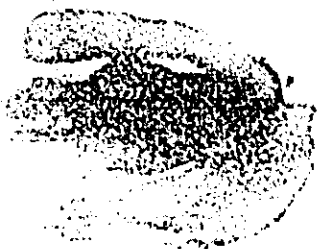


The Messiah
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Julius Fryer



Following are the sources which
bear upon this thesis:

Grätz, Geschichte der Juden.
Jost, Geschichte des Judenthums,
und seiner Secten.
Hamburger, Real Encyclopädie.

Besides these, a study has been
made of some of the original
sources, as Talmud, Midrash,
Bible, Josephus, Apocalypses.

The act of anointing among the Jews, appears to have been viewed, as emblematic of a particular kind of sanctification. The Bible knows nothing of the fantastic ideas and speculations which the Christians ascribe to their founder. They represent him as the forgiver and atoner of sin, as a real deity, practicing all those things which the gospels relate. The word Messiah as used in the Bible has an entirely different signification.

It was applied exclusively to the high priests and kings, in the sense of being anointed with oil when inducted into office. Prophets were occasionally anointed when entering upon their office,* and are called Messiahs or anointed. Priests, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself,^s but afterward anointing seems not to have been repeated at the consecration of ordinary priests,

*I Kings, 19-16

^s Ex. 40, 15

but to have been especially reserved for the high priest.

The Jews were familiar with the idea of creating a king by anointing, before the establishment of their own monarchy, as we see from Judges II, 8 ff.

This epithet was also applied in some cases to a mighty deliverer, who was filled with the spirit of God, and who made it his task to raise up and exact the moral and religious standard of the nation. Isaiah, in the eleventh chapter,

describes most beautifully the requirements and qualifications of such a man. Cyrus also is called the Lord's anointed as having been raised by God to the throne for the special purpose of delivering the Jews out of captivity.* There seems to be no doubt that the idea of a personal Messiah arose in the latter half of the first Jewish commonwealth, and was thence gradually developed as an accepted dogma. The Mosaic legislation knows nothing of such

* Isa. 45, 1

an idea, in which God is considered the deliverer and preserver of His people. The Biblical notion of a Messiah reached a very advanced stage with the prophets, and is pictured and described by them most vividly. Christianity proclaimed to the world that man's concern should be not so much with the matters and affairs of this world, but rather with those of the future. This was most strikingly illustrated by medieval Christian monasticism and asceticism. Both Moses and

and prophetism are strenuously opposed to this. Although Judaism has regarded the future world as of vast importance; yet it laid more stress upon the earthly career. Moral and religious elevation among all nations, when war will be no more, has been its fundamental ideal. The Christian idea of sin and man's fall & his consequent salvation by Christ, is rejected. God is called the deliverer and Messiah, and this idea has found place even in some of the prayers, יְיָ מְשִׁיחַ

הַשְׁמֵי וְהָאָרֶץ 75. Heathenism teaches that since man has lost his golden age, he can do nothing but sit in despair. But according to the Bible, man, by some moral transformations, can attain not only to his former excellence, but can acquire even greater glory. The messianic idea of the prophets, which proclaims the unity of God and the brotherhood of man, and insists upon the moral improvement of man as the desired goal, becomes at once the most sublime ideal of our religion. It was during

Israel's second commonwealth, that the messianic ideas and hopes assumed most practical form. During these periods their land was constantly convulsed with wars, both internal and external. It was quite natural for the Jews to look for a time when they should live in perfect security, free from the assaults of foreign powers, and allowed to conduct their affairs unmolested. It was the Messianic hope which became to the Jews a fruitful source of comfort and

consolation midst their checkered career and lasting persecutions. The hope, that at some time there would be ushered in a state of affairs which would tend to elevate human society, both morally and intellectually, when God would be King and his name alone, when peace would be the watchword of the nations, has infused into the Jew a fortitude and power of resistance, which alone have served him as a lasting tower of protection. But, as beneficial and wholesome as these lofty and

pure hopes may have been, they have turned out to be in many cases, a source of fatal consequence. The expectation of a Messiah, who should free them from the yoke of oppression and restore to them their political independence, has, at critical times, entirely upset the minds of some of their greatest men. It has so worked upon the imaginations and fantasies of many, that they believed themselves sent by God as the saviours and redeemers of their people. They announced themselves as such to

Their Coreligionists, among ^{whom} there
 were always to be found many
 ready to be deceived and duped by
 such enthusiasts. The results of these
 fatal outbursts of ungoverned ima-
 ginations, have brought on confu-
 sion and laceration, both within
 and without. It will not be out
 of place here to give a short out-
 line of the great agitators of these
 disastrous movements. It was
 during these calamitous times,
 that the Zealots began to rise and
 increase in power. They were called
 זֵאֵלוֹת and also זִקְרָאֵי דִּי קִיָּא. Their

motto was to restore a complete theocracy. The first term appears in the Talmud, coming from the Greek *ἐκδωταί*, and corresponds to the Hebrew *ק"סר*. The second term is taken from the Latin *picarii*, meaning outlaws; and represents the most extreme ones. They wandered around about the country with daggers, in order to murder the Romans, as enemies of their fatherland.* They left no injury or wrong unavenged. Josephus classes them with the Pharisees, Sadducees and Essenes, as a fourth

* Jos. Ant. XX. 8. 5.

party. The origin of the Zealot party is traced back to Juda Gaulanitis, the son of the ^{man} ~~family~~ Egetias, whom Herod had executed. The Jewish people recognized in him and his followers the avengers of their destroyed political freedom, and supported them with all possible means. The Romans branded them as robbers. Directly after Herod's death, some Jews went to Archelaus his successor & demanded that the authors of the deaths of Juda & Mattathias should be punished. This demand shows how strong the agitating party felt. But

besides this, it is evident from the conduct of Archelaus, who attempted to pacify them with negotiations, that he did not despise them. The complainants would not hear of concession. They continued to resist and were driven away by violence & 3000 actually lost their lives. But while Archelaus & his brother Antipas contended before the tribunal of Rome as to the validity of Herod's last will, all Palestine was in a ferment. A portion of the people, taking the advice of the high priest Jozzer ben Boethus, offered no opposition. But

