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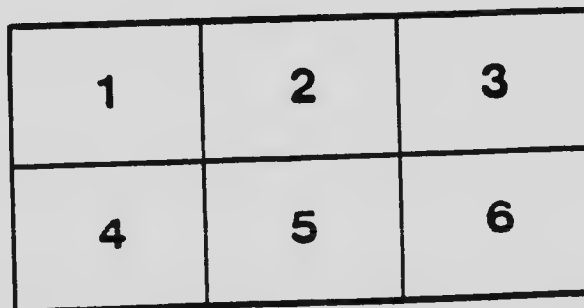
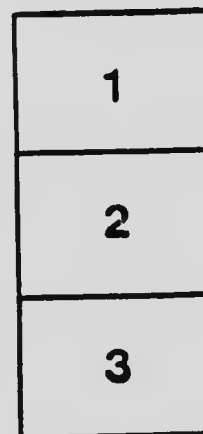
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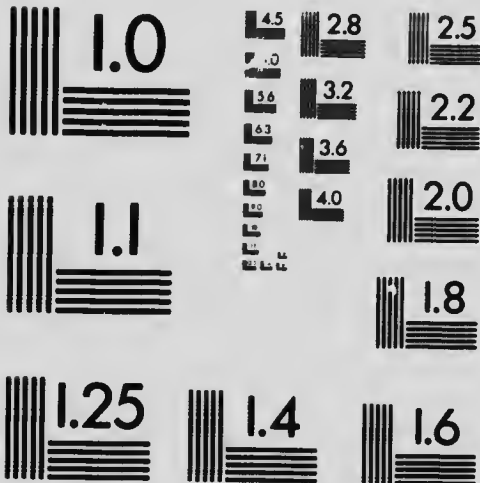
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**THE CHURCH OF ENGLAND MISSION
TO THE JEWS IN TORONTO**

Missionary:
REV. PAUL L. BERMAN
64½ Edward St. Toronto
Tel. Adelaide 981

Treasurer:
MR. F. A. BLACHFORD
80 Roxborough St. West
Toronto, Ont.

**ISRAEL'S CONCEPTION
OF MESSIAH**

By
REV. PAUL L. BERMAN

Third Edition

**"Amazing race! deprived of land and laws—
A general language—and a public cause—
With a religion none can now obey—
With a reproach that none can take away;
A people still, whose common ties are gone;
Who, mixed with every race, are lost in none!"**

HINTS FOR INTERCESSORY PRAYER

- 1—"Plead that the Jews may have a hearing ear and an understanding heart."
- 2—Remember the Christless Jews of Christian Canada. A Jew born on Christian soil ought to lead to a Jew being born again.
- 3—Ponder over the profound fact that the Word of God speaks of the Jewish Nation as "dry bones," the "fig-tree withered and cursed," "the lost sheep of the house of Israel," "enemies for your sakes."
- 4—Meditate upon the fact that God calls YOU to pray for the Jews.—Ps. cxxii, 6.
- 5—Pray, remembering that God loves the Jews with an everlasting love.—Jer. xxxi, 3.
- 6—Call to mind the assured promise.—St. Matt. xviii, 19, 20.
- 7—Pray as if the very salvation of the one prayed for depended on you.
- 8—"More things are wrought by prayer than this world dreams of."
- 9—"They that did the King's business helped the Jews."—Esther ix, 3.

Foreword

ANYTHING that will interest the Christian world in the wonderful race of the Bible is of value. I hope that this little book of the Rev. Paul L. Berman's will be carefully read. It is packed full of interesting information concerning matters about which there is a great deal of ignorance.

We must learn to understand the modern Jew. He cannot be ignored in our modern civilization.

This little book should help many to understand better the hopes and aspirations of our Hebrew fellow-citizens.

DERWYN T. OWEN,
*Rector, Holy Trinity Church,
Toronto.*

MY aim in writing a paper on "Israel's Conception of Messiah" has been to interest still more, if possible, those who are interested in the Jewish people. No one can be attracted to a nation unless he knows its people, and one way in which to become acquainted with the heart and mind of a race is to become familiar with its ideas and literature.

I have spent some time in searching for and selecting the material which I am to present, and for which I am indebted to the writings of Lady Magnus, Mrs. Lucas, Emma Lazarus, Prof. Is. Abraham, Prof. Friedlander, Deilitch Dalman, Prof. Drummond, Jewish Encyclopaedia and Rev. W. H. Lowe, M.A., "The Mishna on the Palestinian Talmud," etc., etc.

P. L. B.

ISRAEL'S CONCEPTION OF MESSIAH.

COMING OF THE LORD

Back to the hills of peace looked the Israelites—back across a valley filled with the gloom of century and a half of strife and division. They saw in retrospect their predecessors united, one great body under Saul, under David, and under Solomon, ere there came the division of the Kingdom. Doubtless, after that fatal division, preachers and prophets both of Judah and Israel spoke with yearning hearts to the people of the time when God's chosen ones would again present an unbroken front under one great King.

