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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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Dictionary of Theology, including AHS entries, 1941-1942.

# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

The College of Wooster

Mailing Address:  
1586 Beall Ave.  
Wooster, Ohio

Rabbi A.H. Silver  
East 105th St. and Ansel Rd.  
Cleveland, Ohio

Dear Sir:

We are at work upon a dictionary of theology,  
the prospectus to which is enclosed herewith.

I am writing to ask if you would be willing to  
help us. Dr. Louis Finkelstein of New York is  
working with us on the project and has suggested  
that I write you to ask for your contribution of  
definitions and of certain articles. We have draw  
drawn up a list which we are anxious for you to  
do. This list is herewith enclosed.

The whole project is a labor of love. Already  
many hands are at work upon it. The very best  
scholarship is being solicited.

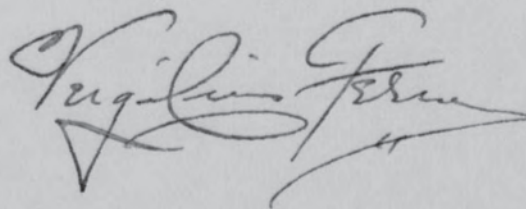
No time-limit has been set although we are look-  
ing to the gathering of the first large batch  
of material early in the new year.

I hope we may be able to solicit your contri-  
butions. And a word from you soon will be much  
appreciated.

Very cordially yours,

VF/MC

December 17, 1941





## Dictionary of Theology

Rabbi A.H. Silver  
East 105th Street  
and Ansel Road  
Cleveland, Ohio

✓ Cherub, Cherubim	c. 100 words
✓ Chasidim	c. 10-50
✓ Mendelssohn, Moses (1729-1786)	c. 50
✓ Pseudo-Messiahs	c. 100-150
✓ Zohar	c. 10-25
Messiah in O.T. Theology (not early Christianity)	c. 400 bibliography
✓ Kabbala	c. 300





# DICTIONARY OF THEOLOGY

VERGILIUS FERM

Editor

The College of Wooster

Mailing Address:

1586 Beall Ave.

Wooster, Ohio

## *Prospectus*

The purpose of the Dictionary is to define all terms of importance and with adequate fullness terms of primary significance in the field of theology. The Dictionary will be a one volume cyclopedia of some 600 pages - a handy authoritative desk-reference for students and scholars.

The field of theology is here interpreted to include its widest ranges: the theologies of the major religions, cults and denominations with special attention to biblical and Christian theology, ecclesiastical history and polity relevant to the subject matter, philosophical theology not necessarily identified with a particular religion, the usual divisions of the field (systematic, historical, practical, etc.), relevant material from sociological, psychological and ethical sources and the makers of classic theological thought.

The composition aims toward three ideals of writing: authority, simplicity and succinctness. Many entries need perhaps only one to ten sentences. Others will require perhaps 1000 words. Variant meanings and usages of terms are to be given wherever necessary. Historical and descriptive rather than apologetic treatment will, of course, characterize Dictionary writing. Each entry of super-importance will include a selected list of publications to be incorporated into a bibliography. Cross-references will be constructed throughout.

All copy is to be typewritten on one side of the sheet (double space) with each entry on a separate sheet. Initials of contributors are to append each entry for editorial identification and publication.

As a cooperative affair each contributor is urgently invited to make suggestions of whatever sort, more particularly of terms known to his special field of research which ought to be included.

Kindly address all communications to the Editor at the address above given. Every effort is being made to insure early publication and the cooperation of the contributors toward this end is earnestly solicited.

Vergilius Ferm



## THE DICTIONARY OF THEOLOGY

### *Style Specimen:*

**Trichotomy:** (Gr. tricha, threefold; temno, to cut). Literally, a division into three parts. More specifically, the doctrine that man consists of soul, body and spirit. This view appears as a later doctrine in the O.T., in Stoic thought and was held by St. Paul. See Dichotomy.

Q.J.Z.

**Numinous:** A word coined from the Latin "numen" by Rudolf Otto to signify the absolutely unique state of mind of the genuinely religious person who feels or is aware of something mysterious, terrible, awe-inspiring, holy and sacred.....beyond reason, the good or the beautiful.....See his *The Idea of the Holy* (rev. ed., 1925).

L.N.B.

