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## The Jewish hope in the Messias.

On the furthest south-western point of the Arabian semi-island, where a rocky strip of land puts out into the narrow Strait, which joins the Red Sea to the Indian Ocean, where once glowing volcanoes formed the surface of the earth, <sup>(the Arabian fantastic with)</sup> there is supposed to have found the tomb of Cain, the first murderer. England is alleged, to have built a citadel on this rocky shelf over Cain's tomb, in order to watch from an observatory on high over the peace of intercourse among all nations of the world. A guard has been set there on the front of the bulwark for the last eighty years. Though <sup>(for)</sup> eighty years the eye has hardly ever spied sight save the daily setting of the sun; for the booming of a cannon announces the moment when the sun sinks into the deep sea, but it serves also at the same time to call the Muezzin to lift his heart in prayer from the heights of the Minaret.

Was it merely a beautiful dream, from which the noblest have been shaken and mist their unsatisfied glance sweep over the sorrowful present far into the shadowy veil of the future? We suppose Cain to be dead, his ghost never wishing to rise again from its imperishable rocky grave. We relied on the citadel, that proclaimed at sunset to be in readiness to do battle against the spectres of darkness. Yet lo! Cain ~~is~~ <sup>is</sup> deep from his tomb and conjured up an innumerable number

of victims of fanaticism!

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The sun has set; not in order to alarm, but rather to greet the whistling spectres of darkness blazes the torch on the fortresses at Acha. But the time calls also to prayer for the uplifting of what hearts desire on the gaudy wings of man's ideal, to wait undaunted for the dawning of the day, though long in coming, in order to accomplish the whole construction, not the construction of the citadel with rock and mortar, with the booming of the cannons, but a world encircling citadel made up of the hearts of men.

This is the hope in the Messias of the Jews, that I wish speak to you about to day. —

We must live in Judaism, to comprehend it thoroughly. My master, the foremost scholar Prof. Kaufmann, who has often been reproached for his aversion to systematic theology, once said in his own witty way: "I don't know Judaism in the spirit." Judaism is not a petrified, even if it is a system as clear as crystal. It is not a stiff dogmatic theology, which has been preserved through out many centuries and has become a pattern of what Jewish hope and striving should contain. Judaism is a living organism, where of the kind owing to severe storms has not always grown straight upwards, but whose fruit is always recognisable for its inchangeable striving strength. This strength is the hope of Messias, which formed the right of existence in its Israel, which displayed in the prophets the greatest energy and which in the middle ages carried the Jews far over their despair at their fate into confident anticipation. In spite of this one could never come to a definite belief as to the personification of the Messias and about his coming in connection with the national-political and universally ethical expectation. It is only through insight in history possible to understand Judaism and the hope in the Messias. In this light are Judaism and the hope in the Messias identical ideas, and one can define the idea in the

following manner: Judaism is the essence of all the instructions and ideals, which tend to bring the hope in Messias into realisation.

When we speak of Messias, which word is the greek form of the hebrew word Mashiach, we must not forget, that the word has undergone many changes in history. Even Gustav Dalman, one of the best known Protestant theologians, owns, that the Messias in the Bible does not mean a redeemer, a forgiver of sins, a mediator or the son of God. The Bible calls Messias an anointed, a High-priest, who has been consecrated for his priesthood with oil. Some Kings were called by the same name, Saul and David for instance, also the whole people of Israel were known by this title in the Bible, as God's priest-folk; even Cyrus, the Persian King was so called.

Ethnographical research shows, that, early in the prehistoric monuments and milestones were covered with oil in order, to preserve them from ruin. They have taken the symbolistic treatment of consecrating Kings and priests with oil from this old custom, for it is supposed to keep them true and steadfast. A priest or King, in whose firm justice, godliness and truth one could place implicit trust, who has been chosen in consequence of these virtues to do the will of God, such a priest or King is called Messias, emblem of the day. It is peculiar and characteristic, that the title Messias is never applied to one, who being in possession in the highest virtues, is expected to raise the country from political lowliness up to national magnificence. The title Messias in this sense meaning personal efficiency by procuring the welfare of nations is the production, or rather creation of Alexandrian Judaism, which is slightly influenced by Hellenic-heathen ideas.