The gloom of these troubled years has, however, swallowed up even the memory of prophet and of preacher. Yet in the darkness the Most High was preparing men to light the pathway of Israel down the long centuries—stars in His hand, "like tapers tall" to shine upon the person of the Messiah, the King who was yet to come.

True, in the conception of these earlier harbingers of light, this King who was to reunite Israel, would deal more with material blessings to that nation. He would not be a world-wide king, but over the chosen people alone would he reign.

Yet wonderfully exalted, especially when taken in the spiritual sense, are the words of Amos, one of the lesser, but also the first of the prophetic stars to shine in Israel's troubled sky after the one hundred and fifty years of silence.

“In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof; and I will raise up his ruins and I will build it as in the days of old . . . and I will bring again the captivity of my people Israel and they shall build the waste cities and inhabit them; they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land and they shall be no more pulled up out of the land which I have given them, saith the Lord, thy God.” (Amos ix, 11, 14, 15.)

While both Amos and his contemporary Hosea emphasize the prophecy of a reunited Kingdom, when—

“The children of Judah and Israel shall be gathered together and appoint themselves one head” (Hos. i, 11), a head to be known as “David their King” (Hos. iii, 5), yet the colours they place upon their canvas are not all of brilliant hue.

“A day of darkness and not light,” a day of vengeance against Samaria and against the Kingdom of Israel for all its iniquities, is pictured by both these minor prophets.

Opposite to these prophecies is that glorious one, referring to the Messiah in Nahum i, 15—
“Behold upon the mountain the feet of him that bringeth good tidings that publisheth peace.”

Like the sun, in comparison with the stars, is Isaiah that great prophet whose words shine the clearer in contrast with the troublous time in

the history of Judah, when Ahaz, godless and corrupt, swayed the court of the nobles. When, without, a formidable enemy was waiting a favourable opportunity to destroy the Kingdom of Judah and put a foreign ruler on its throne (Is. vii, 6).

The Messiah, pictured in chapter ix, who is to bring peace and comfort to the Jewish people, shall establish an ideal Jewish Government of righteousness and the crowning glory of the age shall be that—

“The land shall be full of the knowledge of the Lord as the water that cover the sea.”

Dominating the future age is the glorious figure of the Messiah, “the root of Jesse,” who, when the religion of Israel shall have spread over the world, “will stand for an ensign to the nations and to it shall the people seek” (Is. ii, 10).

An older prophecy, quoted by Isaiah, perhaps the most beautiful prophecy in the Bible, emphasizes the local conception of the Messianic age, in that it makes Zion and Jerusalem the only fount of future religious inspiration.

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law,

and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people and they shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii, 2-4).

"But in the last days it shall come to pass that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, 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 pruning hooks; nation shall not lift up 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" (Micah iv, 1-4).

In his prophetic vision he sees the doom of Assyria sealed, the wrongs committed upon the people of God revenged, and the Messianic kingdom following close upon the fall of Nineveh.

Great also in the scope of his prophecies is Zephaniah who looks forward to the spiritual

regeneration of the whole world in the Messianic period that is to come.

Witness the following:—“Then will I turn to the peoples a pure language that they may call upon the name of the Lord to serve him with one consent” (Zeph. iii, 9). His picture of “the day of the Lord” is striking in its imagery . . . “A day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and of gloominess, a day of clouds and thick darkness (Zeph. i, 15)—a day that is near at hand when not only Assyria but all the nations including Judah shall be punished. They have not heeded that God punishes His foes, they have not taken to heart the swift vengeance on other nations who did not repent of their evil doings” (Zeph. iii, 2-10).

Yet there are words of noble comfort to the righteous remnant that remains . . . an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall “not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth for they shall feed and lie down and none shall make them afraid.”

And could anything be more inspiring to the crushed ones of Israel than the concluding prophecy—

“The King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more” (Zeph. iii, 15).

This sentiment is echoed by Jeremiah—

(Jer. xxxi, 27; xxxix, 9): "The man who 'has seen affliction by the rod of his wrath'" (Lam. iii, 1) whose sufferings at the hands of King and nobles made him almost despair of a human king ruling in righteousness, although he does not doubt God's promise of the permanence of Israel. There will also be a human King, a scion of the House of David, since God has sworn unto David that his dynasty shall last forever (Jer. xxxiii, 25, 26); but this King will be directly appointed by God, who shall Himself rule Israel in Jerusalem, the throne of God, whereto all nations will be gathered (Jer. iii, 15, 30; iii, 22, 25).

Ezekiel compares the future regeneration of the nation with a miraculous act like the resurrection of the dead (Ezek. xxxvii, 11-14).

See Ezek. xxxvi, 22, where the idea is expressed that the redemption of Israel and its restoration to Palestine will be, not because of Israel's good deeds, but in order that God's name should be sanctified among the nations.

Joel, speaking of the Messianic period, says:—"The sun and the moon will be darkened, and the stars shall withdraw their shining. The heaven and the earth shall shake but the Lord will be the protection of His people and the strength of the Children of Israel" (Joel iii, 15-16).

