VISIONS OF THE FUTURE

Prophecy is a direct connection with heaven. It once existed and it will exist again. It’s actually all part of a great plan, the Creator’s plan for mankind.

So the idea that Prophecy is about to be reinstated has tremendous ramifications for all mankind. This is the intent of such important verses as:

Deuteronomy 30:3-6

(3) Hashem your God will return with your captivity and have compassion on you. Hashem your God will gather you once again from among all the nations to which He has scattered you. (4) Even if you be scattered to the ends of the heavens, Hashem your God will gather you from there and take you back [as His people]. (5) Hashem your God shall bring you back to the land your forefathers occupied, and you will occupy it again. He will bestow goodness upon you and make you numerous—in the merit of your forefathers. (6) And Hashem your God will circumcise your heart and the heart of your offspring, to love Hashem your God with all your heart and with all your soul...

According to Ramban, circumcision of the heart means that Mankind will return to a higher level of existence similar to Adam and Even in the Garden of Eden before they ate from the Tree of Knowing/Joining Good and Evil. With the removal of the foreskin that presently surrounds and suffocates our heart, aligning ourselves with Hashem’s will and plan will be our most natural desire.

All the great prophets envisioned this:

Isaiah 35:5

אִֽזֹּ֖֫א תָּפֻ֨ךְתָּה יְֽעָרִֽים יְֽוָ֨אֵל תָּרִ֖יחַתָּה: Then the eyes of the blind will be opened, and the ears of the deaf will be opened as well. (Obviously referring not just to literally blind and deaf)

Isaiah 40:5

וְֽגִנֵ֥לָה בּֽכֶֽדֶר יְוָֽדָה רֹאֶֽוּ אֶל בֵּֽשְׁר יְוָֽדָה כֹּֽפֶר: And the glory of Hashem will be revealed; and all flesh together will see that the mouth of Hashem has spoken.

1 Hashem your God will return with your captivity. See Megillah 29a: “Rabbi Shimon ben Yochai said: Come and see how beloved is Israel before the Holy One, for everywhere they were exiled, the Shekhinah accompanied them. When they were exiled to Egypt, the Shekhinah accompanied them, as it is written, ‘Did I not reveal Myself to your ancestors when they were in Egypt?’ (I Samuel 2:27). When they were exiled to Babylon, the Shekhinah accompanied them, as it is written, ‘For your sake I was sent away to Babylon’ (Isaiah 43:14). So also when they will be redeemed in the future, the Shekhinah will accompany them [back from exile], as it is written, ‘Hashem your God shav-will return et-with your captivity’ (Deuteronomy 30:3). It is not written that Hashem ‘will restore (heshiv) your captivity’ but ‘He will return with (shav et) your captivity.’ This teaches us that, as it were, the Holy One Himself will be redeemed from exile along with Israel.” This same teaching appears throughout the Zohar (1:120b, 3:22a-b, 3:90b, 3:115a, 3:270a, 3:297b); see also Sefer Halikutim (Ani), Yeshaya 45, s.v. yisrael nosha bashem, p. 83).
For the earth shall be filled with the consciousness of Hashem as the waters cover the sea.

Ezekiel 36:25-29
I shall cast pure waters upon you, and you shall be purified from all your impurities; I will remove the heart of stone from your flesh, and give you a heart of flesh. (26) I will give you a new heart; and I shall put My spirit within you. I will give them a single heart, a unified heart; and I will place a new spirit within them. I will give you a heart of flesh. (27) I will place My spirit, My prophetic spirit, within you. I will personally cleanse you of all your idolatries. (28) You shall know Me, from your ancestors to this day, I am Hashem.

Isaiah 11:9
For the earth shall be filled with the consciousness of Hashem as the waters cover the sea.

Ezekiel 36:25-29
I shall cast pure waters upon you, and you shall be purified from all your impurities; I will remove the heart of stone from your flesh, and give you a heart of flesh. (26) I will give you a new heart; and I shall place a new, a renewed spirit within you. I will remove the heart of stone from their flesh, and give them a heart of flesh.

Ezekiel 36:25-29
I shall cast pure waters upon you, and you shall be purified from all your impurities; I personally will cleanse you of all your idolatries. (26) I will give you a new heart; and I shall place a new, a renewed spirit within you. I will remove the heart of stone from your flesh, and give you a heart of flesh. (27) I will place My spirit, My prophetic spirit, within you. I will personally cleanse you of all your idolatries. (28) You shall know Me, from your ancestors to this day, I am Hashem.

After that, Zephaniah 3:9
I (God) will transform [the languages of] mankind to a pure/evolved language, so that they may all call in the name of Hashem and serve Him together as one”.