Yet the word is of less significance than the illusion, which has ever been of the greatest importance and has been preserved as a proof of the strength of Judaism throughout the Biblical aera lasting for many centuries to the present day. For the idea of Messianism is far older, than Messias himself. Messianism is the characteristic feature of the Jewish religion. The

realisation of their hopes, the idea of earthly bliss, and the end of days <sup>4</sup> when the earth shall enjoy their existence in undisturbed happiness, this idea is of Jewish origin, it is not a passing dream of the prophets of Israel, it lay deeply rooted in the souls of our ancestors, it is the immediate and implicit consequence of the preception of pure ethical monotheism. The hope in Messias is not the narcosis of the sufferer and it did not result from ethic of the down-trodden. It is true, that he who has no present, lives in the future, and he who groans under the scourge of the tyrant, dreams of a world of equality and fraternity among men, and should we understand the song of birds, that delights us, we should most likely hear the song of freedom in the sweetest tones issuing from a cage. The Jews have had enough cause to glance yearningly from a comfortless present into a brighter future and to call forth from the darkness of their hearts the richly coloured pictures of longed for bliss, but the seed of future hope was not strewn on the fields of Judaim in the centuries of their despair, but it blossomed when it appeared in the soil of the history of the world in the person of Abraham, and it had arrived at the growth of a full grown tree thick with foliage, when it became an independent nation, and had taken its place among the other countries of the world, and it reached the most perfect time just, when their state had reached the golden century in full flower.

This development began with Abraham, whom God had blessed, saying: <sup>In</sup> ~~Through~~ thee ~~and~~ shall all families of the earth be blessed. Does the literary world know another national hero, who began his career not with the flaming sword of conquest, but with ~~the~~ single ideal, as Abraham did, not to be a curse to men, but a blessing to mankind? Is there a single personality prominent in the history of the world, either a leader or law-giver, who can be compared to our Moses, who persuaded his people not to subdue and conquer other nations, but who taught them to grow

into a priestfolk, who by their teachings helped the whole of humanity to <sup>5</sup>  
grace and welfare? How exulted King Solomon the wise stands before us,  
who at the zenith of political development in Israel built the first national  
Sanctuary in Jerusalem not as an inexhaustible source for national pride,  
but he consecrated it for a centre of worship for the whole of humanity,  
as he added this touching petition to his prayer at consecration: Moreover  
concerning a stranger, that is not of thy people Israel, but cometh out of a  
far country for thy name's sake; for they shall hear of thy great name,  
and of thy strong hand, and of thy stretched out arm; when he shall come  
and pray toward this house; hear thou in heaven thy dwelling place and  
do according to all that the stranger calleth to thee for; that all people  
of the earth may know thy name, to fear thee, as do thy people Israel, and  
that they may know, that this house, which I have builded, is called by thy  
name? [2. Kings. c. 4. 43].

This burning hope, which spring to birth in Abraham, and was prom-  
ised by Moses' laws, and was brought to such expression by Solomon, neither  
the yearnings of the oppressed, nor the lack of presence is recognisable in it.  
To be a blessing to mankind, to serve the whole of humanity as a priest-folk,  
to build a place of worship for all praying hearts, these ideas are the productions  
of Israel in the true perception of the Supreme Being, whose Owners stipulates the  
union of human beings, whose love flows over all the children of the world, and  
through whose acknowledgment the good of all, who wander on the earth, is promoted.  
This was the future hope of Israel and the prophets relied on this common  
knowledge, when danger threatened, in the days of national misfortunes and they  
roused the people to endurance. It is only through this deeply rooted knowledge intelligibly  
that the prophets Micah and Jeremias both devised the same picture of the future  
hope, using the same words. They did not take this picture from each other, they both  
expressed the common knowledge, when they declared: "In the last days it shall  
come to pass, that the mountain of the house of the Lord shall be established in the