Thus, you see, from the simple idea of a warrior, one who would be a protector of the people against foreign foes, the Messiah idea developed

into the expectation of the rise of a great and glorious king of the House of David, who with the sanction of God and possessed of the Spirit of God, would rule in righteousness in Zion, the model of the whole world whereto all the nations could come to learn of God's ways.

Haggai and Zechariah believed Zerubbabel to be the long awaited Messiah (Haggai ii, 23; see Dr. Ernest Sellin, entitled "Zerubbabel," Leipzig, 1898). These prophets present a much more restricted conception of the Messianic era, which they pictured as following a catastrophe that would bring ruin to the whole world, destroying heathen nations and causing all their costly possessions to be brought to the House of God, the rebuilding of which would be made a condition of the Advent of the Messianic Kingdom (Zech. i, 14-17). Zechariah even hints at the conversion of the nations of the world to the worship of the God of Israel (Zech. ii, 10, 11; viii, 20-23).

Malachi declares enthusiastically that from the rising of the sun even unto the going down of the same:—"My name shall be great among the Gentiles; and in every place incense shall be offered unto Thy name, and a peace offering; for my name shall be great among the heathen, saith the Lord of Hosts" (Mal. i, 11). In the earlier times the people who held that the time has not yet come to rebuild the temple, had to be aroused by more material pictures which Haggai and Zechariah supplied. Zerubbabel, himself

a scion of the Davidic dynasty, was to the people the living reminder of a glorious past and the pledge of an equally glorious future. But this very fact proved to be a very great obstacle to the young community.

The enemies of Judah found an opportunity for accusing the Jews of a desire to re-establish the royal house of David. This the Persians evidently did not wish. Zerubbabel was obliged to return to Babylon, and the Messianic hopes and aspirations were again unrealized. Thus the prophet closes his final appeal: "Remember the law of Moses, my servant, which I commanded him in Horeb" (Mal. iv. 4). Thus the scribe takes the place of the seer; the law, that of prophecy; its interpretation and study, that of impassioned oratory and revelation.

Having briefly considered the description of the Messiah in Biblical prophecy, let us now consider the description of the Messiah from the traditional point of view.

THE NAMES OF THE MESSIAH.

Titles which, hundreds of years later, were applied to Jesus in the New Testament — "*The Anointed One*," "*The Elect One*," "*The Son of Man*," "*The Righteous One*," are given to the Messiah by the author of the Ethiopic book of Enoch. He is regarded as penetrating the deepest mysteries, as possessing the power of reviving the dead, and he is accorded a place in the immediate presence of God.

“*Hadrak*,” which means “sharp-mild,” is another name given to the Messiah. It implies that he will be harsh with the Gentiles and gentle with the Israelites.

“His name was created in the mind of God before He created the world.” He is also called “*Ben-David*” and many other names are given the Messiah in the Targumim Talmudim and Midrashim. It is said in Gen. Rabba lxxxv. 2: “His mother will be of the tribe of Dan and His birth-place the city of Bethlehem.”

And “the burden of the word of the Lord in the land of Hadraeh and Damascens shall be the rest thereof: when the eyes of man as of all the tribes of Israel shall be toward the Lord” (Zech. ix. 1).

There are many fanciful descriptions concerning the Messianic age and the person of the Messiah.

In one of these, Zerubbabel, the scion of the house of David, desires to know something of the destiny of his afflicted people. He is therefore carried to Rome, “the bloody city,” where he meets the Messiah. The latter, however, instead of being noble and majestic, is of hideous appearance. He is soon transformed into a beautiful youth, and is introduced to Zerubbabel by the angel Metatron, who tells the Davidic representative how the Messiah has been living in Rome since the days of Nebuchadnezzar, under the disguise of a hideous and deformed creature. The angel also reveals to Zerubbabel the date of the Messiah’s appearance (nine hundred and ninety

years after the destruction of the temple) and the incidents of the Messianic era.

Another incident tells how the Rabbi Joshua Ben Levi, at the direction of Elijah found the Messiah at the gate of Rome sitting among the poor, the sick and the crippled, ready to make his appearance when the Divine summons came to him.

Midrashic fancy goes so far as to imagine the north and south winds quarrelling as to the right to bring the scattered tribes to Palestine, including the lost ten tribes. When this is accomplished, the restoration will be complete. Rabbi Akiba, who ventured the opinion that these will never return, was severely rebuked by his companions (Sanhedrin 110 b, Musaf, For the Day of Atonement). Not all will reach Jerusalem.

According to one opinion, only two out of every six hundred thousand will enter Palestine (Sanhedrin 111 a).

The Talmudic conception of the Messiah is on the whole, of a man; a scion of Davidic dynasty, divine only in the greatness of his natural gifts, through whom the heathen nations shall be destroyed and Israel will become the world power. In regard to the belief that His origin was not Divine, it is said, that Rabbi Akiba was rebuked by Rabbi Jose, the Galilean for "profaning the Divine presence" by teaching that the Messiah occupies a throne with God.

In a significant passage, evidently directed against some current Christian doctrine, Rabbi Abbahu says:—

“If a man tell thee, ‘I am God,’ he lies; ‘I am the Son of God’ he will at least repent it. If he says, ‘I will ascend to Heaven,’ though he have said it, he will not prove it.”