Juda, supported by a certain Pharisee named Zadok, called the Jews to arms in defence of their liberty. It was right to trust in God, but they could not count upon help unless they themselves put their hands to the work & resisted to the utmost of their power.*

No details of this rebellion have been handed down to us. But Josephus plainly intimates that Juda carried very many with him, and does not omit to draw attention to the connection between his principles and the subsequent struggle with Rome. Hitherto, he writes, there had

* Joo. Ant. XVIII. 1, 1.

been three sects among the Jews. Juda was the founder of a fourth, which in many respects coincided with the Pharisees, but distinguished itself from them by an unshaken love of freedom; its adherents held God to be the only Lord and Master, and preferred to die rather than address any man as lord. Under Gessius Florus, Josephus continues, the people began to suffer from this delusion. Josephus does not yet use the term Zealots, in speaking of Juda and his party. But it is very probable that the insurgents themselves liked to be

called by that name. Although it is not necessary to say that many vices and crimes, such as personal revenge, avarice and unrestrained ambition, could be concealed under the cloak of such a zeal, yet our abhorrence of the crimes of these men must not hinder us from allowing that even upright and well-disposed men joined it in preference to Phariseism. In the year 71 they were betrayed to the Romans, surrounded on all sides and almost utterly exterminated. Such was the nature of the men, who, during these

revolutionary times, fires the courage of the Jews, and bade them wait for better times. Naturally enough, it was at such periods that the hopes of a Messiah dawned most vividly in the minds of the people.

The Messianic idea assumed two distinct phases, which must be recognized and clearly kept in mind. The one assumes the advent of the so-called millennium without any reference to a personal Messiah, while the other looks to a Messianic hero, who shall himself in person

bring about that glorious time. The former is the older, and represents Israel, with his conception of God, as the mediator among the nations. The latter, which takes its origin from the son of David, characterizes him as the mediator & restorer of Israel. We may lay down the proposition that the one is used in a narrower sense than the other. The Messianic hope in a narrow sense, is the anticipation of the appearance of an anointed one, מָשִׁיחַ, a King of David's house, who will restore the

Kingdom of his ancestors, unite The twelve tribes of Israel under his sceptre, and govern them in peace and prosperity. This is entirely distinct from The Messianic hope in the broader and perhaps more metaphorical sense; the hope in a better and blissful future, in Israel's glory. It is absolutely necessary to keep these two conceptions apart, for the very writings of the prophets, show that The unshaken hope in Israel's future, existed even where no trace was to be found of the desire for the

restoration of the Davidian monarchy. The prophetic writings literally teem with references to these hopes and expectations. It is not necessary for our purpose to enter upon any attempt to cite these passages. Now, it is not difficult to perceive that the conditions and fortunes of the Jewish nation, after the first victories gained in the war of independence, were not adapted, on the whole, to stimulate and revive the hope in Israel's future glory so strongly, as to make it a power in the national life. It was, as we

saw before, a time of great disturbance and trouble, which they experienced after the restoration of the temple (164 B.C.), a time of wars, intrigues and negotiations, in ^{which} warriors and statesmen were required and actually formed. Such periods force men to practical activity, and so absorb all the available power of the nation, that hardly any time remains for thinking about the future, or at all events, for becoming engrossed with it. We must not forget, moreover that the parties of the Sadducees

and Pharisees, and the order of
Essenes formed themselves in
this period, and that the struggle
of the first two under John Hyrcan
and his successors, raged violently.
Thus to the political entanglement
was added party faction, which
in its turn, spurred men on
to immediate action, and rendered
many averse to all that savored
of meditation. But perhaps, we
are speaking too generally, and
ought, at any rate, to make a
distinction between the three
parties. The Sadducees denied

personal immortality, which the Pharisees and Essenes accepted. They had, on the whole, much less that was ideal, more sober views of life than the men of the other two parties. Yet the tendency of the Pharisees & Essenes was also entirely practical.

The former endeavored to realize their ideal in Jewish society, the latter, in their associations. So long as the Hasmoneans governed the state, they did not encounter any insuperable difficulties, which compelled them to give up their

plans, and to live in the future instead of the present. Still less could the expectation of the appearance of the son of David, be a motive power of much significance or activity in the life of the Jewish nation, during the period which ends in the accession of Herod. In the Babylonian exile, the remembrance of the rule of David's descendants was still lively; not exactly of such a nature as to excite a desire for their restoration. That desire is scarcely touched upon in the prophecies of

Deutero-Isaiah and his contemporaries. Afterwards it was stimulated somewhat by the appearance of Zerubbabel, and thus we find evident traces of it in his contemporaries Haggai & Zechariah. But his descendants did not keep the position he occupied. The priests, on the contrary, retained their power, men became more and more accustomed to their rule, & there was scarcely anything to remind the Jews of the Davidian dynasty. It has been truly remarked that John Hyrcan, com-

bined in himself, more than one feature of the ideals which the prophets had formed of the son of David. But this does not mean to say that the Jews gave up the hope of Israel's restoration & glory. It is very probable that the constant appearance of impostors tended to keep alive the ardent belief of the nation in this great article of their creed. The disappointment in each particular case, might break the spirit and confound the faith of the immediate followers of the pretender, but it kept

the whole nation incessantly on the watch. The Messiah could not have been but ever present to the thoughts & visions of the Jews; their prosperity seemed the harbinger of his coming, their darkest calamities gathered around them only to display the mercy of their God. In vain the Rabbinical edict repressed the dangerous curiosity, which, still baffled, would still penetrate the secrets of futurity. "Cursed is he who calculates the time of the Messiah's coming," was constantly repeated

in the synagogue, but as constantly disregarded. It was after the Babylonian captivity that Jewish opinion underwent an important change in the hope of a Messiah. Previous to this time, it prevailed but vaguely and indistinctly, but now had been enlarged & arrayed in the most splendid images by Isaiah, previous to the fall of the City. It had been propagated, and even the time of his appearance declared by the prophets of the exile, Ezekiel and Daniel. It now sank deep into the popular mind, and

contributed, no doubt, to knit together, that close tie of brotherhood.