top of the mountains, and it shall be exalted above the hills, and people shall <sup>6</sup>  
flow into it. And many nations shall come and say, Come and let us go up  
to the mountain of the Lord, and to the house of the God of Jacob; and he will  
teach us of his ways and we will walk in his paths, for the law shall go forth  
of Zion and the word of the Lord from Jerusalem, and he shall judge among  
many people and rebuke strong nations afar off, and they shall beat their  
swords into plowshares and their spears into pruninghooks; nation shall not  
lift up a sword against nation, neither shall they learn war any more. But they  
shall sit every man under his vine and under his fig tree; and none shall make  
them afraid: for the mouth of the Lord of hosts hath spoken it (Micha 4. 1-4. <sup>Jerem. 31. 1-4.</sup>)

All the lofty and noble things, that man has ever thought, for the end of mankind  
the creature of the world enjoy undisturbed bliss, is comprised in these words. The  
ghost of fratricide will vanish from the earth, and over his tomb rises the high  
tower of the pure knowledge of God, that shall be spread over the whole world, the  
tools of devastation will be reformed into profitable tools of culture, no  
one will learn the art of war, for the blessing of universal peace will spread  
its wings over mankind. In this universal ethical hope of future happiness  
has the Prophet Jerem brought a new thought at the time, when the position  
of the Jewish state was in precarious position: the hope of the national strength.  
The advance of Assyria, the great power, that was striving for the superiority of the  
world, was irresistible; in vain did Palestine ally with the Asiatic small states,  
they were trampled under by the ~~great~~ giant strength of Assyria; little Judah was  
the only one, that could save itself for the time ~~before~~ previously by dutiful sub-  
mission. It was the task of the Prophet Jerem, to save his people at this gloomy  
time from despair, and to awake in them the certainty of future bliss, for not only  
with Israel had the Almighty entered into eternal compact but He had David  
promised: Thy house and thy kingdom shall be established for ever; an offspring  
of David shall establish the whole kingdom of Israel, the Sanctuary shall be established  
among the people to be a source of light for mankind, the rebirth of the nation shall  
be lead by one, who is acknowledged by the whole world and he shall establish the peace  
of the world. The central feature of this prophetic vision is naturally Israel, but

the prophet in speaking to his people means the world in general, for he wanted to show them, how the condition of Israel is to develop in the universal conversion. The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fawning together and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cobra's den. They shall not hurt, nor destroy in all my holy mountain, for the earth shall be full of knowledge of the Lord, as the waters cover the sea." (Isa. 11. 6-9.)

It was a glorious conclusion of the universal hope of the future, that was common knowledge among the chosen priestfolk, who under the burden of political circumstances, threatened to get ruined. The priestfolk, who had committed so many sins, shall find themselves again and then shall complete their task in the history of the world, they shall become the light of the world and the whole of humanity shall crowd to this source of light, the pure knowledge of God has opened the eyes of all, has claimed all hearts, the animal instinct in man is tamed, and there shall be no wicked deeds and the sin of the world's peace shall never sink again. This is the hope, that made the people of Israel joyful even when the doom of destruction could no more be averted, through this they retained their desire for life in the exile, and it filled their hearts with bliss, when in the person of Cyrus the faint light of dawn appeared, which permitted their return into the Holy Land and the rebuilding of the Holy of Holies. Inspired by God the exiled folk came and laid the foundation of the temple joyfully. "The glory of his latter house shall be greater, than the former,

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with the Lord of Hosts, and in this place shall I give peace, saith  
the Lord (Haggai II. 9.), will this temple being the time we yearn for,  
where the Everlasting shall be King over the whole world and on  
that day shall the Everlasting be one, and His name be one. (Isa. 44.)