There is a difference of opinion among the Rabbis as to the conversion of the Gentiles in the Messianic age. Some were of the opinion that, as in the days of David and Solomon, no convert would be accepted, because the desire for the ideal happiness of that period rather than a sincere acceptance of the principles of Judaism might induce the conversions. Others thought that the wish of all Gentiles to be received into the Jewish fold would be realized, though with difficulty.

The second Psalm is interpreted by the Rabbis as referring to the scene when all the nations shall come before God, each trying to obtain a share in the glories of the ensuing period. To do this they will extenuate their idolatrous worship and belief, dwell on Israel's own sins and endeavor to show that Israel had not acted much better toward the Divine law than the other peoples of the earth. God will then put them to the test but they will not be found able to endure it, they will even be found wanting in the observance of one of the simplest of the ten commandments.

THE NATURE OF THE MESSIAH.

Six hundred and fifty years ago there stood, one day, before the King of Aragon, in far-off Barcelona, Spain, a converted Jew, Pablo Christiani,

and Rabbi Moses Ben Nahman Gerundi, or Nahmanides. Day melted into night and still the dispute went on. A second day and a third day went by and still the controversy raged. Not until the close of the fourth day did it end. Though little of the matter has come down to us, the fact that during the disputation Nahmanides proclaimed his belief in a human Messiah, a king of flesh and blood, shows us the point of view of some of the early Jewish writers.

Nahmanides was a clear-minded thinker, and in the early stages of the development of the Kabbalah, one of its most representative adherents. He believed implicitly in the advent of the Messiah, and undoubtedly gave credence to the many details grouped by the Kabbalists about him. Yet his views are even more rational than even those of Maimonides. The latter, Moses Maimonides, 1135-1204—a recognized authority in Jewish law, and admired for his deep knowledge and upright character—was held in the highest esteem by all the Jews of the Diaspora. Maimonides says: “The Messianic age will be one in which Israel will regain its sovereignty and return to Palestine under the Messiah. He will be a great King whose name will be known among all the nations and whose fame will exceed that of Solomon. All the nations that are delivered into His hand will live in peace with him and will pay him homage, but there will be no change in the course of nature, although it will be easier for man to earn a livelihood, there will be then, as now, rich and poor, strong and weak.”

In his book, "The Date of Redemption," Nahmanides' view of the Messiah is given in more precise terms: -

"The question of the Messiah is not of that dogmatic importance to the Jews that Christians imagine, for even if Jews supposed their sins to be so great that they forfeited all the promises made to them in the Scripture, or that on some hidden ground it would please the Almighty to restore their national independence, this would in no way alter the obligations of the Jews toward the Torah. Nor is the coming of the Messiah desired by the Jews as an end in itself, for it is not the goal of their hopes that they shall be able to again eat of the fruit of Palestine, or enjoy other pleasure there. Not even the chance of the restoration of sacrifices and the worship of the temple is the greatest of Jewish expectations (connected with the appearance of the Messiah). What makes them long for His coming is the hope that they will then witness, in the company of the prophets and priests, a greater spread of purity and holiness than is now possible." etc. (See Prof. Schechter, "Studies in Judaism," page 105).

Nahmanides tried to disprove the assumption of the Christian theologian that the prophecies about the future referred to the advent of Jesus, as His coming had not inaugurated the universal peace which is the characteristic feature of the Messianic period as pictured by the prophets.

The Messianic idea occupies a very prominent position in the Zohar, in fact, in some places it is

expressly stated, that the revelation of the Zohar was to be made only in the end of days, in the last generation before the coming of the Messiah. The time of the Messiah's coming is fixed in the Zohar by a mystic calculation of the numerical values of the letters of the ineffable name of God. The "*He*" stands for five thousand, the five thousand years which Israel spent in slavery, and subjection under foreign powers. After the five thousand years shall have passed, also sixty years (*Yod* times *Waw*, $10 \times 6 = 60$) in the sixth millenium, Israel shall rise from the ground, and during every sixty years following this, the kindness of God towards Israel shall increase until five hundred in the sixth millenium, when the gates of heavenly wisdom will be opened, the fountains of wisdom from below will gush forth, and the world will be prepared to enter upon the seventh millenium, as one prepares himself on Friday for the approach of the Sabbath. Every letter in the Hebrew alphabet has its numerical value:—*He* = 5; *Waw* = 6, and the *Yod* = 10.) From this calculation it appears that the Zohar expected the Messiah to appear in the year 1300, which would mark the beginning of the Messianic era. I might mention that the numbers *seven* and *ten* play an important part. The Zoharistic conceptions are so characteristic, that I shall give some of the details of the Messianic hopes as they find expression in the pages of this article.

THE SUFFERING MESSIAH.

There are various references in the Zohar to the idea of a suffering Messiah. Legends tell how the Messiah in Paradise is moved by what the souls, who have come back from their periodic journeys in the world, relate of the suffering and tribulations they beheld among men, and especially among Israel in exile. The Messiah enters the "palace of diseases," and takes upon Himself all the maladies destined for Israel, and thus alleviates Israel's sufferings and makes them bearable. In this manner the Messiah constitutes himself the sin-offering which can no longer be bought by Israel, since the Temple is destroyed.