After that, Joel 3:1
I will pour out My spirit on all flesh, and your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions. (2) Upon male-servants and maid-servants as well, in those days, I shall pour out My spirit. (3) I will set signs in the heavens and on earth: blood, fire, and pillars of smoke. (4) The sun will become darkened and the moon blood, before the great and awesome day of Hashem. (5) Yet every one who calls out in the Name of Hashem will escape. As Hashem has said: On Mount Zion and in Jerusalem a remnant will remain. The survivors will be those who call out to Hashem.
Micah 4:1-3, Isaiah 2:2-4

(א) וַהֲקֵהַ בְּעָצוֹםָם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצוֹםָם וְנָגַבָּם וַהֲקֵהַ הַר בְּעָצ

(1) And it shall come to pass in the end of days that the Mountain of God’s house shall be set over all other mountains and lifted high above the hills. And all nations shall come streaming to it. (2) And many nations shall come and say: Come let us go up to the Mountain of God, to the House of the God of Jacob; and He will teach us His ways, and we will walk in His paths. For out of Zion shall go forth the Torah, and God’s Word from Jerusalem. (3) And He will judge between nations and decide between peoples. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither will they pursue war any more.

Zechariah 8:20-23

(בב) רבים וmighty nations will come to pray to Hashem, the God of hosts, in Jerusalem, and beseech Him. Thus says Hashem: In those days, ten men from every national language will take hold of a Jew by a corner of his garment, and say, “Let us go with you, for we have heard that God is with you.”

Isaiah 56:3-8

(אא) The foreigner [i.e., the prospective converts who will seek to become part of the Jewish people prior to Mashiach] who comes to attach himself to Hashem should not say, “Hashem has separated me from His people [seeing that my ancestors were not Jewish (i.e., my past is blemished)]”; neither should the eunuch say, “Indeed, I am a withered tree [i.e., what future do I have if I cannot bear children?]”. (4) For thus says Hashem concerning the eunuchs who keep My Sabbaths [i.e., thereby perfecting their belief in Hashem in deed], choosing what I desire [i.e., performing His commandments and serving Him] and holding fast to My covenant [connecting to Him by learning His Torah, which is called ‘His covenant’]: (5) “I will give them a memorial in My House and in My Walls, better than [a memorial that comes from having borne] sons and daughters. I will give them an everlasting name which will never die.”

(6) And as for the foreigners [converts] who come to attach themselves to Hashem, to serve Him and to love the Name of Hashem, to be His servants—all who safeguard the Shabbat from profaning it, and hold on to My covenant— (7) “I will bring them to My holy mountain and cause them to rejoice in My house of prayer. Their elevation-offerings and peace-offerings shall be accepted favorably upon My altar. For My House shall be called a House of Prayer for all mankind.” (8) Thus says Hashem Elokim, who gathers the dispersed of Israel: “I will gather still more [souls/converts], in addition to those already gathered [i.e., Israel].”

Then “the earth shall be filled with the consciousness of Hashem as the waters cover the sea”.

Visions of the Future I
Finally, in the ultimate future, it will be revealed retroactively that Vehayta LaShem HaMelukhah: Sovereignty has always belonged exclusively to Hashem” (Ovadiah 1:21).

The veil will be lifted:
"Ve’hayah YKVK le’melekh al kol ha’aretz. Ba’yom ha’hu yihiyeh YKVK echad u’shemo echad—Hashem will be [recognized] as king over the entire earth. On that day, the oneness of YKVK and the oneness of His name will be revealed to all mankind!” (Zechariah 14:9).

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**About the prophecy of Joel, and all the above prophecies being focused mainly on the Jewish people.** let’s see the Midrash (Bamidbar Rabbah 15:25):

(במברק אי) "ואנגליהمون לך אראשלעליךשפתיעליהם איןאיהם אחרבכמאתהםיאלוהיאתהכלדך.ואנפייכשםלאחסכלוהשלמהשרוהאמרלסומך(ךקךכאתלוועסנןוןנאשאררותבד компаниיאתךעליך...ונטלוהםעליך.מהכתחמריה 쉬ן)ויתחילנהוןמזלרוחתקומכיכסופמשאתיהכךעליך.אמרהקבינעתויהוז prezבניןיהוהיהכלישראלנשתיעסוהביהיםשאמר(זאת)והקהלאותןכם אשופךאתרוחעלכלברשורגבינבןכמת[sizeofהולומזוחております.

It is written, “I shall emanate from the spirit that is upon you, placing [it] upon them. They shall then carry the burden of the people with you, and you will no longer have to carry them alone” (Numbers 11:17). Nevertheless, nothing was diminished from Moshe, for behold, at the end of forty years in the desert, Hashem said to him, “Take Yehoshua bin Nun, who is filled with [divine] spirit, and rest your hands upon him... and you shall emanate some of your hod-light upon him” (ibid. 27:18,20); after which it is written, “And Yehoshua bin Nun was filled with the spirit of wisdom, for Moshe had rested his hands upon him” (Deut. 34:9). Thus said the Holy One blessed-be-He, “In this world, only select individuals prophesied. In the world to come, however, all Israel will become prophets, as it is written, “And afterwards I shall pour out My spirit on all flesh, and your sons and daughters will prophesy; your elders will dream dreams, and your youths will see visions” (Joel 3:1).

