Preparing the Ark

Let me begin by quoting something Rav Biderman brought down

> The Torah (Bamidbar 7) tells us that the nesi'im donated gold and silver utensils and korbanos for the chanukas hamizbeach. Rashi explains that each of their donations had significance. One of their donations was one silver sprinkling basin weighing seventy shekels…filled with fine flour mixed with oil for a korban minchah." Bamidbar 7:19
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> Rashi writes that the gematriya of Keseg Mizrach Echad (one silver sprinkling basin) is 520. This represents two things. Rashi writes, "It represents that Noach had children when he was 500 years old and that the decree of the flood began 20 years before Noach had children."
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> Why is it important to commemorate that the decree of the flood began 20 years before Noach had children? It is to demonstrate Noach's temimus. The purpose of the teivah was to grant survival for mankind and animals after the flood. Noach thought he wouldn't bear children. He was already 480 when Hashem told him to build the teivah, and he didn't yet have children. So, Noach understood that he was building the teivah for others, for someone who would bear children, and not for himself, because he couldn't produce future generations.
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> Noach built the teivah during these twenty years with temimus. He didn't ask, "Why should I build a teivah for someone else? Let this other person (whoever it is) build the teivah himself." Noach didn't ask these questions. He built the teivah with emunah and temimus, which is why these twenty years were memorialized in the nesi'im's donation. [Temimus] means to do Hashem's will, even when we don't understand the reason, and it also means to accept the life that Hashem gives us, even when we don't understand why this should be our portion. For 499 years, Noach was barren, but he didn't ask, "Why should I, the tzaddik of the generation, remain barren, while all the reshaim around me are bearing children?" He didn't ask this question because he knew that Hashem's ways are just.

When I read this a thought occurred to me. Twenty years ago, I made aliyah to Israel. At that moment I felt there was a terrible decree from above. It was just after the 9/11 disaster and I understood that we were entering a new chapter. The world would never be the same. Many years before that chapter changed, I had religiously read Rav Kahane's weekly shiurim and was certain he was soon to be the Moshiach because there was absolutely no one else like him. For years he pleaded with Am Israel that we can bring the Messianic times quickly and with glory if only we stood up with faith and threw out our enemies and rebuilt our holy temple. In the end we killed the messenger and, on that day, I knew that the decree he tried to prevent was decreed. Instead of the hurried Geula we would receive the Geula in its time.

Even so, Hashem was patient still and it wasn't until eleven years later that 9/11 was decreed. This was the beginning of an American Tisha BAv that reflected our Tisha B'Av of 11/9. This decree was born nine months after Binyamin Kahane was assassinated. Soon after this was Gush Katif which again could have brought us together and raised us up, but we continued to fall and by allowing this to happen the decree was ratified even more.

However, it appears to me now, that for the last twenty years the Ark is being prepared. Just like Noah's time the immorality has increased to the point of no return. Civilization around the world has been rapidly decaying. We have been waking up early to overturn every rule of the book of rules and call good evil and evil good. The times we live in mirror the times before the flood.

> Our Rabbis taught: The generation of the flood waxed haughty only because of the good which the Holy One, blessed be He, lavished upon them. Behold, what is written of them? Their houses are safe from fear, 'neither is the rod of God upon them.. They spend their days in prosperity, and their years in pleasures;.. And 'tis that which caused them to say to God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? They said thus: Do we need Him for aught but the drop of rain? We have rivers and wells to supply our wants. Thereupon the Holy One, blessed be He, said: By that very good which I lavished upon them they provoke Me, and by that I will punish them
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> Sanhedrin 108

The Jewish people are supposed to be the people of the book, the ones that represent the Creator and His rule book for harmony among all of mankind. Not a book of equality where every murderer and saint are equal and every man can be a woman, but rather a book of unity where every person has a unique purpose and has choices and merits and grows and graduates into various roles that he or she chooses according to the effort they put in. The spiritual rift that began with weekly protests nine months ago gave birth to this ugly baby.

The rift between those like myself who want a 'Jewish' state that reflects our identity to be a light unto the nations and a refuge for the Jewish people, who have had enough of being temporary guests among crusaders, pogromers, and nazis, who we seem to have been bothered by our very existence all these years, despite our massive contributions to their societies. And the other side that wants to be globalists and progressive and rely on the science of mankind. And so, what does God do? He turns His back on that very arrogance and says, let's see how well your hi-tech works without me behind your back? You think Biden will help you now? Isn't he the one that has funded this? On the very holy day that Jews are supposed to dance with the Torah and their father in Heaven, He turned His back and let Chamas dance with our abducted infants and do terrible things I cannot write.

