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CHABAD LUBAVITCH OF CHAUTAUQUA

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Maimonides – “Thirteen Principles of Faith” – 2020

1. *Based on the Thirteen Principles of Faith formulated by Maimonides in his Commentary on the Mishnah (Sanhedrim 11:1).*
 1. *I believe with complete faith that the Creator, blessed be His name, is the Creator and Guide of all the created beings, and that He alone has made, does make, and will make all things.*
 2. *I believe with complete faith that the Creator, blessed be His name, is One and Alone; that there is no oneness in any way like Him; and that He alone is our G-d - was, is and will be.*
 3. *I believe with complete faith that the Creator, blessed be His name, is incorporeal; that He is free from all anthropomorphic properties; and that He has no likeness at all.*
 4. *I believe with complete faith that the Creator, blessed be His name, is the first and the last.*
 5. *I believe with complete faith that the Creator, blessed be His name, is the only one to whom it is proper to pray, and that it is inappropriate to pray to anyone else.*
 6. *I believe with complete faith that all the words of the Prophets are true.*
 7. *I believe with complete faith that the prophecy of Moses our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who proceeded and of those who followed him.*
 8. *I believe with complete faith that the whole Torah which we now possess was given to Moses, our teacher.*
 9. *I believe with complete faith that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.*
 10. *I believe with complete faith that the Creator, blessed be His name, knows all the deeds and thoughts of human beings, as it is said, "It is He who fashions the hearts of them all, He who perceives all their actions." (Psalms 33:15).*
 11. *I believe with complete faith that the Creator, blessed be His name, rewards those who observe His commandments, and punishes those who transgress His commandments.*
 12. **I believe with complete faith in the coming of Moshiach, and although he may tarry, nevertheless, I wait his coming every day.**
 13. *I believe with complete faith that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.*

2. Principle 12: The era of the Messiah

And this is to believe and with absoluteness [authenticity] that he will come and not to think that he will delay [in coming]. You should be waiting for him even though he tarries. And you should not calculate times [deadlines] for him to come, or to look in the verses of Scripture to understand [figure out] when he should/will come. The sages say: The wisdom of those who calculate times [of his coming] Shall be cursed (Sanhedrin 97b). To believe that he will be advantages, greater and more honored than all of the kings that ever were, as it is prophesied by all the prophets from Moses our teacher, peace be upon him, until Malachi, peace be upon him. And he who doubts in him or diminishes the greatness of the Messiah is a denier in all the Torah for it testifies to the Messiah explicitly in the portion of Bilam (Numbers 23) and the portion of “You are gathered” (Deuteronomy 29-30).

Included in this principle is that there is no king of Israel except from the house of David and from the seed of Solomon alone. Anyone who disputes this regarding this family is a denier of the name of G-d and in all the words of His prophets.

3. or there shall be another vision for the appointed time; and He shall speak of the end, and it shall not fail; though it tarry, wait for it, for it shall surely come; it shall not delay. (Habakkuk 2:3)

RASHI: *and He shall speak:* It is an expression [denoting] speech, and there are many similar instances throughout the book of Proverbs. Since speech is merely wind that goes out of the mouth, it is called פיה or רוח, wind, as in (Psalms 33:6) “and with the breath of His mouth, all their host.”

4. What is the meaning of the phrase “And it declares [*veyafech*] of the end, and does not lie” (Habakkuk 2:3)? Rabbi Shmuel bar Nahmani says that Rabbi Yonatan says: May the spirit of those who calculate the end of days be blown out [*tippach*], as they would say once the end of days that they calculated arrived and the Messiah did not come, that he will no longer come at all. Rather, the proper behavior is to continue to wait for his coming, as it is stated: “Though it tarry, wait for it.”
5. ... Rav says: All the ends of days that were calculated passed, and the matter depends only upon repentance and good deeds. When the people repent, they will be redeemed. And Shmuel says: It is sufficient for the mourner to endure in his mourning to bring about the coming of the Messiah. [Even without repentance, they will be worthy of redemption due to the suffering they endured during the exile.] This dispute is parallel to a dispute between tanna'im: Rabbi Eliezer says: If the Jewish people repent, they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? It already stated: “*So says the L-rd: You were sold for naught, and without money you shall be redeemed*” (Isaiah 52:3). “*You were sold for naught*” means you were sold for idol worship, which is a sin with no basis. “*And without money you shall be redeemed*” means you will be redeemed not through repentance and good deeds, but through the will of G-d. (Talmud, Sanhedrin 97b)
6. In the future, the Messianic king will arise and renew the Davidic dynasty, restoring it to its initial sovereignty. He will build the Temple and gather the dispersed of Israel. ... Anyone who does not believe in him or does not await his coming, denies not only the statements of the other prophets, but those of the Torah and Moses, our teacher. The Torah testified to his coming, as Deuteronomy 30:3-5 states: *G-d will bring back your captivity and have mercy upon you. He will again gather you from among the nations... Even if your Diaspora is at the ends of the heavens, G-d will gather you up from there... and bring you to the land....* These explicit words of the Torah include all the statements made by all the prophets.
7. Reference to Mashiach is also made in the portion of Bilaam who prophesies about two anointed kings: the first anointed king, David, who saved Israel from her oppressors; and the final anointed king who will arise from his descendants and save Israel in the end of days. That passage Numbers 24:17-18 relates:
- 'I see it, but not now'* - This refers to David;
'I perceive it, but not in the near future;' - This refers to the Messianic king;
'A star shall go forth from Jacob' - This refers to David;
'and a staff shall arise in Israel' - This refers to the Messianic king;
'crushing all of Moab's princes' - This refers to David as II Samuel 8:2 relates: *'He smote Moab and measured them with a line;'*
'dig out all of Seth's descendants' - This refers to the Messianic king about whom Zechariah 9:10 prophesies: *'He will rule from sea to sea.'*
'Edom will be demolished' - This refers to David as II Samuel 8:6 states 'Edom became the servants of David;'
'Seir will be destroyed' - this refers to the Messianic king as Ovadiah 1:21 prophesies: *'Saviors will ascend Mount Zion to judge the mountain of Esau....'*
8. Similarly, with regard to the cities of refuge, Deuteronomy 19:8-9 states: *'When G-d will expand your borders... you must add three more cities.'* This command was never fulfilled. Surely, G-d did not give this command in vain. There is no need to cite proofs from the works of the prophets for all their books are filled with mention of this matter.
9. ... If a king will arise from the House of David who diligently contemplates the Torah and observes its mitzvot as prescribed by the Written Law and the Oral Law as David, his ancestor, will compel all of Israel to walk in (the way of the Torah) and rectify the breaches in its observance, and fight the wars of G-d, we may, with assurance, consider him Mashiach. If he succeeds in the above, builds the Temple in its place, and gathers the dispersed of Israel, he is definitely the Mashiach.
10. He will then improve the entire world, motivating all the nations to serve G-d together, as Zephaniah 3:9 states: *'I will transform the peoples to a purer language that they all will call upon the name of G-d and serve Him with one purpose.'*

