

# WHY DO WE WANT MOSIACH NOW

## Background

**B**efore the destruction of the first *Bais Hamikdash*, the Jewish Nation turned to wicked ways. HASHEM sent warning after warning, prophet after prophet, asking the Jewish people to return to HASHEM – all to no avail.

The Book of Yeshaya opens up with the *navi* rebuking the Jews, saying, “You have turned against HASHEM, going against your inner nature. You have sunk lower than the beasts of burden. The ox doesn’t rebel against its nature; the donkey follows its natural inclination. Why has the Jewish people gone against its inner makeup?”

## Questions

**T**he comparison that Yeshaya made seems very difficult to understand. We know the nature of the beast is set. It has no free will and no inclinations other than the ones that it was born with. The ox will dutifully follow its master, not because it chooses to, but because that was the way that it was programmed.

Different than the entire wild kingdom is man. Man, and man alone, was created with two natures, a desire to do good and a desire to do bad. Created with free will, man has the ability to choose his course in life.

If so, how can Yeshaya compare the Jews to an ox or a donkey, when clearly an animal will follow the set patterns that HASHEM put into it, and man has been given the freedom to create his own path?

### ספר ישעיה פרק א

ג) יָדַע שׁוֹר קִנְיָהּ וַחֲמוֹר  
אֲבוֹס בְּעֵלָיו יִשְׂרָאֵל לֹא יָדַע  
עֲמִי לֹא הִתְבוּנָן:

### רש"י ישעיה פרק א פסוק ג

ד"א ידע שור קונהו מכיר השור קונהו להיות מוראו עליו לא שינה מה שגזרתי עליו לומר איני חורש היום וחמור לא אמר לבעליו איני טוען היום ומה אלו שנבראו לשמשכם ואינם לא לקיבול שכר אם יזכו ולא לשילום פורענות אם חוטאים לא שינו את מדתם שגזרתי עליהם וישראל שאם זוכים מקבלים שכר ואם חוטאים מקבלים פורענות.

*The ox knows its master, the donkey knows the stall of its master, but My nation doesn't know Me. They didn't contemplate.*

**Rashi-** *The ox knows its owner in the sense that the master's fear is fear is upon it. The ox won't change that which was decreed. It won't say, "I won't plow today." The donkey won't say to its master, "I won't carry the load today."*

*If these animals, which were created to serve humans and receive neither reward nor punishment didn't change that which HASHEM decreed upon them, how much more so Yisroel who receive reward and punishment?*