**Arianism:** A view named after Arius (256-336), energetic presbyter of Alexandria, condemned as a heretic by the ancient Catholic Church. Arius held that Jesus and God were not of the same substance (the orthodox position). He maintained.....Arianism tended toward the doctrine of the subordination of Jesus to God, involving the extreme Arians who held Jesus to be unlike God and the moderate Arians who held.....Some eighteen councils were convened to consider this burning question.....The Council of Nicea in 325 repudiated Arian tendencies but the issue was fought with uncertain outcome until.....

W.W.K.



# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

1586 BEALL AVENUE  
WOOSTER, OHIO

Dr. A.H. Silver  
The Temple  
East 105th St. - Ansel Rd.  
Cleveland, Ohio

Dear Dr. Silver:

I am aware that you have been across the sea since I last wrote, and hence I did not expect a reply from you at this time. However, I am writing to remind you of our Dictionary and to express the hope that you will find it possible even on a busy schedule to do the words for us.

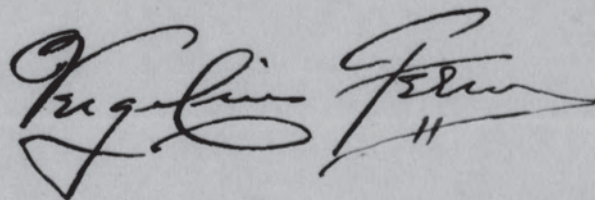
We have a large batch of material in and I am anxious to have the whole thing under control without too much delay.

With much appreciation for your help

Very cordially yours,

April 25, 1942

VF/mc

A handwritten signature in dark ink, appearing to read "Vergilius Ferm". The signature is fluid and cursive, with a large initial "V" and a stylized "F". There is a small mark below the signature that looks like "H".



# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

1586 BEALL AVENUE  
WOOSTER, OHIO

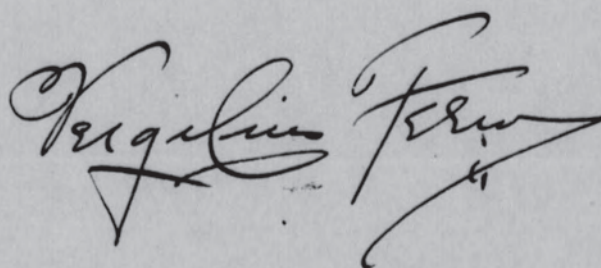
Dr. A.H.Silver  
The Temple  
East 105th at Ansel rd  
Cleveland, Ohio

Dear Dr. Silver:

I write to ask how soon we may expect your contributions to our Dictionary. Already some thousand entries have been received. Kindly address me at Mercer, Wis.

Very cordially yours,

June 28 1942

A handwritten signature in cursive script, reading "Vergilius FERM". The signature is written in dark ink and is positioned to the right of the typed name "Vergilius FERM".



June 29, 1942

Dr. Vergilius Ferm, Editor  
Dictionary of Theology  
1586 Beall Avenue  
Wooster, Ohio

My dear Dr. Ferm:

I shall try to have for you  
the items which I undertook to write by  
the first of August.

With all good wishes, I remain

Very cordially yours,

AHS: BK



# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

1586 BEALL AVENUE  
WOOSTER, OHIO

Dr. A.H. Silver  
The Temple  
East 105th st at Ansel rd  
Cleveland, Ohio

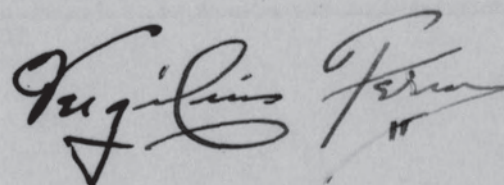
Dear Dr. Silver:

Thank you for your note of June 29th.

I shall be at the address below in  
August and shall appreciate your sending  
me the material here.

Very cordially,

July 9 1942  
Mercer, Wis..

A handwritten signature in cursive script, reading "Vergilius Ferm". The signature is written in dark ink and is positioned to the right of the typed name.



July 22, 1942

Dr. Vergilius Fern, Editor  
Dictionary of Theology  
1586 Beall Avenue  
Wooster, Ohio

My dear Dr. Fern:

I am enclosing herewith the articles which you requested me to write for the Dictionary of Theology. I found that in order to do justice to some of the subjects, a little more space was necessary than that suggested by you. Some of the subjects on which you asked me to write are among the most important in the field of Jewish Theology and should have at least their major facts presented.