11. ... Similarly, one should not try to determine the appointed time for Mashiach's coming. Our Sages declared: 'May the spirits of those who attempt to determine the time of Mashiach's coming expire!' Rather, one should await and believe in the general conception of the matter as explained.
12. ... In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know G-d. ...as Isaiah 11:9 states: *'The world will be filled with the knowledge of G-d as the waters cover the ocean bed.'* (Maimonides, Hilchot Melachim Chapters 11-12)
13. One should not presume that the Messianic king must work miracles and wonders, bring about new phenomena in the world, resurrect the dead, or perform other similar deeds. This is definitely not true. Proof can be brought from the fact that Rabbi Akiva, one of the greater Sages of the Mishnah, was one of the supporters of King Bar Kozibah and would describe him as the Messianic king. He and all the Sages of his generation considered him to be the Messianic king until he was killed because of sins. Once he was killed, they realized that he was not the Mashiach. The Sages did not ask him for any signs or wonders. The main thrust of the matter is: This Torah, its statutes and its laws, are everlasting. We may not add to them or detract from them. (ibid 11:3)
14. Do not presume that in the Messianic age any facet of the world's nature will change or there will be innovations in the work of creation. Rather, the world will continue according to its pattern. Although [Isaiah 11:6](#) states: 'The wolf will dwell with the lamb, the leopard will lie down with the young goat,' these words are a metaphor and a parable. The interpretation of the prophecy is as follows: Israel will dwell securely together with the wicked gentiles who are likened to a wolf and a leopard, as in the prophecy [Jeremiah 5:6](#): 'A wolf from the wilderness shall spoil them and a leopard will stalk their cities.' They will all return to the true faith and no longer steal or destroy. Rather, they will eat permitted food at peace with Israel as [Isaiah 11:7](#) states: 'The lion will eat straw like an ox.' Similarly, other Messianic prophecies of this nature are metaphors. In the Messianic era, everyone will realize which matters were implied by these metaphors and which allusions they contained. (ibid 12:1)
15. Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of G-d was hovering over the face of the water. - וְרוּחַ אֱלֹהִים מְרַחֵף עַל-פְּנֵי תְהוֹמוֹת (Genesis 1:2)
16. *spirit of G-d was hovering over* - This refers to the spirit of Moshiach (Genesis Rabbah, 2:4)
17. And the glory of the L-rd shall be revealed, and all flesh together shall see that the mouth of the L-rd spoke. (Isaiah 40:5)
18. And G-d blessed the seventh day and He hallowed it, for thereon He abstained from all His work that G-d created to do. (Genesis 2:3) RASHI: to do – to complete. לתקן

A	מת	רפח	מרחפת
B	Dead	288	was hovering over
C		ה(5) ט(9) ב(2) ע(70) 86 =	א(1) ל(30) ה(5) י(10) מ(40) = 86
D		Nature	G-d
e		גאולה	גולה
f		Redemption	Exile

19. Always, a person should always look at himself as equally balanced between merit and sin and the world as equally balanced between merit and sin. If he performs one sin, he tips his balance and that of the entire world to the side of guilt and brings destruction upon himself. [On the other hand,] if he performs one mitzvah, he tips his balance and that of the entire world to the side of merit and brings deliverance and salvation to himself and others. This is implied by [Proverbs 10:25](#) "A righteous man is the foundation of the world," i.e., he who acted righteously, tipped the balance of the entire world to merit and saved it. (Maimonides, Laws of Teshuva 3:2)

*Chabad Lubavitch of Chautauqua's only source of funding is donations from private individuals.
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