Vain was the hope, now came the time for the Jewish people, when  
they lived without present only in the future, for the future. The flaming  
flames of war crushed the second temple and the storm of destruction  
has dashed Judaism into the arena of the world, where it has for the  
last two thousand years, bleeding for humanity as a measure of the morals  
of mankind, it yet remains the most beautiful dream of the future.  
Should lack of love demand heavy sacrifices of Judaism, unmoved in its faith  
in the future it obtains courage twice daily together with the fullest hap-  
piness from this prayer: "Ours is the task and ours is the glory, to  
praise the Lord of all. Therefore we hope to see the brightness of Thy  
countenance that Thou mayest destroy the idols from this earth and forbid  
idolous imaginings, so that all who are born of the flesh may call on  
Thy Name, that the inhabitants of the globe acknowledge Thee, that every  
knee bends, every tongue take an oath, and Thou shalt reign over them  
in Eternity, for Thine is the Kingdom and Thou shalt reign in everlasting  
glory, as it is written in Thy Torah: The Everlasting One reigns always and  
evermore, and God shall be acknowledged ~~all~~ as King of the whole world. (Deut. 10.)  
and when the year had passed and the Jew lets the gloomy events of his life  
pass before him, on New Year's Day, the day of remembrance, and he implores God  
to grant him a happy new year, his supplication exalts from his heart: "Everlasting  
God let all Thy creatures be filled with awe before Thee and fear of Thee  
and over all Thou hast created, and that all Thy creatures honour Thee and  
bend down before Thee, so that they may be invited to Thee and do Thy will  
with their whole heart" (Tefilla).

Had the people known - says an inscriber of the third century - what God  
the temple had done them, they would have it surrounded with a strong encamp-  
ment.



for the sake of preservation (Wajikra rab-1). Did no one wanted to know (I  
anything about this, they tried the harder to thrust the Jew into despair  
to take from him all hope, but they did not succeed, not for a moment.  
It is not to be wondered at that, in the rd history of the Jews so many  
false Messiahs appeared, whose proclamation of welfare so many followed  
without reserve. Like one, who wanders along in the dark night, and  
the light he has lit is continually extinguished by the wind, till he comes  
to the conclusion, to do without a light and wait patiently for the dawn  
of ~~that~~ <sup>the</sup> day, when he shall need no light. I really hope in the future has  
been also extinguished and relit in the same way, it has been lit again  
and again to make it persevere in fresh strength till it can say: in Thy  
light oh Lord we see light.

When the redemption will come, is a mystery, say the wise, but it is  
certain, that it is to come on a Sabbathday (Ezekiel 43 a), and after another  
quotation of the wise it is to come, when we least expect it (Sykes in 97 a).  
When rest and peace shall reign over the world, and the knowledge of God  
shall sink deep into the hearts of men, so that one will not do wicked deeds  
against the others. Even if the waving development of mankind has (would have)  
still many sinister spots, it must reach its goal, for the teachings of the Jewish  
wise men say: The name Messias is contained among the things God has cre-  
ated and it was involved in the plan of creation, that the ethical  
perfection founded on the knowledge of God shall ~~gain its~~ <sup>be the</sup> redemption  
through peace of the whole world. Judaism created this future ideal,  
to give the history of the world an aim and an end in view.

10

The Midrash relates as follows: When God bade Abraham to sacrifice his only son, the father went on his way taking his son with him without hesitation, although he had no idea, where he was to prepare the altar. On the third day of his wanderings he espied the spot, that he thought the appointed place. How did he know, that this was the place, where he was to serve the Almighty? He saw a pillar of fire, that reached from earth right to heaven, and thought to find God's signal, ~~to~~ that ~~was~~ he was to find the end of his wanderings in that spot. Then he made his way in that direction, when suddenly a mound caught his eye, a mound surrounded by a shady forest and blossoming garden. This is the place, thought Abraham, where I am to follow God's call, there among the flower-beds shall the incense of my heart rise up to heaven. Again he made his way thither, when as before the appearance of another scene caught his attention: he saw an altar, whereon a bound lion was tied ready for sacrifice. He stopped as if turned to stone and after a moments thought cried with shining eyes: Let us go thither, that is the place. With resolute steps he neared the spot and built up the altar, where God has promised him, "In thy seed shall all the nations of the earth be blessed."