Under the subject of Chasidim, I wrote two articles, one on the Chasidim of the pre-Christian era, and the other on that very significant religious movement among the Jews of Eastern Europe during the 18th and 19th centuries.

I have, in most instances, given a short bibliography and in almost every instance I have suggested only those books which are available in English.

With all good wishes, and trusting that your project is progressing satisfactorily, I remain

Very cordially yours,

AHS:BK  
Enc.



# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

1586 BEALL AVENUE  
WOOSTER, OHIO

Dear Dr. Silver:

Your articles have reached me and they are excellent: carefully and clearly written. Just what we wanted. Thank you very much. I have jotted down a number of points:

1. Will you please send me a note on your official position and advanced degrees as these should appear on our contributors' list?

Will you give me the year dates of all books listed in your bibliographies? This is the uniform practice throughout the book. I am underlining all titles.

Is it o.k. to list separately: Gematria; Notarikon; Temurah; Tziruf(Chiluf); referring each to Kabbalah?

Should there not be one book with author (initials) yr date on Zohar? Do you think there should be a short notice on the following: (If so will you notice them very briefly)

Maccabean Dynasty; Revolt; Rule.

(Morgenstern has Maccabees, Books of)

Mitnagdim meaning of term See also Chasidism

Tetragrammaton (occurs in article Zohar) meaning?

Is there any special volume on Cherubim? Date of Jewish Enc. What do you mean: s.v. (bib to Messiah)? I take it that all titles are the titles as they appear in English? Your quotes in Bibl are the same as titles?

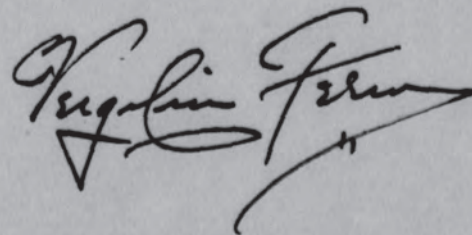
I am very glad you did Chasidism. It is an important article. So are the rest.

The material is coming in fine. A large batch this week on Buddhism from Chan in Honolulu. About 1200 in. Thank you again for excellent performance.

With cordial regards,

July 25 1942

Mercer, Wis (for the summer)



1901-05

(Sub verbo  
" voce  
under word - n HFL)



July 28, 1942

Dr. Vergilius Ferm  
Mercer, Wisconsin

My dear Dr. Ferm:

Thank you for your kind letter of July 25th. In reply to your questions I pen the following answers: My official position is that of Rabbi of The Temple, Cleveland, Ohio. My advanced degrees are D.D.; Litt. D.; and D.H.L.

The dates of the books mentioned in the bibliographies which I sent you are as follows: In the article on Pseudo-Messiahs; "Messianic Speculations in Israel" (1927); "The Messiah Idea in Jewish History" (1906). In the article on Mendelssohn; "Moses Mendelssohn" (1930); In the article on Chasidism; "Studies in Judaism" (1896); "The Romance of Hassidism" (1935); "Hasidic Anthology" (1934); "Jewish Mysticism" (1931); and "Leaders of Hassidism" (1928).

In the article on the Kabbalah; "The Kabbalah" by Adolf Franck (1926); "The Kabbalah" by Ginsburg (1920); "The Holy Kabbalah" by Waite (1929).

In the article on Messiah; "The Messianic Idea in Israel" ( );  
"The Messiah Idea in Jewish History" (1906); "Schiloh" ( );  
"Der Messias" ( ).

It is O.K. to list separately Gematria, etc., and refer them each to Kabbalah. I think it would be better not to list the name of one author with the Zohar. It is better to leave the authorship rest with the explanation given in the article. I do not believe that Maccabean Dynasty need be listed. Mitnagdim may be listed as a term applied to the opponents of the Chasidim. Tetragrammaton should be listed as the four letters of the ineffable name of God, YHWH. This name is never pronounced save with the



vowels of Adenoi or Elohim.

I know of no special volume on the Cherubim.

The Jewish Encyclopedia was published in 1901-05. The initials s.v. are sub verbo or sub voce, on the word or title. You may omit the initials if you so desire. All titles are as they appear on the books referred to. Only Klausner's work, which is in Hebrew and has not been translated I have given the English translation of the Hebrew title in the Bib. on "Messiah".

