a spiral that comes in stages incorporating past, present and future. Like a hidden light that transforms darkness with increasing speed as it approaches the dawn. The original Lech Lecha is still being manifested from the seven Canaanite nations that were promised and conquered in the past to the last three that we may yet see liberated in our own time. Chazal tells us that the ten trials of Avraham are connected to the ten utterances of Creation. These utterances are still being unpacked.

The goal of creation is to make the world a proper vessel that Hashem can dwell in, and illuminate humanity with the greatest good. This goal may be just around the corner if we continue to pass and correct and refine the tests of Avraham and earn the reward of all that came before us. We are living in epic times and we have epic decisions to make that have the ability to alter humanity from the degenerative path it was speeding towards to a path of glory that only Israel can bring if it decides to lead instead of being the tail that wags before its extorters. Let me outline the tests before us. But first some background information that will put into perspective where we currently stand and the challenges ahead.

Background to Epic Times

Chazal explains that complete teshuva is defined by when one returns to the place they had sinned and no longer have the desire. For example, one who quit smoking to the degree that when offered a cigarette he has absolutely no desire any longer and may even be disgusted by tobacco. I suggest that in contrast to the reward for complete teshuva is punishment for doing the exact opposite. If one knowingly errs and due to Hashem's mercy is not punished, when that person errs again in the exact same circumstance, punishment often comes swiftly.

The Two Lech Lecha's

We can understand the ramifications of this concept in our parsha. There are actually two ‘Lech Lecha’s.’ There is the ‘Lech Lecha’ that requires faith to leave one's comfortable surroundings and follow Hashem into the unknown. There is a great reward for this ‘Lech Lecha.’ There is also the ‘Lech Lecha’ to Har Moriah to sacrifice your son.

The great blessing of children and an eternal nation that will come from his seed, was promised to Avraham in the form of a covenant after the battle of kings. It was introduced by the passage 'after all these things'. The Akeida was also introduced by 'after all these things'. What is the difference between 'these things'?

According to the Rashbam, the Akeida was a punishment and 'after all these things' referred to the political agreement he made with Avimelech after the great Kiddush Hashem of Yitzchak's birth. It was as if Hashem was saying 'How could you have taken this great Kiddush Hashem that you had acquired from all of your tests and exchanged it for a political alliance not to conquer territory that Hashem had promised to give him? It’s as if the great Kiddush Hashem of

Yitzchak’s birth never happened. Therefore, I am taking him back. Take him as an offering.' In fact, the greatest achievement of Lech Lecha was leading up to the astounding birth of Yitzchak. The gematria of Lech Lecha is 100 alluding to the miraculous birth of Yitzchak when Avraham was 100 years old.

How Will I Know?

In Parsha Lech Lecha 'after all these things' refers to the miraculous victory that Avraham had with a handful of men against the armies of four kings. He is concerned that he had used up any merits he had earned and was assured by Hashem that he would continue to be blessed. When Avraham questions what value is any reward if he is childless Hashem reassures him that his destiny goes beyond astrology and a great nation will come from his seed.

When Avraham asks for a sign, he is told that his children will be enslaved for four hundred years and afterwards will be redeemed as a Nation. Was this answer a punishment? Was there something wrong in Avraham's question? Why all of this suffering when Hashem was previously blessing Avraham?

I suggest that Hashem may have looked at this request as a shortcoming. You want a sign that you will inherit this land? Was the miracle of a handful of men conquering four well equipped armies not a sufficient sign? Therefore, as a consequence of this lack of complete faith Avraham’s children will need to be refined in the furnace of Egypt.

It’s interesting to note that when Avraham was promised children, he believed Hashem. However, when he was promised a great nation, he asked for a sign. That which would happen in the future and he couldn’t see (children) he believed, however that which he already witnessed in front of him he struggled to believe.