Now maybe we can understand the deeper meaning behind a particular passage in this week's Parsha?

> And God said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence (HAMAS) because of them, and behold I am destroying them from the earth. (Bereshit 6:13)

Why not just destroy Chamas? Why all flesh?

> And God said unto Noah, the end of all flesh is come before me. R. Johanan said: Come and see how great is the power of robbery, for lo, though the generation of the flood transgressed all laws, their decree of punishment was sealed only because they stretched out their hands to rob, as it is written, for the earth is filled with violence through them, and, behold, I will destroy them with the earth. (Sanhedrin 108)

This passage always seemed unusual to me. How is robbery the last straw to destruction? From the tragic events that have unfolded on Shavuot, however, this passage seems to read differently.

Look at how patient Hashem has been. We need to understand that Hamas could not have done this inhuman violence against us if we had not previously opened the door to the zoo and let the animals run wild. Hamas is the result of our progressive decay. It's not that robbery was the last straw but that it was the inevitable end to this complete decadence and godlessness.

As we enter what many are saying is the war of Gog and Magog Hashem has prepared Parsha Noach for us to meditate on. As my friend Eliyakum suggested, this period we are in currently, the lull before the great storm as our troops are amassed along the borders is a final period of reflection that Hashem is giving us once again, in His patience, to see once more how we are responding to all of this? Are His children becoming united? Are we crying out to our Father in Heaven to lead us?

> *And it came to pass, after seven days, that the waters of the flood were upon the earth.* (Bereshit 7:10)

> What was the nature of these seven days? — Rab said: These were the days of mourning for Methuselah, thus teaching that the lamenting for the righteous postpones retribution. Another meaning: After the seven days during which He gave a foretaste of the future world, that they might know what good they had withheld from themselves. (Sanhedrin 108)

The number one request by our soldiers is Tzizit. In addition, a large number of Charedim have been enlisting. This is encouraging; however, our leaders still lack that one word that our enemies use regularly, and that word is 'God.' If only I heard our leaders say 'with Gods help',

rather than still leaving this arrogant absence after their hi-tech idols have been smashed and their delusions shattered.

In the Chok Israel on Parsha Noach they bring down Proverbs.

> For that they hated knowledge, and did not choose the fear of the LORD; They spurned my counsel, they despised all my reproof. Therefore, shall they eat of the fruit of their own way, and be filled with their own devices. For the waywardness of the thoughtless shall slay them, and the confidence of fools shall destroy them. (Proverbs 29-32)

We learn from the book of Esther that when we say things in the name of who said them, we can bring Geula. How does this work? As I have said many times, the Moshiach ben David will not arrive until there is teshuva for what we did to Moshiach ben Yoseph.

The brothers in the Yoseph story were the head of the armies and the head of the yeshivas of Israel. They all had to finally admit we did something wrong to Yoseph. Once they understood that there was hope of redemption and not before. We see a hint of this idea in our Parsha

> And the dove came in to him at eventide; and lo in her mouth an olive-leaf freshly plucked; so Noah knew that the waters were abated from off the earth. (Bereshit 8:11)

> וְהִנֵּה עֲלֵה-זַיִת **טָרָף בְּפִיהָ**; וַיֵּדַע נֹחַ, כִּי-קַלּוּ הַמַּיִם מֵעַל הָאָרֶץ

The word toraf (טָרָף)was used by the brothers when deviously saying our brother was torn by a wild beast. When we understand that it was we who created this wild beast by hating those who tried to save us. When this is in our mouths (בְּפִיהָ) then we will know comfort (נֹחַ) and the waters will abate. Rabbi Kahane was 58 when he was murdered. The gematria of Noach.

May Hashems mercy override His din. May He overlook the arrogance of our leadership and see the unity and faithfulness of His people as we prepare for war. May we become everyday heroes like Noach who managed to walk with God in a time when God was being ridiculed. May He make great miracles for us even though we don't deserve them.

> *Bring us back to You, Hashem, and we shall return. Renew our days as of old. For even if You had utterly rejected us, You have already raged sufficiently against us*. Eicha (21-22)

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