With all good wishes, I remain,

Most cordially yours,

AHS:DB





# DICTIONARY OF THEOLOGY

VERGILIUS FERM  
Editor

1586 BEALL AVENUE  
WOOSTER, OHIO

Dr. A. H. Silver  
The Temple  
East 105th str at Ansel rd  
Cleveland, Ohio

Dear Dr. Silver:

I have your letter of July 28th and thank you  
for the information. I have added the dates throughout  
and all is clear. I have entered the following items:

Tetragrammaton: The four letters of the  
ineffable name of God, YHWH. This name is  
never pronounced save with the vowels  
of Adonai or Elohim (q.v.). Cf. Zohar;  
God, Names of.

A.H.S.

Mitnagdim: Opponents of the Chasidim (q.v.).  
A.H.S.

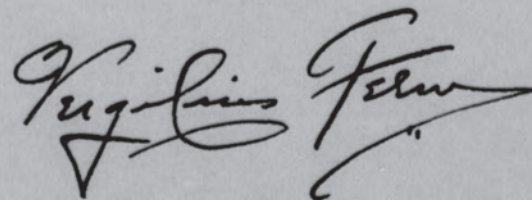
I take it this is correct. Your personalia also  
have been noted.

"History of the Jews" Vol V H. Graetz was given no  
yr date (article Mendelssohn, Moses).

With much appreciation,

Cordially,

July 31 1942  
Mercer, Wis



*I just noticed  
the spelling in your letter is Tetragrammaton >  
" " " " article (Zohar) is " " " "*



CHASIDIM (Heb. Chasid - pious) The party of the pious, the devout champions of the Law and the up-holders of the traditional faith, who flourished in Palestine during the second and third centuries B.C. From their circle came the most determined opposition to the worldly and assimilationist Hellenisers among the people. They were the backbone of the Maccabean revolt and the forerunners of the Pharisees.

A.H.S.





CHERUB, CHERUBIM (Heb. Kerub. pl. Kerubim) Winged celestial beings, part human and part animal, who served as the chariot of the Almighty and as guardian angels. Figures of Cherubim decorated the doors and walls of the Temple of Solomon. Two Cherubim made of olive wood, and covered with gold, were set up in the inner Sanctuary of the Temple, their over-arching wings touching each other in the middle of the chamber beneath which rested the Ark. The Ark itself had two Cherubim of gold set up, facing each other, at the two ends of the Ark-cover (Kaporet), their wings spread out on high, screening it. It was here, between these two Cherubim, that the deity revealed Himself and communicated His commands. (Ex. 25.17-22; Num. 7.89). Yahweh is therefore referred to in the Bible as "He Who is enthroned upon the Cherubim". (I Sam. 4.4; II Sam. 6.2; I K. 19.15; Ps. 80.2; 99.1). There were no Cherubim in the Second Temple.

In the vision of Ezekiel (Chap. 1 and 10) the Divine Throne rested upon the wings of four Cherubim, each of which had the form of a man with four faces -- that of a man, a lion, an ox and an eagle, and each one possessed of four wings, under which were the hands of a man. The soles of their feet were calves' soles. Each Cherub had a wheel at its side which moved as the Cherub moved, and both Cherub and wheel were full of eyes. These Cherubim served as the Divine chariot.

Cherubim were the guardian spirits not only of the Sanctuary and the Ark, but also of the Tree of Life after the Fall. (Gen. 3.24).

In the angelic hierarchy which was developed in later times, the Cherubim came to be variously placed in the scale, but their function remained primarily that of guardian angels. Such subsidiary deities of composite forms acting as winged guardians, one finds in Babylonian, Assyrian, Hittite and Egyptian mythology, and representations of them are to be seen on monuments and sculpture.

It has been suggested that the Cherubim were the personifications of clouds, wind or storm.

A.H.S.



ZOHAR (Splendor, Brightness - derived from Daniel 12.3) A Jewish mystical work of diverse origin which became the classic text of Kabbalah and the Bible of medieval mysticism. The Zohar is in the form of a commentary on the Pentateuch, written in Aramaic and in Hebrew, which purports to be the record of the revelations made to Rabbi Simeon ben Yochai (2nd C. A.D.) while hiding in a cave for thirteen years, and by him transmitted to his disciples. This pseudepigrapha was compiled by Moses de Leon, of Granada, Spain (1250-1305) and made public in 1300.