In whatsoever form or character they expected him to come, King, conqueror, or even God, in this the Jewish race agreed, that the Messiah was to be the King, conqueror, God of Israel.

In the messianic allusions in the prophets, there is no political power ascribed to the Messiah. God brings together the dispersed of the exile, redeems Israel, restores the Davidic throne. The activity of the son of David is no other than that of

a prince of peace. * In the messianic prayers of the Schemone Esre and of the Olenu, it is not the Messiah, but God, who brings together the scattered in the exile, raises up the scion of David, restores the temple worship in Zion. With the mystics, the messiah is a superhuman, divine being, and therefore they have him perform signs and wonders. He revives the dead, destroys the heathen by means of fire, and sits in judgment over the nations. In the Midrash; the gathering together

of the dispersed is ascribed to the
 Messiah son of Joseph, משיח בן יוסף,
 also called מנחם בן עמיאל, משיח בן אפרים,
 נחמיה בן חושיהל. Thus is called in the
 mystical writings the Messiah of the
 ten tribes. We see then, That besides
 the Messiah, son of David, who repre-
 sented the tribes of Juda and Benjamin,
 the nation accepted another, Messiah
 son of Joseph, and founded thus
 the belief in two Messiahs. This
 teaching is post-Biblical, possibly
 from the third century. The so-
 called Amoraim of the third century,
 after the death of R. Jehuda I, are

The first to make mention of this second Messiah. If we examine this more closely, we shall be able to give the reasons for this new phase in the messianic ideas and hopes. The fatal issue of the Bar Cochba revolt against Rome in the first century, and the consequent Hadrianic edicts, which violently shook the Jewish Messianic belief, may be looked upon as the immediate causes of the change. After the withdrawal of these bloody edicts, and all the misfortunes and calamities connected with them had been forgotten, the

Synhedrin, which was again established, considered it a duty to restore to the people their forfeited Messianic belief. They left undisturbed the messianic mission of Bar Cochba, but considered him not the "son of David," but his forerunner, and called him the Messiah, son of Joseph, after whose death there would follow a second Messiah, the son of David. The function or mission of the Messiah son of Joseph, was to reunite the scattered among Israel, and to restore the Jewish Kingdom.

His activity, however would cease after the accomplishment of his task, and would be succeeded by Messiah son of David. The death of the former, which would be brought about by the attacks of new enemies, together with his sufferings, were to be the expiation of the sins of ^{the} ten tribes. This idea of a suffering Messiah is post-biblical, the result of mysticism. This mystical teaching corresponds with that of Christianity, which seeks to substantiate its doctrine con-

cerning a suffering Messiah,
by references to the prophetic
writings.

The time of the Messiah is variously
expressed as *מלכות דמשיח*, *ימות המשיח*,
לעתיד לבוא, *עלמא דעתיד*, *עלמא דמשיחא*.

We find already in the Mosaic
writings the two principal phases
of the Messianic Kingdom, the
drawing near of the nations to Israel's
God-idea, and the re-elevation of
the Israelitish people to its power
and importance. The prophets
greatly enlarge upon this, in
fact it was one of their chief

functions to announce this idea again and again, to the people. The prophet Joel has beautifully summed this up: "And it shall come to pass after this, that I will pour out my spirit over all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; And also over the men-servants and over the maid-servants in those days will I pour out my spirit; * et cetera. Hosea says very significantly: "Afterward will the sons

* Joel III.

of Israel return, will look for the Eternal their God and for David their King.* Following this, there will be a time of eternal peace & undisturbed security. & Many of the other prophets voice the same ideas. These biblical announcements of the Messianic Kingdom, are greatly enlarged upon in later times. It always was to the Jewish people an ever-fresh and uppling fountain of comfort and consolation. The purely biblical representation of The Messianic Kingdom seemed not always to satisfy

* Hosea VIII-4.

& Id. II-20

all the different parties among the Jews. To the mystics, among whom we find most prominently the Essenes, the Biblical announcements of the prophets, seemed too empty. There was lacking the supernatural, demoniac, elements. The book of Daniel, the oldest example of Jewish mysticism, speaks of a resurrection of many, the one to enjoy life eternal, the others to bear the penalty of disgrace and ignominy.*

Following are the essential features of the prophetic tenor of the book

* Dan. XII. 2-3

Daniel. The development of the whole of the heathen power, until the completion and glorification of God's Kingdom, appeared to the prophet in the shape of four powers of the world, each successive power always surpassing the preceding in might and strength. The Kingdom of God proves itself conqueror of them all; a power which alone is everlasting, and showing itself in its utmost glorification in the appearance of the Messiah as Judge and Lord of the world. Until the coming of

the Messiah, the people of God have yet to go through a period of heavy trials. That period is particularly described in chapters 8 and 11, in the struggles of The Maccabean time. The period until the appearance of the Messiah is a fixed and sacred number, seventy weeks of years. After the lapse of that period ensues the death of the Messiah, and the expiation of the people is realized. The four empires originated at a time when the triumphant advent of the Messiah was the object of

immediate expectation, and
 the Roman Empire appeared to be
 the last in the series of earthly
 Kingdoms. In doctrine, the
 book is closely connected with
 the writings of the exile, and
 forms a last step in the de-
 velopment of the ideas of the
 Messiah, of resurrection and
 of ministering angels. We find
 in it appellations of God, His
 throne, angels, Messiah, the end,
 judgment, resurrection. The
 expression for God is יְהוָה אֱלֹהֵינוּ ,
 with further additions in VII-22.