Abraham's journey is the road to development of mankind, who searches for the goal, struggles for the knowledge of the truths contains of life. Has man and mankind an end in view after which it strives, and hopes to reach at last? Is it the pillar of spiritual fires, which unites the world with the all comprising canopy of heaven, whose rays unites the hearts of men in reciprocal comprehension? Is it the high mount of material culture, where the individual labours for the common welfare, and where the whole labours for the welfare of each one individually

Not until the heart in man is brought and bound on the altar of sacrifice and man becomes purely human, till then Cain will wander among the people and cause a great deal of misery. That a time is sure to come, when under the influence of the pure knowledge of God man will then will Cain sink back into underworld and over his tomb the citadel built of the hearts of man will rise and on the fortress the perfect love of mankind, which we have recognized in God, keep eternal watch.

This is the living, impregnable and active hope in the Messias of the Jews.

## The Jewish hope in the Messias.

On the furthest South-western point of the Arabian Semi-island, where a rocky strip of land puts out into the narrow street, which joins the Red Sea to the Indian Ocean, where once glowing volcanoes formed the surface of the earth, (we are now reminded of the extinguished embers by immense masses of rock.) Here the Arabian rich in fabulous myths is supposed to have found the tomb of Cain, the first murderer. England is alleged to have built a Citadel on this rocky shelf over Cain's tomb, in order to watch from an observatory on high over the place of intercourse among all nations of the world. A guard has been set there on the front of the belmark for the last seventy five years. Though for seventy five years the eye has hardly ever espied ought save the daily setting of the sun. For the booming of a cannon announces the moment, when the sun sinks into the deep sea. It serves at the same time to call the Suezim to lift his heart in prayer from the heights of the Minarets. Was it merely a beautiful dream, from which the noblest have been shaken and must their unsatisfied glance sweep over the sorrowful present far into the shadowy veil of the future? - We supposed

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Should we understand the song of birds, that delight us we should most likely hear the song of freedom in the sweetest tones issuing from a cage. Judaism has had enough cause to glance yearningly from a comfortless present into a brighter future, and to call forth from the dark recesses of its heart the richly coloured pictures of longed for bliss. But the seed of future hope was not strewn on the fields of Judaism in the centuries of their despair but it blossomed when it appeared in the soil of the history of the world in the person of Abraham and it had arrived at the growth of a full grown tree thick with foliage when it became an independent nation and had taken its place among the other countries of the world. But it reached the most perfect time just when the Israelite state had reached the golden century in full flower. This development began with Abraham whom God blessed saying "Through thee all the seeds of the earth shall be blessed." Does the literary world know another national hero, who began his career not with the flaming sword of conquest but with a single ideal as Abraham did. not to be a curse to man, but a blessing to mankind. Is there a single personality prominent in the history of the world either a leader or law giver who can be compared to our those who persuaded his people not to subdue and conquer other nations, but who taught them to grow into a priesthood who by their teachings helped the whole of humanity to grace and welfare. How exulted King Solomon the wise stand before us, who at the zenith of political development in Israel built the first National Sanctuary in Jerusalem, not as an inextinguishable source for national pride, but he consecrated it for a centre of worship for the whole of humanity as he added



This touching petition to his prayer at consecration  
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top of the mountain, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come, and sing Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off and they shall bend their ~~beet~~ sword into the plow shares and their spear into pruning hooks nation shall not lift a sword against nation neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree, and none shall make them afraid. (Micha. IV. 1-4. Jesaja II. 1-4)

All the lofty and noble things that man has ever thought for the end of making the creature of the world enjoy <sup>happier</sup> undisturbed bliss, is comprised in these words. The ghost of fratricide will vanish from the earth, and over his tomb rises the Court of the pure, long desired by all, the belief in good God shall spread over the whole world, the tools of devastation will be reforged into profitable tools of culture no one will learn the art of war for the blessing of universal peace will spread its wings over mankind. In this ethical universal hope of future happiness which forces a sigh of longing from our ~~best~~ hearts to this day. At the time when the position of the Jewish state was in a precarious position, the hope of the nations gaining strength occurred to the prophet Jesaja. The union of the realia that had been destroyed, dyarchical and political exclusive interests stered the fire, and would devour the had flourished at one time. The advance of Assyria the great power, that was striving for the superiority of the world was irresistible. In vain did the Palestine ally with ~~little~~ the Asiatic small states they were all forced to take up arms. The northern realm of