The body of the Zohar is interspersed and supplemented with special tracts and dissertations which together form an unsystematic and frequently contradictory compendium of Jewish mystic lore on the nature of God, His attributes and dimensions, the mysteries of the Tetra-grammaton, the evolution of the cosmos, the nature of the human soul, heaven and hell, angelology, magic and astrology, besides expositions on many ethical themes, on prayer and the recondite meanings of the commandments and ceremonies.

Next to the Bible, the Zohar came to be regarded in the centuries following its publication as the holiest book in Judaism and profoundly influenced the theology, liturgy, poetry and the messianic hopes of the people. The Zohar also influenced Christian thought in the 16th and 17th centuries, and a considerable number of eminent Christian scholars were attracted to it, translated portions of it, wrote commentaries upon it and used it for purposes of Christian apologetics.

A.H.S.



PSEUDO-MESSIAHS - The hope for the coming of the Messiah was continuous among the Jewish people from the time of the loss of their national independence. Critical events in the history of the world which affected the Jewish community invariably stimulated messianic anticipations and frequently projected messianic pretenders. The Maccabean wars, the struggle with Rome, the fall of the Temple, the Bar Kochba uprising, the Perso-Roman wars, the fall of Rome, the rise of Islam, the Crusades, the coming of the Tartars, the expulsions, the Ottoman conquests, the religious wars of the sixteenth and the seventeenth centuries, the Cossack rebellion of 1648, and many other momentous occurrences intensified, each in its time, the messianic hope among the people and precipitated adventist speculations and movements in Israel.

Calculations based upon the Book of Daniel which seemed to hold the key to the mysteries of "the end of days", as well as other Biblical passages, frequently set the time for these messianic movements.

Prior to the first century B.C., the messianic interest was not great, but the first century, especially the generation before the destruction of the Temple, witnessed a remarkable outburst of messianic emotionalism due, principally, to the popular chronology of the day which indicated that the age was on the threshold of the Millennium -- the year 5000 in the Creation Calendar. Josephus mentions a "false prophet", Theudas, in the procuratorship of Cuspius Fadus (44 C.E.) who was put to death. Numerous false messiahs appeared under the procuratorship of Felix (52-60 C.E.). Mention is also made by Josephus of an Egyptian prophet, undoubtedly an Egyptian Jew, whose short messianic career brought sharp reprisals upon the Jews (also mentioned in Acts 21.38). The century following the destruction witnessed intense messianic hopes and produced the revolutionary leader, Bar Kochba, whom many acclaimed as the Messiah. Following the frustration of the messianic hopes in the second century, it was not until the fifth century that another strong resurgence of such hopes occurred. A pseudo-messiah by the name of Moses appeared in Crete. The rise of Islam in the seventh century and the crumbling of the Persian and Byzantine empires again set aflame messianic hopes among the people. This period gives us at least three pseudo-messiahs. Abu Isa al Ispahani in Persia



KABBALAH (Heb. KabeL - to receive, hence tradition) The esoteric mystic lore of Judaism based upon an occult interpretation of the Bible and handed down as secret doctrine to the initiated. The origin is obscure. Evidences of Kabbalistic themes both as speculative theosophy and practical thaumaturgy are found in Apocryphal and Apocalyptic literature and abundantly in Talmudic and Midrashic literature. In the course of its long development, many streams from alien sources flowed into it -- Gnosticism, Neo-Platonism, Neo-Pythagoreanism, possibly also Zoroastrianism and Suffism. Its birth-place was Palestine, but it was in Babylonia, during the Geonic period (550-1000 A.D.) that it experienced its first substantial systematic development. At least two important Kabbalistic works were composed or edited here, the "Sefer Yetzirah" (The Book of Formation), on the creative powers of letters and numbers, a most widely studied and commented work, and the "Shi'ur Komah" (The Measure of the Height) an anthropomorphic work on the dimensions of the Deity.