The Messiah to whom the Kingdom is given, has the form of a son of man, who appears with the clouds of the sky, before the Aged in days. He is represented as having been born among the Israelites. He is called son of woman, son of man, righteous, anointed; names which represent him as not descended from God, but simply as an extraordinary personality. Jeremiah's prophecy regarding the seventy years, which will pass by during the desolation of Jerusalem, is changed here to seventy

weeks of years.* The book of Daniel represents the model of apocalyptic literature, after which all the later cognate works were fashioned. The branch of later Jewish literature took its rise after the older prophecy had ceased, when Israel suffered sorely from Syrian & Roman oppression. Its object was to encourage and comfort the people by holding forth the speedy restoration of the Davidic Kingdom of the Messiah. Attaching itself to the national hope, it proclaimed the impending of

* Dan. IX. 24

a glorious future, in which Israel, freed from her enemies, should enjoy a peaceful and prosperous life under her long-wished-for deliverer. Working after the fashion of the prophets, and imitating their style, it was necessary to give them a new turn. The difficulty was increased by the fact that they had to paint as future, events actually near, and to fit the manifestations of a personal Messiah into the history of the times. Hence apocalypists employed obscure symbols and mysterious pictures,

veiling the meaning, that it might not be readily seen. From the intentionally dark imagery unfolding the ideas, it is difficult to discover the exact times of their appearance and the historical interpretation. The literature in question was not confined to the Jews alone. Christians not only used the productions in which the Messiah was described after the Jewish fashion, but composed similar ones themselves—Jewish Christians in particular.

Among the most important of these

productions, belongs the so-called book of Enoch. The book opens with a glowing account of the fall of the angels, and their intercourse with the daughters of men, producing a race of giants.

^{14p.} This is followed by a description of Enoch's travels through heaven and earth, under the guidance of holy angels, who explain to him the mysteries of the visible and invisible world. He is then occupied with a description of the mysteries belonging to the heavenly kingdom, the angel-world, the

Messiah, the growth and completion of his Kingdom, the blessedness of the elect, and condemnation of the unbelieving. The next part which is astronomical and physical, is followed by a description of two dream visions, shadowing forth the history of man from his origin to the completion of the Messianic Kingdom. The book closes with a series of discourses addressed by Enoch to his own family and to all the inhabitants of the earth. The leading object of the writer, who

was manifestly imbued with deep piety, was to comfort and strengthen his contemporaries. He lived in times of distress and persecution. To give greater authority to his affirmations, he put them into the mouths of Enoch and Noah. Doubtless the author lived in a time of fiery trial, and tried to cheer the sufferer by the consolation that they should be recompensed in the Messianic Kingdom. It is plain that the book grew out of the times and circumstances by which he was surrounded. The

principal interest attaching to it, arises from its contributing to our knowledge of Jewish messianic ideas subsequent to the writings of the prophets. The figure of the Messiah is invested with majestic dignity as the son of God. At the same time his human attributes as the son of man, the son of woman, the elect one, the righteous one, the anointed, are brought into conspicuous notice. The mysteries of the spiritual world, the connection of angels and men, the power of Satan, the doctrines of resurrection,

retribution and eternal punishment, are dwelt upon with great earnestness. The great principle running through the book seems to be that the world is under the immediate control of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious Kingdom prepared for the righteous, and the Messiah is regarded as the divine mediator of this double issue. The final establishment of the Messianic Kingdom, is preceded by wars and desolations. According to Jellinek, the work originated in

the sphere of Essenism. We learn from Josephus* that the Essenes preserved as sacred the names of angels. This Essenic character is evident throughout the whole work. The author was well acquainted with the book of Daniel, as is obvious from the spirit of his production. The mysticism of this time seems to lay special stress upon the overpowering and subjection of Satan and the other demons. In the book of Enoch, God calls out to the archangel Raphael: "Bind the hand and feet of Azazel, and hurl him into

* Jos. Wars. II-8

the darkness; open the wilderness of Deduel and push him therein; surround him with darkness, and upon the day of the great judgment, let him be cast into the fire." *

A similar fate is announced to the companions of Azazel, for whom chains and shackles are kept in readiness. § There is also mentioned in this book a banquet, as a figurative representation of the felicity and blissfulness during this time. It says: "And on that day will two monsters, Leviathan and Behemoth, be divided up, which, through the

* Enoch, 10, 6

§ Ibid. 13, 1-4

power of the all-powerful, had been created thereto, to serve as victuals.*

As to the time of duration of the Messianic Kingdom, opinions are as various and contradictory, as are they who express them. Some speak of a very short time.

R. Eliezer makes it correspond to the number of years the Israelites spent in the wilderness. His colleague

R. Elazer b. Azariah, prolongs it to seventy years, founding it upon Isa. 23, 15. Some of the later Rabbis

have it correspond with the time that the Israelites were in Egyptian

* Enoch 59-12

bondage, i.e. 400 years. R. Joshua has a still greater number. He says that The Messianic period will last 2000 years; deriving it from Ps. 90, 15: "Cause us to rejoice as many days as those wherein Thou hast afflicted us, The years wherein we have seen unhappiness".

According to him, at least two days are meant here, which, according to the tradition, are equal to two thousand years. Others make it as high as 7000 years, while still others limit it considerably.

The so-called Fourth Book of Ezra, which

contains a mystical account of the Messianic belief, was written about one hundred years before the conquest of Jerusalem. The Messiah is represented here as descended both from heaven and the earth.