The punishment is not entirely avoided, but merely postponed until the "world to come." The Miracle of the Resurrection of the Dead is treated by Zohar as a matter of course. In accordance with the Kabbalistic doctrine, that the Bible cloaks deeply significant meanings in simple language, many Scriptural passages are distorted from their original meaning, in order to prove the resurrection of the dead. The Resurrection will take place forty years after the advent of the Messiah, and the revived bodies will be as fresh as a three-year-old child and as holy as angels.

The pre-existence of the Messiah is assumed, by the Zohar, and His almost Divine character repeatedly emphasized. He is suffering for the sins of his people, and helps them to carry the burden of punishment. Two Messiahs are mentioned in the Zohar. The lesser, the son of Joseph, is represented as occupying a seat in the lower heights

of the heavenly abodes, but very little activity is assigned to him.

When the lesser Messiah, "son of Joseph," appears, he will restore the Jews to Palestine and rebuild the Temple in Jerusalem, but he will be slain by the wicked King Armilus, who will also drive the Jews out of Palestine. Thereupon the real Messiah, the Son of David, will be revealed to them by God, but they will refuse to believe in him, and will despise him. Later, when they return to God in humility and repentance, on account of the terrible distress of those days, the Messiah will kill Armilus, and bring the Jews back to Palestine.

In the "Book of Zerubbabel," compiled probably by an Italian Jew, we find the Messiah, son of Joseph, called Nehemiah Ben Huzeel; and the Messiah, Son of David, named Menahem Ben Amiel, which means Comforter, son of God's people.

Elijah, of the Old Testament, appears in "The Book of Zerubbabel" and the writer identifies Messiah, son of Joseph, with the child whom Elijah raised from the dead.

Armilus, the anti-Messiah of the Zohar, figures too in its pages.

The writer introduces one new character, the mother of the Messiah, Son of Joseph. Her name, Hephzibah, signifies: "My desire is in her." Guided by a star on her path, she appears five years before the coming of the Messiah and slays two mighty kings with the staff of Aaron which was preserved in Tiberius.

THE FALSE MESSIAHS.

Spurious lights—lights that danced for a time like will o' the wisps to lure the Children of Israel with false hopes, only to disappear in ignominy and darkness—such form a more or less brilliant procession across the pages of early Jewish history.

One of the brightest of these false lights—or Messiahs, to use less figurative language—was Sabbatai Zebi. In a secluded vale of Smyrna lived the youth, noble in appearance and ascetic in habits. The latter characteristic was in accordance with the teaching of the Kabbalah.

Mysterions seemed Sabbatai's life. Sometimes he would be seen bathing in the sea at midnight; again he would undergo long fasts or be found praying in some solitary place. As a result of these things he was surrounded by a halo in the eyes of his admirers. Even his father worshipped him, attributing his own success in business to his son's piety. While still in his father's house, Sabbatai taught the Zohar to a circle of disciples.

A certain circumstance was to reveal the true Messiah or Redeemer of Israel. Sabbatai Zebi in his twenty-second year (the year 1648 foretold in the Zohar, as the time of the Messiah's appearance) pronounced the "Ineffable Name of God" (Shem ha—Meforash) to which act peculiar significance is attached by the Kabbalists. It is strictly forbidden by the Talmud and later Jewish authorities.

Tradition relates that in the Temple, the Name of God was pronounced as written but read so as

to mean either "My Lord" or "The Name." The letters of His Name were separated and could be reunited only by the restoration of Israel to Palestine and the accomplishment of the Divine plan through the Messiah. Accordingly when Sabbatai Zebi permitted himself to pronounce the Ineffable Name he thereby proclaimed that the time of Israel's redemption had arrived.

There was a belief among the Mediaeval Jews that a proper combination of the letters of the Name of God enabled one to perform miracles. In the biographies of Jesus written by Jews of that period, much prominence was given to the fact that Jesus performed miracles because He had learned the correct combination of the letters of the Tetragrammaton, which He had found "inscribed on a stone on the temple mount."

On New Year's Day (1665), in the synagogue, amidst the blowing of horns, Sabbatai Zebi publicly declared himself the Messiah:—

"Long live our King, our Messiah!" shouted the multitudes, gathered from all lands to see the long-expected Messiah to the Jews. Standing before them, Sabbatai said: "The Messiah Himself is a Divine personage sprung from the bosom of the Ancient of Days (Attik Yomin). He is the Holy King (Malka Kaddisha), the original man (Adam Kadmon), the true God, the God of Israel, and to Him alone should prayers be addressed."

Speaking of Sabbatai's claims, it is said that his private secretary often signed documents with the words: "I, the Lord, - your God, Sabbatai Zebi."

Only a year after his proclamation, or in 1666, Zebi turned to Mohammedanism. He changed his name to Mohammed Effendi and married a Turkish woman. After inducing many of his followers to embrace his new faith he died in 1676, wretched and forsaken, in a small town in Albania. The belief in his Messiahship remained unshaken and though the rabbis began an active crusade against the Sabbatians it was a long time before the baneful influence was entirely removed.