The Warning

Chazal relates that Avraham was seventy years old at the Brit Ben Hametarim. This punishment or consequence was held in abeyance for thirty years. The decree was not enforced until a similar disregard of the miraculous occurred with Yitzchak and the acquiescence to Avimelech's pact. As we wrote earlier when one errs a second time in a similar circumstance potential punishments held in abeyance become activated.

With this background in mind, we can return to our present day and the further tests and trials that maintain the creation of the world through the footsteps of Avraham and Lech Lecha. The miracles of the six-day war were similar to the miracle of Avraham’s victory despite being greatly outnumbered by kings with professional armies. In addition, spiritually similar to Yitzchak who is born after the ancient body of Israel has been rejuvenated.

What Miracle?

To many secular Jews there was no miracle. Only the might and arrogance of our intelligence that surpassed our enemies. To many of the Torah faithful the Temple did not fall from Heaven. Even though it was now in our hands it remained forbidden lest we anger our enemies. And so the punishment or consequence of our sins have increased and Yitzchak after Yitzchak have

continued to be sacrificed on Akeida after Akeida 'after these things'. We did not have the faith and perception to accept the miraculous and continue on the path that Heaven opened up from above. Therefore it was removed little by little by each surrender and each agreement until we reached the lowest level possible on Oct 7, similar to our national birth in Mitzrayim thousands of years ago.

The Elections

And now a year after there were the elections in the USA. The winning candidate was being determined during the week of Noach. The mobs calling for death to the Jews speak about an Islamic flood that will destroy the Jews. The candidate of the extreme left celebrates the perversion of the woke culture that condemned the generation of the flood. If that candidate were to win, they would lend their might towards the floodwaters of hate while the other candidate leaned more towards the ark and normalcy and biblical tradition. As the winner was being determined in Heaven what exactly was being weighed in the balance? What was the determining factor that will direct our course through floodwaters or arks?

The Heavenly Scales

There were two spiritual factors that I believe made a great contribution, however I believe it was a third thing that was the determining factor and relates directly to our Parsha. There was of course the famous visit that Trump made to the Ohel of the Lubavitch Rebbe. There was also the Haskara of Rav Tzvi Kalisher that took place on election day. Rav Kalisher was the original religious Zionist long before Hertzel who advocated the settlement of Israel and the physical rebuilding of our Temple. The religious Zionist movement predated the secular one.

> Rabbi Menachem Zamba was one of the leading rabbis before the Holocaust. In response to the British partition plan of 1937 he said the following:
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> A Torah scroll is holy when all the letters are written in it, and if one letter is missing, it is invalid. Land of Israel is holy When all the territories of the Land of Israel are under our control, therefore just as no one would dare to erase letters from the Torah book, we cannot agree to give up even a small piece of land from the Land of Israel. (From Rav Yehuda Kreuzer - Rosh Yeshiva Ohr Haraayon)

In one of Rav Kalisher's books that encourages Jewish people to make aliyah, there is a large section devoted to speaking to "the nations" which believe in the Bible and the prophets, and persuading them, that this new course in history is a logical one, and they too can hope for the salvation of the Jewish nation as part of the salvation of the entire world.

It is possible that Trump may have a role in returning those last three Cannanite nations to Israel which Chazal tells us are under the jurisdiction of Edom. It is also entirely possible that he may seek to force a deal on us that goes against the Torah and abandons certain sections. Like an invalidated Torah that if we willfully accepted would anger Hashem.

The Determining Factor

I believe the determining factor that was weighed on the scale during Parsha Noach was the one action that served as a dramatic tikkun to the original Lech Lecha and serves as a milestone towards completing the work of creation that Avraham began with Lech Lecha. The action that fixes the mistakes of the past and begins the process of teshuva that leads to a more perfected faith we initiated as a nation as the waters of Noach hovered over our heads. That action was tearing up an agreement that had been in place since 1967. We divested ourselves from UNRWA. This I believe was the crucial action and deed accompanied by the other spiritual supports that initiated the new heart and body of Israel as it refines the trials of Avraham in epic proportion today.