"The Messiah," it says, "is kept by God in the upper paradise, together with Enoch, Moses and Elijah, until the time of his appearance." It says further: "He ascends from the sea, and hovers among the clouds." Everything trembles before him, everything battles against him. Flames spout from his mouth,

his tongue vomits fire, everything melts like wax as soon as it hears his voice. He prevails by the breath of his mouth, which issues from him like fire and spirit. * Men of peace assemble round about him; he ascends to the mountain of Zion, announces himself there as the "son of God," and holds judgment. The Messianic Kingdom is to last 400 years, whereupon his death and that of his followers ensues. § The time of his appearance is also specified. It says in this connection: "The sin brought into

* 4 B. Ezra 13. 41-45

§ Ibid. 4. 6

the world by Adam, must first receive its maturity." In another place, he speaks of the appearance of an eagle, with twelve wings and three heads, which will be destroyed by a victorious lion, meaning the Messiah.* The rise of Jewish apocalyptic literature of a Sibylline character, probably dates soon after Alexander the Great, when Judaism began to look with a spirit of philosophic inquiry into Greek and oriental literature. A composite product was the result. The Alexandrian

*Ibid 11.37; 12.31

Jews were the first to adopt this course by fusing the remnants of Greek Sibyllinism with their native prophecy. The main object of the Sibyllines was to combat Heathenism, by exposing its idolatry, to anticipate its total destruction at the advent of the Messiah. Under this general name, there exists a collection of oracles said to proceed from the Sibyl, in which Jewish ideas are promulgated & recommended to the Gentiles. The work is of a mixed character, being not the production of one person at a specific time, but

a heterogeneous assemblage of materials, Jewish, Christian and heathen, of earlier and later origin. The ^{chief} author of the work, who is a Greek-Jew, prophesies direful days, in which Beliar (Belial), the Anti-Messiah, seduces and corrupts mankind. His object is to bring near to the heathens the eternal truths of Judaism, in oracular form. — The literature on this and kindred subjects is literally immense, and we have but vaguely attempted to give a faint idea of its immensity. It will now

be our task to set forth briefly an outline of the various pseudo-Messiahs, that have arisen in the course of Israel's history.

We must premise here from the beginning that it is in many cases a very difficult matter to decide as to what were the real motives and aspirations of the different Messiahs. There can be no doubt that many among them were true heroes, supposed themselves to be divinely called, and filled with an enthusiasm, which alone could uphold and strengthen

them, in the boiling times when they made their appearance. Such a one was the famous Bar Cochba, at whose side stood so great a champion of Judaism as Rabbi Akiba. Some felt themselves divinely called by signs and wonders; practised asceticism and self-denial as a requisite of the coming millenium. The most prominent and epochmaking of these was Sabbatai Zevi.

A great jump

Others were proclaimed as such without making any pretensions to the same. The title of Messiah was

forced upon them. Such a one was Jesus of Nazareth. In fact, at all times, during stormy and critical periods, could any one arise, and proclaim himself as Messiah, a deliverer of his oppressed people, and in almost every case would he be hailed and welcomed as such. In support of his calling, he adduced certain passages from Scriptures, which, in the eyes of the majority of the people, was sufficient evidence. As to the time of his appearance, the book of Daniel was to give the

necessary information.

2.
To the first among them we may mention Herod. Although guilty of violent misdeeds and crimes, he sought to atone for this by a re-building of the temple upon Mount Zion. There was formed a party, calling themselves Herodians, who honored him with the title of Messiah, Son of David. There are but sparse accounts of this given in Jewish writings.

The New Testament give us some information, as do also some of the mystical books. In the book of

Enoch it says: "And there will be built a house to the honor of The great King for ever and ever."*

However, his activity in this sphere did not assume broad dimensions. — The Messiahship of John the Baptist and Jesus of Nazareth partook of a mystical character. Their motto was: "My Kingdom is not of this world." Consequently they kept themselves aloof from all political matters, and made it their task to bring about a transformation of the inner life of the people. Both prophesied the

destruction of this world, and the ushering in of a future new world, together with the overthrow of Satan and the expiation of sins. John was said to be the son of a priest Zechariah, whose mother was also descended from a priestly family. His activity centered during the years 28-32, and coincided later on with that of Jesus. The latter, through his teaching, succeeded in gaining over the people, who recognized in him the restorer of a happy future. Born in lowly circumstances, instructed in Judaism in a sequestered place, far from the

tumult of the outside world, it was his destiny to stand up as teacher of the people; and in a few years he attained to a rank, that has never since been allotted to man. John the Baptist, proclaimed that, if the entire Jewish people were to bathe in the Jordan, attended with some other Essenic regulations, the Messianic time would appear.

This was a very harmless and simple doctrine, and he received no opposition on the part of the Pharisees, who were represented at that time by the schools of Hillel & Shammai.

But the Herodians were suspicious of a man who could so easily play upon the imaginations of the people. Herod Antipas is said to have sent his halberdiers to arrest (him) and imprison him. Whether he remained imprisoned for any length of time, we cannot reliably tell. But it is certain that he was executed at the command of Antipas. After The Baptist's imprisonment, several of his disciples continued his work, among whom none achieved so marvellous a success as Jesus of Nazareth. He won favor in the eyes of the people through

the firm convictions which he impressed upon them, through his unselfish love of mankind, through humility, and through the acquiescence in his sad fate, which he long since recognised pending over him. As to the requirement, that the prophet Elijah must precede the Messiah, they referred to John the Baptist as his forerunner. He made the eleventh chapter of the prophet Isaiah the foundation of his sermons and lectures, and referred the allusions in the same to himself. We can well imagine that this brought down upon him

the disfavor and dislike of many. But this did not prevent him from making open avowals as to his Messiahship. In fact the multitude greeted him as the Messiah. Upon his arrival into Jerusalem, he was cheered with Hosannas, and performed miracles, with which the priests and educated were sorely displeased.* But all this went along well, as long as it did not come into conflict with the government of Rome. At his open declaration as Messiah, and his previous demonstrations against the temple - ?

* Matth. 21, 9, 15

arrangements, Jesus was condemned and executed at the command of the Roman official Pontius Pilate. It is not certain as to whether he was crucified, that the Romans and not the Jews did it.

After the death of Jesus, there arose in the year 46 a man from the mystical school as prophet and messiah. His name was Theudas, in Hebrew most likely ^{תודא} מִתְּנִיָּה. During the reign of the Emperor Claudius he announced himself to the people as messiah. Josephus calls him a magician and

represents him as persuading the people to follow him to the river Jordan.

