

**Date:** 28 Tishrei 5787 (October 9, 2026)

**Torah Portion:** B'reshet

**Topic:** Worlds Built, Worlds Destroyed, Part 3

The Mishkan should not be understood simply as a reward for sin, nor is its relationship to the Golden Calf interpreted uniformly by the commentators. Yet within the interpretive tradition that connects the two events, its construction demonstrates a remarkable principle: even after a devastating spiritual collapse, the possibility of renewed closeness to Elohim remains open.

The same pattern appears in the history of the kingdom of Yehudah. The reign of King Ahaz was marked by widespread idolatry and religious corruption. Yet his son, King Hezekiah, initiated sweeping reforms, restored the service of the Temple, and encouraged the people to return to the covenant. The Talmud describes his generation as one in which Torah knowledge became extraordinarily widespread (Sanhedrin 94b).

Thus, an age of spiritual darkness was followed by an extraordinary revival of Torah. The corruption of one generation did not prevent the righteousness of the next. On the contrary, the severity of the earlier decline made the subsequent restoration all the more remarkable.

These examples reveal a recurring principle in the spiritual history of Yisrael: the greatness of a generation is not determined solely by the failures it inherits, but by the faithfulness with which it responds to them.

The ability to rebuild is therefore inseparable from teshuvah, the return to Elohim. Repentance is more than regret over past wrongdoing. It is the restoration of one's relationship with the Creator and the reorientation of life toward its original purpose. Through teshuvah, a person may transform the lessons of failure into the foundations of renewed obedience.

This does not mean that destruction is inherently desirable or that every tragedy must produce an immediately recognizable blessing. Torah does not require us to celebrate suffering. Rather, it teaches that suffering and failure need not possess the final authority over human destiny. Even when the past cannot be recovered, the future may still be sanctified.

Ultimately, this principle reaches its fullest expression in the prophetic vision of the end of days. Jewish tradition anticipates a time when the Moshiach, descended from the house of David, will lead humanity toward the recognition of Elohim's sovereignty. The prophets describe an age in which the knowledge of YHWH will fill the earth as waters cover the sea (Isaiah 11:9), and the nations will seek instruction in His ways (Isaiah 2:2–4).

Significantly, this future restoration is envisioned after long centuries of exile, suffering, moral confusion, and spiritual decline. The final redemption will therefore reveal that the failures of human history have not nullified the Divine purpose of creation.

The world that began with *tohu va-vohu*—formlessness and emptiness—will ultimately move toward the fulfillment of its intended purpose: a creation in which the Divine will is recognized and righteousness governs human life.

The lesson of the earlier worlds is therefore not that Elohim needed to correct His mistakes, but that humanity must learn how to respond faithfully to its own. The Creator's wisdom is perfect, yet He has entrusted human beings with the freedom and responsibility to participate in the unfolding of His purpose.

When our achievements collapse, when our spiritual efforts falter, or when the world around us appears overwhelmed by darkness, we must resist the temptation to regard destruction as the end of the story. The same Elohim who brought light out of darkness calls us to rise from failure, renew our commitment to Torah, and begin again.

For the greatest expression of faith is not merely the ability to build, but the willingness to rebuild when everything we once depended upon has fallen. And the greatest spiritual victory is not simply to recover what was lost, but to emerge from the ruins with deeper wisdom, stronger devotion, and a more complete surrender to the will of YHWH.

Creation itself thus becomes a continuing lesson in hope: what has fallen may rise again, what has been broken may be restored, and what appears to be an ending may become the beginning of a greater fulfillment of the Divine purpose.