Sabbatai Zebi's immediate successor was Michael Cardosa, 1630-1706, a converted Murrano, a man of European culture, who announced himself as the Ephraimite Messiah. He preached and wrote numerous treatises on the doctrine that there are two Gods: one the First Cause, incomprehensible, without will, and without influence, over the world; the other, the God of Israel, the creator of the world, who alone should be worshipped. His enterprise came to a sudden end. He was stabbed by his own nephew Shalom.

Mordecai, of Eisenstadt, another impostor, represented himself as Sabbatai Zebi, risen from the dead, the true Messiah, the Son of David. Sabbatai could not accomplish the work of redemption because he was rich and the Messiah is described as "poor and riding on an ass." "Hence I, Mordecai, the poor man, am the true Messiah."

One of the most noted of the false Messiahs was Bar-Cochba, which name is interpreted as "Son of a Star." At the time of his appearance, the cruelties of the Emperors Trajan and Hadrian had driven the Jews of the Provinces of Cyprus,

Cyrene and Egypt into fierce and open warfare. Simeon Bar-Cochba, a man of high prowess and great physical strength, won many battles for his countrymen and was hailed as the Messiah by a great number of the Jews. The more enthusiastically, perhaps, as according to Klansner the Jews of that period were looking, not for a redeemer like the one pictured by the prophets, but for a political Messiah. Even the great and influential teacher, Rabbi Akiba, shared the belief in Bar-Cochba's Messiahship, despite the taunts of his contemporaries.

In the Talmud there are no accounts of miraculous performances attributed to Bar-Cochba. His enormous physical strength and the strength of his soldiers are chiefly dwelt upon.

Most of the sages branded Bar-Cochba as an impostor although sincerity and unselfishness undoubtedly lay at the root of his endeavor to free the Jews. Bar-Cochba, "the Son of Lies," was one of the titles given him. After many struggles and some glorious triumphs he finally fell a victim to Roman cruelty.

That he had been anointed by Elijah the prophet and therefore should be recognized by all rabbis as the head of the Sanhedrin was the contention of another "Messiah," Moses Botarel, of Cisneros in Castile. Little is known of him save the above fact. Even his end is unknown, but some of his Kabbalistic writings are still extant.

Proclaiming himself the Messiah, a bold adventurer, Serene of Syria, or Irak, avowed that he would expel the Mohammedans from the Holy

Land and restore the Jews to their ancient inheritance. His glory was short lived. He was captured by the officers of the Caliph Yezid, and admitting that he was making sport of the credulous Jews he was handed over to the Jewish authority for punishment.

The burden of the Talmudic laws grew heavier rather than lighter by the changes in liturgy and observance which Obayah Abu-Ja-Ben-Ishak tried to introduce. This false Messiah arose in the Persian town of Isphan. He abolished divorce even in the case of adultery, prohibited the use of meat and wine and declared himself opposed to sacrificial worship. On the strength of a passage in Psalm cxix, 164: "Seven times a day do I praise Thee for Thy righteous judgment," he established seven times of daily prayer instead of three.

Graetz, the Jewish historian, suggests that—

"Abu-Isa declared himself the Messiah, Son of Joseph, and not the Messiah, son of David, because it was known that he was not of the tribe of Judah from which was to come the expected Messiah. Abu-Isa therefore resolved to gain Palestine for the Jews by force of arms since it was supposed to be the province of the Messiah, Son of Joseph, to conquer Israel's enemies in war."

David Alruï, still another who claimed to be the Messiah, was a handsome, ambitious man, well versed, moreover, in the Bible and Talmud, as in Arabic literature. He was held in high esteem by Jews and Arabs alike.

Abraham Abulafia, of Tudela, endowed with a

lively imagination and considerable knowledge, proclaimed himself in Messina as the Messiah (1284), and put forth his claim in writing, making the year 1290 the date of his appearance.

The last of the false Messiahs to be mentioned here is Nissim Ben Abraham, who appeared in the town of Avila, Spain. His coming was waited with intense excitement by the Jews, despite the warnings of the venerable Rabbi of Barcelona.

MESSIANIC WOES.

A time of terrible misfortune is to befall Israel in the period preceding the Messianic age, according to the prediction of the Zohar, and this prediction was firmly believed by the people.

In sight of all the nations of the earth a huge column of fire is to appear and to remain standing forty days. Then will Messiah the King be aroused to proceed from Paradise. He will come from the place which is called "The bird's nest." He will make his first appearance in Galilee, because that was the first province to be destroyed by the Romans. A brilliant star will then appear in the sky, surrounded by seven other stars, which will wage war with the brilliant star three times daily, for a period of seventy days, and be swallowed up by it every night, and ejected every morning.

After the seventy days the stars will disappear. The Messiah will be concealed in the column of fire invisible for twelve months, after the lapse of which he will be taken up into heaven, crowned King, and endowed with all the strength and dignity of a King. He will then descend to the earth and the column of fire will again be made visible.