There he would by his own command divide the river, and afford them an easy passage over it. Many were deluded by his words.

Cuspius Fadus did not permit them to make any advantage of his wild attempt, but sent a troop of horse men against them; who falling upon them unexpectedly slew many of them. They also took Theudas alive, cut off his head and carried it to Jerusalem. This was what befell the Jews in the time of Cuspius

Hadad's government. *

Josephus tells us of another messiah, who came out of Egypt about this time and said he was a prophet. He said further that at his command the walls of Jerusalem would fall down. Felix sent a troop against the Egyptian, and his people. But he himself escaped out of the fight and did not appear any more. - During the revolts and uprisings of the Zealots or, as they were called, Sicarii, there arose another, called Menahem, son of the afore-mentioned Juda Gaulanitis, and grandson

* Jos. Ant. 70. 5, 1.

of Chiskia, who was executed by the Romans. In the Talmud he is called Menahem, son of Chiskia, where the word son is to be taken in the sense of grandson. At the head of the Sicarii, he laid siege to Massada, where he broke upon Herod's army and gave arms to the robbers. Josephus informs us that he conducted the battle in royal attire. He and his party became masters of the situation, and he passed as King. He regarded himself in consequence of this as deliverer and Messiah of the Jews. But there arose a

split and rupture in his own party. Conspiracies were formed against him, a regular contest was waged, in which Menahem was overcome. On their way to the temple, Menahem, dressed in purple robes, was seized and put to death. Thus another hero became the victim of his Messianic pride. The conquest and destruction of Jerusalem put a stop for about 50 years to the appearance of Messiahs. Bar Cochba, being dissatisfied with the state of affairs under Hadrian, set himself up

as the head of the Jewish nation, and proclaimed himself their long expected Messiah. He counted among his followers not only the oppressed of the people, but even the most prominent personages of his time, among whom shines most brilliantly R. Akiba. Bar Cochba was at the head of a band that committed all kinds of violence against the Romans, and had become so powerful, that he was chosen King of the Jews, and by them, acknowledged their Messiah. The name Bar Cochba which he

assumed facilitated the success of this bold enterprise. Alluding to the star foretold by Balaam, he pretended to be the star sent by God to restore his nation to ancient liberty and glory. This epithet was changed by his enemies to Bar Coziba, i.e. son of a lie. He chose a forerunner, raised an army, was anointed King, coined money, inscribed with his own name, and proclaimed himself Messiah and prince of the Jews. There can be no doubt that he was a man of no common vigor and

ability. By a curious coincidence, the Roman Commander, to whom the final destruction of Jerusalem had been committed by Titus, bore the name of Terentius Rufus; the prefect in Palestine was T. Annius, called in the Talmud Tyrannus or Turmus Rufus, The Wicked. Thus, the two men who were the objects of deepest hatred and detestation to the Jews, are constantly confounded. Above all, the greatest of the Rabbis, the oracle of divine truth, acknowledged the claims of The new Messiah, and

openly attached himself to his fortunes. He was called the standard-bearer of the "son of the star". When asked by R. Jochanan as to his faith in Bar Cochba, he said: "Behold the star that is come out of Jacob, the days of the redemption are at hand." "Kiba" said the more cautious Jochanan, "the grass will spring from thy jaw-bone, and yet the son of David will not have come." Thousands stole in secret to range themselves under the banner of the Messiah. The whole Jewish race throughout the world was in

commotion. Bar Cockbez according to the Talmud, found himself at the head of 200,000 men, a statement somewhat exaggerated by the fact that there was not a soldier who could not by putting his horse at full speed, tear up a cedar of Lebanon by the roots. Those who had denied or disguised their circumcision, hastened to renew that distinguishing mark of Abrahamic descent & to entitle themselves to a share in the great redemption. The Jews under their leader maintained their consistency for

a long time against the Romans.
But when Bar Cochba, by certain
barbarous measures ~~measures~~, alie-
nated the Jews & dispirited his followers,
the tide of fortune was no longer
with them. The conquest of Bethar
was betrayed to the Romans by a
Samaritan. An immense number,
among them Bar Cochba, was killed.
Of the massacre, the Rabbis tell fright-
ful stories; but their horror is per-
haps mitigated by their extravagance.
More are said to have fallen at
Bethar than escaped with Moses
from Egypt. The horses waded up to

their bits in blood and carnage.
Blood flowed so freely, that the stream
carried stones, weighing 4 pounds,
into the sea. The dead covered eighteen
square miles, and the inhabitants
of the adjacent region, had no need
to manure their ground for seven
years. After his death the frenzy
of the people for a Messiah, sub-
sided; no one dared to assume the
title. Still, the belief in a Messiah
always remained strong with them,
and was always a source of con-
solation. This passed several
centuries. After the destruction of

the Roman power in Syria by the
Arabs, there again arose a man, who
announced himself Messiah to the
Jews. Though the Jews were treated very
favorably by the Arabs, yet under
the reign of Omar II, they suffered
certain restrictions. Serene, who
lived about 720, promised to restore
the Jews to the Holy Land, and natu-
rally, of course, to expel the Moha-
medans. Omar set himself to pro-
secuting, and forced both Jews and
Christians to accept the Islam. It
may be on this ground that the
Jews received favorably this false Messiah.