The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fawning together and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. -

Israel was trampled under by the giant strength of Assyria. Little Judaea was the only one that could save itself for the time being, by a deplorable submission. It was the task of the Prophet Jesaja to save his people at this gloomy time from despair, and to awake in them the certainty of future bliss, for not only with Israel had the Almighty entered into eternal compact but he had promised David: "And thy house and thy Kingdom shall be established for ever before thee, thy throne shall be established for ever. An offspring of David shall establish the whole Kingdom of Israel. The Holy of Holies shall be established among the people, which are filled with iniquity, to be a source of light for mankind. The rebirth of the nation shall be lead by one who is acknowledged by the whole world, and he shall establish the peace of the world. - The central feature of this prophetic vision is naturally Israel, but the prophet in speaking to his people means the world in general for he wanted to show them how the condition of Israel is to develop in the universal conversion.

It was a glorious conclusion of the universal hope of the future that was common knowledge among the chosen priests, who under the burden of political circumstances, threatened to get ruined. The priests who had committed so many sins shall rearsed themselves and they shall complete their task in the history of the world. They shall become the light of the world, and the whole of humanity shall crowd to this source of light. - The

pure knowledge of God has opened the eyes of all, has  
 tamed all hearts, the animal instinct in man is  
 tamed and there shall be no wicked deeds and  
 the sea of the world's peace shall never sink again  
 This is the hope that made the people of Israel  
 joyful even when the doom of destruction could no  
 more be averted, through this they retained their desire  
 for life when in prison and it filled their hearts with  
 bliss when in the person of Cyrus the faint light of  
 dawn appeared which permitted their return into  
 the Holy Land and the rebuilding of the Holy of Holies.  
 Inspired by God the throng came and laid the foundation  
 of the temple joyfully: "The glory of his later house shall  
 be greater than the former saith the Lord of Hosts and  
 in this place shall I give peace saith the Lord." Haggai I. 9.  
 "While this temple bring the time we yearn for" where  
 the Everlasting shall be King over the whole world and  
 on that day shall the Everlasting be one, and His  
 Name be one." Pain was the hope, and rapture of long-  
 ing, now came the time for the Jewish people when  
 they lived without ~~the~~ present only in the future  
 for the future. The flaming flames of war crushed the  
 second temple and the storm of destruction has dashed  
 Judaism into the arena of the world where it has ~~dreamed~~  
 for the last two thousand years, bleeding for humanity  
 as a treasure of the morals of mankind, it ~~dreams~~  
 the most beautiful dreams of the future. Should lack

of love demanded heavy sacrifices of Judaism in  
 would be unmoved in its faith in the future it  
 obtains courage thrice daily together with the fullest  
 happiness from this prayer: "Ours is the task and ours  
 is the duty to praise the Lord of all. Therefore we hope  
 to see the brightness of Thy countenance that Thou  
 mayest destroy the idols from this earth and forbid  
 useless imaginings so that all who are born of the  
 flesh may call on Thy name that the inhabitants of the  
 globe acknowledge Thee - That every knee bend &  
 every tongue take an oath - and Thou shalt reign  
 over them in Eternity for Thine is the Kingdom and  
 Thou shalt reign in everlasting glory as it is written  
 in Thy Thora. The everlasting one reigns always and  
 ever more, and God shall be acknowledged and  
 praise be done to him as King of the whole world" (Oleul)  
 And when the year had passed and the Jew lets the glory  
 events of his life pass before him, on New Year's day the  
 day of remembrance, and when he implores God to  
 grant him a happy New Year the heart of his associate  
 wish formed this exhortation "O Thou everlasting God let  
 all Thy creatures be filled with ~~an~~ awe before Thee  
 and fear of Thee, and over all Thou hast created  
 and that all Thy creatures honour Thee and bend  
 down before Thee, so that they may be united to Thee  
 and do Thy will with their whole heart: (Seffila)