**Rabbi Moshe Chayim Luzzatto** (RaMChaL) clarifies that when the Midrash says “all Israel,” it is referring to all Mankind. In Derekh Hashem 2:8:4 (page 171) Ramchal wrote:

When we look at the world in general, we reach an important conclusion, based on its history since creation, as well on the predictions of the prophets. This is the fact that ha’min ha’enoshi (humanity as a whole) can exist in four basic states. In this respect, the history of man is very much like the life of an individual. Like a single person, the entire human race is born and reaches maturity.

The first state was one in which ignorance and darkness prevailed among mankind, and true knowledge of God and His perfection were greatly obscured. Our sages call this period the “two thousand years of tohu-desolation.”

The second state is somewhat better, and it is the one in which we live now. We have knowledge of both the existence and perfection of God. His Torah is available to us, and we can thus serve Him.

Still, we live in a time when there is neither sign nor prophet, and the true enlightenment of ruach ha’kodesh (divine inspiration) is lacking. Even though man can gain very much knowledge through his own intellect and human endeavor, this cannot

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2 Sanhedrin 97a, Rashi ad loc. s.v. shnei; Avodah Zarah 9a; Tikuney Zohar, tikun 36, p. 77b.
be compared to what he can gain through *ruach sekhel nishpa* (the spiritual inspiration granted by God). The two are as different as the body and the soul.

The third state is better, and this is the state that existed while the *Beit HaMikdash* (Holy Temple) stood. During this period, there were wonders and miracles, and prophecy could be found among men. Prophetic inspiration, however, was not granted to all mankind, but only to *yechidim* (a few select individuals). Such inspiration was furthermore very difficult even for such persons to attain, for there were things preventing one from attaining it and otherwise holding it back.

The fourth state is the very best, and this is the state that the prophets predicted for the ultimate future. This will be a time when folly will cease to exist completely. *Ruach ha’kodesh* (divine inspiration) will be poured out on *kol min ha’enoshi* (all mankind), *belo koshi clal* (and will be attained without any difficulty whatsoever).

At this time, humanity will be considered to have attained full maturity. From then on, mankind will experience constant elevation, and will delight in God forever and for all eternity.

**Ramchal** started out by saying that these four states parallel the human growth process from infancy to full maturity. Nevertheless, he then went on to enumerate them non-sequentially. That is, he listed the lowest state first, jumped to our present state, returned to the state that existed at the time of the Temple, and then jumped ahead to the future.

This is not a contradiction. Rather, the state of consciousness that was vouchsafed to the Jewish people at the time of the Temple was a hint of the future state that will exist during the Messianic Era. Still, it is not considered the same as that of the Messianic Era, for in the past only select individuals were given prophecy, whereas in the future, Hashem’s spirit will be poured out on all mankind.

**Rambam (Maimonides, 1135-1204) wrote in his *Iggeret Teiman* (Letter to Yemen, 1172):**

There is no doubt that the restoration of prophecy is a *hakdamah* (first phase) of *Mashiach* [i.e., one of the conditions of the pre-Messianic era is the restoration of prophecy]. This is the meaning of Joel’s prophecy, “I will pour out My spirit on all flesh, and your sons and daughters will prophesy. Your old men will dream dreams, and your young men will see visions. Upon male-servants and maid-servants as well, in those days, I shall pour out My spirit.”

In his *Mishneh Torah* (Hilkhot Melakhim 12:2), Rambam adds:

From the simple meaning of a number of prophecies, we see that the Messianic Age will begin with the war of Gog and Magog. Before this war of Gog and Magog a prophet will arise to rectify Israel and prepare their hearts. The prophet foresaw this when he said [in Gd’s
Name] “Behold I will send you Eliyah the prophet before the great and awesome day of Hashem” (Malaki 3:23).

According to this, Eliyahu haNavi (Elijah the prophet) will appear before the Mashiach’s arrival. This too indicates that prophecy will be reinstated. This is necessary because the Mashiach will be a king, and a king can be anointed only by a prophet (Hilkhot Melakhim 1:3):

Rambam also states that the Sanhedrin will be reestablished before the coming of the Mashiach (Commentary on Mishnah Sanhedrin 1:3):

The Holy One has promised to reinstate them [the Judges], as the verse states, “I will restore your judges as of old, and your counselors as in the beginning. Afterwards you (Jerusalem) will be called City of Righteousness, Faithful City” (Isaiah 1:26). This will undoubtedly occur when the Creator prepares the hearts of the children of men, and their merit is increased, and their desire and longing is for His Blessed Name and for His Torah; and their wisdom will expand; [all this will occur] before the Mashiach, as is clear from many verses.

This is logical: Before a prophet can anoint a king, he must first be formally accredited by the Supreme Court of the Jewish people. Thus, there is a tradition that Eliyahu will initially appear before the Great Sanhedrin in Jerusalem in order to be recognized by this body (Mahiritz Chayot on Eruvin 43b in Hagahot VeChidushim p. 34a (67)):

And Hashem your God will circumcise your heart and the heart of your offspring, to love Hashem your God with all your heart and with all your soul...