He abolished the second day of the holidays, the prescribed ritual; in fact, he proclaimed a complete re- 2. nunciation of the Talmud. His fame spread even to Spain, and the Jews there were but too willing to welcome a deliverer. But when he proclaimed that he would ~~also~~ make some political innovations, he was arrested at the command of Chalif Jezid & brought before him. Here he argued that it was all a jest. Thereupon the Chalif handed him over to the Jews themselves for punishment, at whose hands he received

The merited penalty. —

In the year 745, another, Abadjah Abid Isai, announced himself as Messiah, or rather as his forerunner. His activity had a political tendency, as well as religious. He taught the abolition of the divorce laws, the introduction daily of certain times of prayer, the prohibition against the eating of meat, etc. He had about 10,000 men at his disposal, with the aid of whom he intended to found a Jewish free state. The opportunities for carrying out his scheme, being very favorable during the seditions

He increased
to 7 the daily
prayers

?

reign of Mermon II, he did not hesitate
 to put it into execution. At the ac-
 cession of a new Chalif, he was forced
 to remove his scene of activity further
 north. Although having asserted
 his authority for quite a while, he
 was finally overpowered by the new
 Chalif and Killed. He had followers
 even up to the tenth century, who
 proclaimed him as the Messiah.
 About the year 800, there arose another,
 named Judghau, Hebr. Jehuda. His
 activity did not extend beyond or
 even as far as the preceding ones.
 We again meet a Messiah not until

the year 1080 in France, but his activity was cut short by the French themselves. Another false Messiah stirred up the Jews in Spain about this time.

The wiser and better part looked upon him as a madman. On this occasion a great number of Jews were destroyed. We now meet with one who caused quite a sensation among the Jews. David Alroi or Alroi proclaimed that he would free the Jews from the yoke of the Mohammedans & lead them to Jerusalem. This took place about the year 1160. He requested the Jews to aid him with forces to carry on his expe-

dition. After having become very proficient in Bible and Talmud in Bagdad, he returned to his native city, Amadia, and won great distinction. The status of the times was also favorable for his project. In consequence, great numbers flocked to his standard, who were to lay siege to the fortress of Amadia. As was usually the case, the sober-minded were greatly alarmed over these proceedings. They petitioned and begged him to desist from the hazardous enterprise. When finally his own father-in-law became uneasy about the state of

affairs, he succeeded in having him put to death while asleep. The Sultan inflicted grievous troubles and persecutions upon the Jews throughout that country. Disraeli has taken this historical event as the plot of his *Alroy*. Following him, there arose in Yemen in 1172 another false pretender, who gave himself out as a worker of miracles. Also here, the more considerate were apprehensive of the result, and in consequence wrote to Moses Maimonides in Cairo. The latter, in his "*Iggereth Theman*", writes them most exhaustively by his views regarding Messiahs,

and gives them his plan for removing him. But it was not necessary.

When search was made of him, his followers fled and he was brought before the Arabian King. Being questioned by him, he replied that he was a prophet sent by God. The King then asked him what sign he could show to confirm his mission. "Cut off my head," said he, "and I will return to life again." The King took him at his word, promising to believe him if his prediction was accomplished. The poor wretch, however, never came to life again. Those

who had been deluded by him were grievously punished, and the nation was condemned to a very heavy fine. — Almost 100 years pass on before we meet with another. Abraham b. Samuel Abulafia, born at Saragossa in 1240, proclaimed himself Messiah in 1280. He was instructed in Bible and Talmud, but he became especially proficient in the Cabala. Even as a youth, he was filled with Messianic aspirations. He wished to search for the so-called river Sabbatim, and for the ten tribes living around its banks. After

having journeyed to Greece and Jerusalem, he married, and soon after left his young wife. He then busied himself with the philosophy of Maimonides. After several years he came to Spain, and delved more deeply into the mystical writings. However, he was so imbued with the philosophy of Maimonides, that shortly after he wrote a work against the Kabbala. He practiced asceticism, in order that he might be the better prepared for receiving prophecies. In 1179 he published several works in which he calls himself Rasiel.

The year 1290 was to be the year of redemption. He had a large concourse flocking after him. But again, the better half of the people became suspicious, and wrote to Salomo b. Adereth to furnish them with information as to his character. The latter represents him as a dangerous man. In the meantime many congregations declared themselves against him, & he was forced to betake himself to Malta.

We are not informed as to his consequent career. He had many followers who continued his work, most prominent among whom is the prophet of the city

Avila. The Jews again wrote to Salomo b. Adereth for information, and he gave them several reasons as to why he could not lay claim to such a title. But the Prophet of Avila could not be intimidated, and he continued his work. He even fixed the time of redemption to the last day of Tammuz 1295. But at the appointed time, there were no demonstrations. —

In the 13th and 14th centuries the Messiah imposition had come to a comparative standstill. Towards the close of the 15th century, the opportunity was renewed by the terrible fate of the Jews,

especially in the Iberian peninsula; where for so many years they enjoyed a haven of rest. On the Continent the Jews had suffered from the very start of the Crusading movement, but in Spain and Portugal they had found a pleasant home and a quiet retreat. The gloomiest day, however, came with the date of America's discovery. The year that shed new light upon Europe shrouded the Jew in darkness. At such a moment there was room for imposition, and it came with the opening of the 16th century. One German Rabbi, Ascher Lämmlein,

actually gave himself out as the forerunner of the approaching Messiah, and about 1507, called people to repentance. He pulled down his own house, presaging that by another year, he and his brethren who would follow him, should live in peace under the reign of the King of the Jews. He lived near Venice, but his influence was felt through Germany, Italy, Spain and France. Everywhere his cause made converts. But the prophet died suddenly, and all hopes lay prostrate in the dust. The agony of the people, so basely deceived, lacks

description. — The Messianic hope still lingered, however faintly, in the heart of the Jew, particularly in Spain, where he now suffered most, and it was not long before another arose. This time he played his part more acutely, and it was some time before his deception was discovered. During the eventful reign of Charles V, a person suddenly turned up, who, calling himself David Reubeni, declared he had come from India, as ambassador of his brother, the King of the Jews, to propose an alliance for the recovery of the Holy Land from

the Musselman. He had so carefully prepared himself, that he appeared natural, and his story apparently bore truth upon its face. He readily found friends both among Jews and Gentiles, and was favorably received wherever he went. To persuade the Spanish government of the verity of his mission, he had brought papers confirming his claim. He kept at such a respectable distance from the Jews, that they became doubly anxious to approach him. Great was the joy among the Jews of Italy when Rubeni found favor