Had the people known saws an instructor of the third century what good the temple and the "foundation-stone" had done them, they would have surrounded them with a strong encampment for the sake of preservation (Wajikra)

But no one wanted to know anything about this, they tried the harder to thrust the Jew into despair, to take from him all hope, but they did not succeed w<sup>o</sup>: not for a moment. It is not to be wondered at that <sup>the</sup> sad history of the Jew so many acknowledged and unacknowledged false redeemers appeared whose proclamation of welfare so many followed without reserve. Like one who wanders along in the dark night, and the light he has lit is continually extinguished by the wind till he comes to the conclusion, to do without a light and wait patiently for the dawn of that day when he shall need no light. Israel's hope in the future has been extinguished and reborn in the same way, it has been lit again and again to make it persevere in fresh strength till it can say "In Thy light O Lord we see light" (Psalms)

When the redemption will come is a mystery - say the wise it is certain that it is to come on a Sabbath (Erubin) and after another quotation of the wise it is to come when we least expect it (Sukkah) When rest and peace shall reign over the world and the knowledge of God shall sink deep into the hearts of man so that one will not do wicked deeds against the other. Even if the uneven development of mankind has to experience many falls it will, it must reach its goal for the teachers

## VI.

of the Jewish wise men say "The name Messiah is contained among the things God has created and it was evolved in the plan of creation that the ethical perfection founded on the knowledge of God shall gain its redemption through peace. Judaism creates this future ideal to give the history of the world an aim and an end in view. —

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Jurascch relates as follows: When God bade Abraham to sacrifice his only son, the father went on his way taking his son with him without hesitation although he had no idea where he was to prepare the Altar. On the third day of his wanderings he espied the spot that he thought the appointed place. How did he know that this was the place where he was to serve the Almighty. He saw a pillar of fire that reached from earth right to heaven, in the distance and thought to find God's signal in that, and ~~there~~ he was to find the end of his wanderings in that spot. Then he made his way in that direction when suddenly a wood caught his eye, a mount surrounded by a shady forest and blossoming garden. This is the place thought Abraham where I am to follow God's call, there among the flower beds shall the voice of my heart rise up to heaven. Again he made his way thither when as before the appearance of another scene caught his attention — he saw an altar where a bound lion was tied ready for sacrifice, he stopped as if turned to stone and after a moment's thought cried with shining eyes



Let us go thither that is the place. With resolute steps he neared the spot and built up the altar. - here in this God's promised him "In thy seed shall all the nations of the earth be blessed." -

Abraham's journey is the road to development of mankind it searches for the goal, it struggles for the knowledge of the truth of what life contains. Has man and mankind an end in view after which it strives and hopes to reach at last. It is the pillar of spiritual fires which unites the world with <sup>the</sup> all encompassing canopy of heaven whose rays unite the hearts of man in mutual comprehension. Is it the high mould of material culture, where the individual labours for the common welfare, and where the whole labours for the welfare of each one individually? Not until the beast in man is brought and bound on the altar of sacrifice and man becomes purely human, till then Cain will wander among the people and cause a great deal of misery. That a time is sure to come, when under the influence of the pure knowledge of God man will stand face to face with each other in perfect confidence and the Cain will sink back into the under world and over his tomb the Citadel built of the hearts of man will rise and on the fortress, the perfect love of ~~God~~ mankind which we have recognized in God will keep eternal watch this is the living ineffaceable, active hope in the Messias of the Jews.

on fertile fields of ~~ever~~ continuously rising  
culture.

although spiritual<sup>ly</sup> enlightening and  
material culture are the main stations,  
on the way to the end of development,  
which Abraham recognized, when he ~~thought~~  
saw the lion bound ready for sacrifice.