The Messiah will become known throughout the world; and the nations as well as many unbelieving Jews will come to wage war with him. Then the world will become dark for fifteen days and many will die during that time.

Like the early prophets and the Apocalyptic writers, the rabbis also taught that the Messianic period will be preceded by many tribulations called "Messianic woes." (See Dan. xii, 4, 7, 10, 11; St. Matt. xxiv, 15, 21; Enoch, Dalman, "Der Leidende Messias.")

So horrible was the common conception that some of the rabbis prayed that the Messiah might not appear in their days.

Drunkenness and immorality will increase according to these teachings. Youths will no longer respect their parents, the pious or the aged. All family ties will be loosed and poverty will be the portion of many.

"Wait for him," says Rabbi Johanan; "when you see the generations growing smaller and many troubles coming upon Israel. The law will no longer be studied. Those that fear sin will be despised and the house of public convention will become the house of harlots. Judges and officers of the law will have no authority. Denunciators will multiply and anarchy will reign supreme."

Good deeds and repentance, however, were supposed to relieve the pangs of the Messianic age, and though Israel's enemies will become strong, yet the Messiah will avenge himself on "guilty Edom" and the whole land of Seir will be consumed by fire. "Then God will revive the dead."

RESURRECTION.

The belief in the immortality of the soul existed in Israel from earliest times, and is indicated in various places in the Bible. It did not assume definite shape until this period, when, by its union with the Messianic belief in the immortality of the nation, it produced the doctrine of the resurrection of the dead. The emphasis laid upon the law and its observance during the period of the scribes, could not but deepen the consciousness of every individual Jew, that he was the special care of God's providence. Up to this period, God's care had been extended to the nation as a community: living, praying, even sinning as a community, in which the individual was lost.

The nation brought sacrifices to atone for the sins of the individuals, and even the thank-offerings or peace-offerings of the individual had to be brought to the Temple, the national centre.

Although in some of the Biblical references to the belief in the resurrection of the dead, the authors seemed to doubt the fulfilment of the miracle, the doctrine as a whole was firmly established in the hearts of the people. It was first expressed in the form of a doctrine in Isaiah:—

“Thy dead men shall live, my dead bodies shall arise: awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead” (Is. xxvi. 19). See Drummond, “The Jewish Messiah,” Bk. ii, chap. xxiii, pages 360-1.

We also find the doctrine in Daniel, it is in a

somewhat different form, including both the righteous and the wicked in the miracle, the former rising to receive their reward, the latter their punishment (Dan. xii, 2, 3).

Interesting is Baruch's conception of the final Resurrection (Baruch xxx, 1). To Baruch's query as to whether the dead will rise again in the same form which they had when they were buried, God replied:—"The earth will then assuredly restore the dead, which it now receives in order to preserve them, making no change in their form, but, as it has received, so will it restore them, and as I delivered them unto it, so also will it raise them. For then it will be necessary to show to the living that the dead have come to life again and that those who have departed have returned. And it will come to pass when they have severally recognized those whom they now know, then judgment will grow strong and those things which were before spoken of will come."

If you look up "Sanhedrin 90b," you will see that at the resurrection the righteous dead will rise in the very clothes in which they were buried—a belief which led Rabbi Gamaliel II to introduce the use of cotton shrouds, because of the practice of expending large sums of money on costly burial garments.

The privilege of resurrection was accorded by some rabbis to all the dead, by others to Israelites only, and, again, to only those Israelites that were righteous, or learned in the law, or who supported the scholars of the law, or to those, according to one opinion, who observed at least one of the com-

mandments of the Torah. The Mishah refuses a portion in the world to come to those who deny that the promise of resurrection is contained in the Bible. According to one opinion, there will be no dying after the advent of the Messiah.

There are, in Rabbinic literature, a few references to a feast to be prepared for the righteous at the end of days. The banquet is to consist of Leviathan killed during the first days of creation and preserved for the purpose, of a tremendous ox "lying on a thousand mountains and fed on the produce of a thousand mountains," and of wine kept in the grapes since the creation of the world. This materialistic view went so far as to consider that the ox would be regarded ritually fit for food after having been pierced by the scales of Leviathan in a deadly struggle, and that the feast would be served only to those who had observed the dietary law.

The Rabbinic pictures of the Messianic age were taken literally by many generations of Jews, who even believed in the poetic conception of Rabbi Gamaliel, that the Palestinian soil would produce cakes and silk dresses, the trees of Palestine would bear fruit continuously, and Jewish women would give birth to children every day.

Saadia Gaon (892-942?), speaking of the resurrection, says that "it is possible to an omnipotent God. The elements of the body cannot be lost or destroyed; they remain somewhere in the world even after death and are ready to be joined again at the will of God."

And now let us consider Ibu Gebirol, on "The

Resurrection," in his beautiful poem, the "Royal Crown." The poet filled with a sense of his own unworthiness, hopefully abandons himself to God.