in the eyes of the pope Clement VII,
and gained distinction at the papal
court. In the midst of his success,
he was joined by one Solomo Molcho,
whose former name was Diego Pires.
He was a Portuguese New-Christian,
who apostasized to Judaism, and set
himself up as the prophet of the move-
ment. He submitted to circumcision.
At first he travelled with Rubeni,
but, anxious to visit the Holy Land,
he parted with him and set out
for the East. On his return he
visited Clement VII, and found
even greater favor with the pope

than David. He assigned the year 1540 as the year of redemption. In the year 1527, the city of Rome was plundered at the command of Chas. v, an event which greatly encouraged the messianic mystics. But he finally came to a woful end. He had met Ruben again and together they went to Ratisbon, the seat of Chas. v, to convert the emperor. Charles was hard-hearted, and both were thrown into prison. At his absolute refusal to embrace again Christianity, Molcho expiated his daring at the stake in 1532. David Ruben was brought to Spain,

imprisoned, and poisoned to death.

Molcho, who escaped the pyre a short time before, was believed to have also escaped this time, and this was the belief for many years in Turkey and Italy. —

This put an end to the Messianic promises of the 16th century, although every now and then, some Cabalist believed to have fixed upon the year of redemption, among whom we may mention, Isaac Luria, Joseph Kara, and Chajim Vital. It is the 17th century which records again the appearance of a Messiah. The year 1666

was one of great expectation, and some wonderful thing was looked for by many. It was said that great multitudes marched from unknown parts to remote deserts of Arabia, and were supposed to be the ten tribes of Israel; that a ship had arrived in the northern part of Scotland; that the mariners spoke nothing but Hebrew; that on the sails was the motto; "The Twelve Tribes of Israel." The auspicious moment was embraced to advantage by Sabbatai Zevi. The whole Jewish world was raised to the highest pitch of excitement by the intelligence and

report of the appearance and rapid progress of one who had suddenly risen in Smyrna, and assumed the title and authority of Messiah.

Born in the year 1626, he was sent to school, where he made such rapid progress in the Cabala, that in his 18th year, he was appointed $\square \square \pi$. He constantly practiced rigid fasts and bathed every morning in the sea. At twenty years of age, he married a woman of great beauty and rank but declined all conjugal relations with her, and was forced to give her a bill of divorce. The same happened a

second time. His partisans asserted that he was actuated by a holy desire of triumphing over human passion. He now began to preach and to announce himself openly as the Son of David, and had the boldness to utter in proof of this, the ineffable name, Jehovah. The offended Rabbis, horrorstruck at this double crime, declared him worthy of death, and denounced him before the Turkish tribunal. Sabbathai took refuge in Salonichi. There the Rabbis again rose against him. He fled to Egypt, thence to Jerusalem. While in

Egypt, he was entertained by a very rich Jew, Raphael Joseph Chelebi, who was an admirer of the Cabala. He supplied Sabbathai with the necessary funds to carry on his triumph. As he passed by Gaza on his way to Jerusalem, he made an important acquisition in the person of Nathan Benjamin Levi, who declared that he had seen the Lord in his cherub-borne chariot, as Ezekiel of old. A voice came forth; "Your Redeemer is come, his name is Sabbatai Zevi." He made rapid strides in Jerusalem through the efforts of Nathan, who declared that before

long, the Messiah would announce himself, and seize the crown from the head of the Sultan, who would follow him like a slave. After residing 13 years in Jerusalem he made a second expedition to Egypt where he married again, a maiden, designated as his bride by the most surprising miracles. She was the daughter of a Polish Jew, made captive by some marauding Muscovites. At 18 years she was suddenly seized from her bed by the ghost of her dead father, set down in a cemetery of the Jews, where she was found, told her story, and declared that she was

the appointed bride of the Messiah.
She was sent to her brother in Amsterdam,
thence to Egypt, where the wedding
took place at the house of Chelebi. The
year 1666 was looked upon by almost
everyone as the millenium. Messengers
were sent around throughout Europe.
Jehi went openly into the synagogue &
proclaimed himself Messiah. A violent
commotion took place. Indescribable
are some of the scenes that ensued.
Women and children became ecstatic,
and ran about like maniacs. There
was one man, however, Jacob Sasportas
of Hamburg, who set himself up

violently against this movement. But his voice was lost or re-echoed in the vast jubilee. Letters were sent to all congregations requesting them to rejoice and exult, headed with the inscription: "I, the Lord your God, Sabbath Gevi." But this state of affairs was not to last very long. The Rabbis and learned set themselves gradually against the movement, protesting that he was doing away with the law and with Rabbinical Judaism. This and many other circumstances led up to his trial before the Sultan. When the latter

demanding whether he was the Messiah he stood in trembling silence. We may say that his immediate fall was brought about by a certain Nehemiah, who for three days resisted all the arguments of the Messiah, and at the end, openly proclaimed him an impostor. This led on to his trial before Mohammed IV, when he accepted the Islam. His wife Sarah, likewise, accepted the same. Even after his conversion, he had the audacity to write to his followers that God so commanded. The grievous disappointment and anguish of spirit

which took hold of his followers, can better be imagined than described. Nevertheless, there remained a large part of his followers firm in their belief; formed themselves into a sect, which spread in some parts of Asia and Europe. Among his most ardent disciples were Mordecai Eisenstadt, Abraham Cardoza, Chayim Chia Nehemiah, Chayim Malach, Juda Chasid, and Jonathan Eibenschütz. The Pole Jacob Frank transformed this sect to some extent, and his followers called themselves Frankites or Frankisten.

Sabbathism still exists as a sect of Judaism, a sort of compromise between Judaism & Islamism. —

The havoc of life and reputation caused by these false Messiahs, has tended more perhaps, than anything else to the discouragement of Messianic hopes among the Jews.