

10 Achim b'Moshiach, the great tshuka (desire, longing) of my lev and my tefillah to Hashem is for the Yeshu'at Yisroel (salvation of Israel).
 |2| For I can be meid (provide testimony, attest) regarding them that they have a kinat Hashem (zeal for G-d), but not in accordance with saving binah and da'as.
 |3| For, having no saving da'as of the Tzidkat Hashem (the righteousness of G-d), and seeking to establish their own (*that is, self-attained*) they have not subjected themselves to the Tzidkat Hashem (righteousness of G-d 1:17; 3:5,21,25-26; 6:18).
 |4| For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.
 |5| For Moshe Rabbeinu writes with reference to the (accessibility of) Tzidkat Torah (righteousness which is from the Torah), "The man YA'ASEH OTAM VACHAI ('who does these things will live' by them VAYIKRA 18:5).
 |6| Whereas the Tzidkat Emunah (righteousness which is from faith) speaks thus: 'Do not say (*looking for Messianic salvation being merited by superhuman attainments in works*) in your lev, 'Who will go up into Shomayim?' (that is, to bring Moshiach down)?
 |7| Or 'Who will go down into the abyss?' (that is, to bring Moshiach up from the Mesim).
 |8| But what does it say? "The Dvar is near you, in your MOUTH and in your HEART" [DEVARIM 30:14]. That is, the Dvar of Emunah which we proclaim.
 |9| Because if you make hoda'ah (confession) 'with your PEH' of Adoneinu Yehoshua, and have emunah 'in your LEV' that G-d raised him from the Mesim, you

will be delivered.

|10| For with the 'heart' one has emunah unto being YITZDAK IM HASHEM and with the 'mouth' hoda'ah is made unto Yeshu'at Eloheinu.

|11| For the Kitvei Hakodesh says, 'Everyone who has emunah in Him shall not be put to shame' YESHAYAH 28:16.

|12| For there is no distinction between Yehudi and Yevani [cf 3:9], for the same one is Adon Echad l'chulam (one L-rd over all), rich to all who call upon Him.

|13| For VHAYAH KOL ASHER YIKRA B'SHEM ADONOI ('Everyone whoever calls upon the Name of the L-rd' YOEL 3:5 [2:32]) shall be delivered.

|14| How therefore shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without someone doing the hatafah (preaching)?

|15| And how shall they do the hatafah (preaching) unless they have been sent? As it is written, 'How beautiful are the feet of those who preach' Besuras HaGeulah YESHAYAH 52:7.

|16| But not all have mishma'at (obedience) to the Besuras HaGeulah. For Yeshayah says (YESHAYAH 53:1): MI HE'EMIN LISHMU'ATEINU ('Who has believed that which is heard, our report?' [cf. DEVARIM 9:4])

|17| So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.

|18| But I say, is it the case that they have not heard? On the contrary: "Their sound has gone out into all the earth and their words to the ends of the inhabited world" TEHILLIM 19:4.

|19| But I say, is it the case that Yisroel has not known? First, Moshe Rabbeinu says: 'I will provoke you to jealousy by those who are not a nation; by a senseless nation I will make you angry.' DEVARIM 32:21.

|20| And Yeshayeh HaNavi is bold as to say: 'I have been found by those who do not seek Me; I have revealed Myself to those who do not ask for Me' YESHAYAH 65:1.

|21| But concerning Yisroel he says: 'All the day I stretched out My hands to a disobedient and obstinate people' YESHAYAH 65:2.

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11 I ask, therefore, has Hashem repudiated His people? Not at all! Chas v'shalom! For I too am a ben Yisroel, of the zera Avraham (seed of Avraham Avinu), of the tribe of Binyamin.
 |2| Hashem has not repudiated His people whom He foreknew [TEHILLIM 94:14; Ro 8:29]. Or do you not have da'as what the Kitvei Hakodesh says in the section about Eliyahu HaNavi, how he appeals to Hashem against Yisroel?

|3| 'Adonoi, they have killed your Nevi'im, they have torn down your mizbe'achot (altars), and I alone have been left, and they seek my life.' [MELACHIM ALEF 19:10]

|4| But what is Hashem's answer to him? 'I have kept for Myself seven thousand men, who have not bowed the knee to Ba'al.' [MELACHIM ALEF 19:18]

|5| Thus, therefore, also in the zman hazeh, there has come into being a she'erit (remnant, remainder) in accordance with the bechirah (election) of chesed (free, unmerited favor or grace).