"My God, I know that those who plead
To Thee for Grace and Mercy need
All their good works should go before,
And wait for them at Heaven's high door.
But no good deeds have I to bring,
No righteousness for offering,
No service for My Lord and King.
Yet hide not thou thy face from me,
Nor cast me out afar from Thee;
But when Thou bidst my life to cease,
O may'st Thou lead me forth in peace
Unto the world to come, to dwell
Among the pious ones, who tell Thy
Glories inexhaustible.
There let my portion be with those
Who to eternal life arose;
There purify my heart aright,
In Thy light to behold light.
Raise me from deepest depths to share
Heaven's endless joys of praise and prayer,
That I may evermore declare:
Though Thou wast angered, Lord, I will give
thanks to Thee,
For past is now Thy wrath, and Thou dost
comfort me."

THE HEBREW PRAYER BOOK, AND ITS MESSIANIC PRAYERS.

The hope for the Messiah finds its fullest and noblest expression in the Hebrew prayer book.

One tells of the coming of a personal Messiah of the House of David, who shall work wonders in Israel's behalf. Another speaks of God as Redeemer, of a theocracy characterized by perfect righteousness and peace. Another gives a minute description of the feast prepared for the righteous after the resurrection.

Take the prayer for the day of Atonement, in the third benediction, soon after the Kedushah—
I give it in full:—

“Now, therefore, O Lord, our God, impose Thine awe upon all Thy works and Thy dread upon all that Thou hast created, that all works may fear Thee, and all creatures may prostrate themselves before Thee, that they may all form a single bond, to do Thy will with a perfect heart, even as we know, O Lord, our God, that dominion is Thine, strength is in Thy hand, and might in Thy right hand, and that Thy Name is to be feared above all that Thou hast created. Give Thy glory, O Lord, unto Thy people, praise to them that fear Thee, hope to them that seek Thee, and free speech to them that wait for Thee, joy to the land, gladness to the city, a flourishing horn of David to Thy servant, and a clear shining light unto the Son of Jesse, Thine Anointed (Messiah) speedily in our days.”

Here is one which presents the fullest expression of the national grief of the Jewish people:—

“Our sufferings are great, unendurable, Thou, O God, has promised to redeem us. Hasten therefore, the period of redemption

arise and come to our help. Thine own name is not complete while we are in exile, the enemy wounds our hearts, throws stones at us, afflicts us underfoot, scoffs at us and our hope for redemption at our trust in Thee, but the poor captive in a strange land, even as a slave as a bondwoman in Egypt, waits for Thee since the day that Thou hast forsaken her, yea, we are confident of our redemption. The daughter of Zion may indeed rejoice for our Messiah is coming; the virgin of Israel may indeed shout with joy for the angel Michael will soon announce from the mountain top, "a Redeemer hath come to Zion."

"Thy Kingdom come,
Thy Will be done,
On earth as it is in heaven." (*The Church.*)
"We therefore Hope in Thee
To establish the world
Under the Kingdom of the Almighty
That all may accept the yoke of Thy Kingdom."
(*The Synagogue.*)

"For our sins have we been exiled from our land and removed from our country. But God will have mercy on us—the Messiah will soon come to gather our dispersions from among the nations, lead us to Zion with joyful song and to Jerusalem with everlasting joy."

"O cause Thou the Branch (sprout) of Thy servant David speedily to flourish, and let his horn be exalted in Thy salvation."

“Shake off the dust;
Arise, O my people!
And adorn thyself with
Thy beautiful attire,
By the hand of Jesse’s son
The Bethlehemite, draw
Nigh to my soul, redeem it.”

“Awake, awake, arise and shine,
For thy light has come,
Awake, awake, utter a song:
For the glory of Jehovah upon thee
Is revealed.”

“To right and to left thou wilt extend,
And Jehovah thou wilt magnify,
By the Hand of the Man, the Son of Perez,
We shall rejoice and be glad.”

Lastly, we come to the thirteen principles of the Jewish faith repeated daily at the morning service. These articles of the Jewish creed were formulated by Moses Maimonides in the twelfth century. I give the last two articles of the faith. Most beautiful are the last two articles in the prayer book: -

12—“I believe with perfect faith in the coming of the Messiah and though He tarry I will wait daily for His coming.

13—“I believe with perfect faith that there will be a resurrection of the dead at the time when it shall please the Creator, blessed be His Name, and exalted be the remembrance of Him for ever and ever.”

PAUL L. BERMAN.

***"The gain of Israel is the gain of the Church.
I am afraid the Church does not yet know it."***

Archbishop Benson.

***"It was a Jew who shed his blood,
Our pardon to procure;
It is a Jew who sits above,
Our blessings to secure."***

***"They forget a main point of the Church's
glory, who pray not daily for the Jew's
conversion."***

Bishop Leighton.

***"O God, the God of Abraham, look upon Thine
everlasting covenant; cause the captivity of Judah
and Israel to return. They were Thy people, be
Thou their Saviour, and may all who love
Jerusalem and mourn for her, rejoice with her, for
Jesus Christ's sake, their Saviour and ours."***

Bishop Wilson's Sacra Privata.

SUBSCRIPTIONS toward the
Jewish work will be gladly
received by the Treasurer of
the Jewish Mission, Mr. F. A.
Blachford, 80 Roxborough St.
West, Toronto, Ont.