Hashem has chosen Donald Trump. It may lead to wonderful things or it may be devastating. It depends upon the process of our essential teshuva. If we continue on the road to Geula and guide Trump and assist him in how to use his considerable power to benefit the world, it will be good. If however we are hoping that he will assist 'us' and determine for 'us' what we may or may not do, then it would have been better that the other candidate had won. If we look to him as a savior we will find the opposite.

WW3

As I have mentioned before, if we are in WW3 I believe it began with the 'Deal Of the Century' initiated by Trump. We failed that test and angered Hashem. We gladly dined at the White House with the golden plates of the Temple and Hashem threw us out and the whole world with Corona. He didn't even want our minyans. He is now giving us an opportunity to repair the recent past and all that went before us. It is quite probable there will be a new deal of the century.

This time we must say to Avimelech. We can be friends however we are forbidden to make any deals that Hashem does not approve of. We are on the road to liberation and he has the opportunity to participate in a meaningful way as an assistant but not a dictator. From the vacuum of the collapsing unity of the tower of Bavel we must create a new unity to serve Hashem from Zion. We must continue on our isolated path to rid the world of evil and build Hashem's house. The inclination to revert back to our role as lap dog to a benevolent master must be resisted and overcome as we have embarked on the epic trials ahead.

A Gematria genius at my Bet Knesset pointed this out to me this Shabbat. The highlighted letters have the gematria of 'Meir Kahane.'

When the Egyptians see you, they will say, 'This is his wife,' and they will kill me, allowing you to live. **Please say that you are my sister**, that it may go well with me (Bereshit 12:13)	וְהָיָה כִּי־יִרְאוּ אֹתָךְ הַמִּצְרִים וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אֹתִי וְאֹתָךְ יְחַיּוּ **אִמְרִי־נָא** אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי

(Bereshit 12:13)

What could the connection be?

Ramban on this verse says:

> "know that our father Avraham sinned grievously . . . because he feared for his life." He sees this passage as an example of *ma'aseh avot siman l'banim*. In this case, Ramban asserts that Avram's sin causes the future enslavement of the Israelites in Egypt.

The ruse that Jerusalem is our sister and three different faiths share in her, contribute to our well being. The Egyptians lavished gifts upon Avraham for the sake of his '*sister*'. While the Christians and Muslims are hoping to consummate this marriage we play this game and refuse to assert our rights to our wife. The great hatred of Rav Kahane and his chassidim like Ben Gvir is based on a terrible fear that this assertion of our marriage will start WW3 and the world will come to destroy us for her sake. And so we allow Sarah to be humiliated.

Beyond Human Sacrifice

Hashem informed Avraham that his destiny is beyond the zodiac. By changing his name from Avram to Avraham and Sarai to Sarah this was the sign that he could now procreate as a new being and a new force in the world that would unify the world and ultimately unify Heaven and Earth. If we look at Bi Mei Eyda (by what sign) not as a 'shortcoming' but as a practical question following the previous sign, we can conclude the same message. The next passage described the ritual sacrifice and offering of the Brit Ben Hametarim.

The way to unite the world and to save our Nation from the Lech Lecha to Moriah and more Akeida's is to rebuild the house of ritual sacrifice for Israel and the world. The anti God and government protests must transform to protests for the rebuilding of our Temple. The year has begun with an important milestone in the ultimate teshuva of our Nation by tearing up immoral agreements we believed were mandatory for our survival. Let us now strengthen the eternal covenant between Hashem and His chosen people and pave the road of Lech Lecha as we settle the lands we have conquered. May we proclaim Jerusalem not only our capital but our bride and the home of Hashem's House where all nations are invited to come and praise her. If we lead, the world will follow and be in awe. May we continue to pass the new trials ahead and complete the Brit Milah of Israel and Creation.

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