From Babylonia the center of Kabbalah moved, in the ninth and tenth centuries, to Italy, Spain, the Provence and Germany. Among the forerunners of Kabbalah in Europe were Aaron ben Samuel, who brought it from Babylonia to Italy, Isaac the Blind and Azriel in the Provence, the Kalonymus family, who transplanted it from Italy to Germany, Judah the Pious and Eleazar of Worms, and in Spain, Moses ben Nachman. To this period belong the Kabbalistic classics "Masechet Atzilut" (A Treatise on Emanation) and the "Sefer Ha-Temunah", (The Book of the Image - 13c) by Jacob Nazir (12 c); the "Sefer Ha-Bahir", (The Luminous Book - 13 c); The most significant book of this period, however, and the one which came to be regarded as the holiest of all Kabbalistic writings, and the very epitome of Jewish mysticism, was the Zohar, made known to the public by Moses de Leon in 1300.

The next great period of Kabbalah was in the 16th century. Its principal center was in Palestine, more especially in the city of Safed. Next in importance was the center in Poland. The foremost Kabbalists of this period were Moses Cordovero (1522-1570), Isaac Luria (1533-1572), the father of modern "practical" Kabbalah, and his disciple, Chayim Vital (1543-1620) who committed the teachings of Luria to writing. Luria was the founder of a school of Kabbalistic speculation in which redemption and messianism figured prominently which greatly influenced the subsequent development of Kabbalah.



The Lurianic Kabbalah was one of the spiritual sources of the popular mystic movement of Eastern Europe in the 18th and 19th centuries known as Chasidism.

With the advent of the Zohar, the study of Kabbalah spread among the masses of the people. It ceased to be the secret doctrine of the few. Everybody studied it, even the young. Especially was this true of the Jews in Poland. Frequently leading Rabbinic authorities inveighed against this popular absorption in Kabbalistic studies which fed many superstitions and aberrations.

TP Kabbalism attracted the interest of Christian scholars in the Middle Ages. Prominent among them were Raymond Lully, Pico della Mirandola and John Reuchlin -- first as a reaction to medieval scholastic theology and then in the hope of finding substantiation for Christian doctrine in the mystic writings of the Jews.

The central themes of Kabbalah are the nature of the Deity -- the "En Sof" -- (The Limitless One) and the ways by which He <sup>has</sup> made Himself manifest -- the "Ten Sefirot" (Emanations); the four Universes of Atzilah (Emanation), Beriah (Creation), Yetzirah (Formation), and Asia (Action); the Soul of man, its nature and consummation, the mysteries of the Divine Name, good and evil, man's place in the universe, heaven and hell, the order of the angels and demons, Israel, the Exile, redemption and the Messiah.

Kabbalah employed a characteristic exegetical technique which gave it great freedom and scope. It regarded not only every word of the Bible -- written in Hebrew, the very language of God -- but every letter, every vowel and all their possible permutations and combinations as holding profound mysteries. Thus the Bible was interpreted not only literally, allegorically, homiletically and anagogically, but also through the devices of Gematria (the interpretation of a word according to the numerical value of its letters), Notarikon (taking each letter of a word as the initial of some other word), Temurah (substituting one letter for another) and Tziruf or Chiluf (transposing the letters - anagram). Thus Kabbalah never felt the constraint of the "letter which killeth" and never came into conflict with the written Scriptures as Christian mystics frequently did.



BIBLIOGRAPHY

"The Kabbalah" - Adolf Franck

"The Kabbalah" - Christian Ginsburg

"The Holy Kabbalah" - A.E. Waite

Jew. Encycl. s.v. "Cabala"

A.H.S.





MESSIAH (Heb. - Mashiach; Aramaic - Meshicha, hence the Grecized form Messias of the N.T. -- annointed; Gr. - Christos). The word Messiah is not found in the Old Testament as a proper name or as a technical term. There is no reference to "a Messiah" or to "the Messiah". As such it first appears in Apocalyptic literature (Enoch 48.10; 52.4; Pss. Sol. 17.36; 18.6,8; etc.) In the Old Testament the term is applied to men, principally kings and high priests, whose consecration to their high office was symbolized by the ceremony of pouring oil on their heads. This rite gave them a unique, sacred and inviolable status and a certain divine afflatus. Sprinkling or smearing with oil sanctified also inanimate objects such as the altar, the ark, and the various paraphernalia of the Tabernacle (Ex. 30.26; Lev. 8.10-11).

Saul, David, Solomon, Jehu, and Jehoahaz are mentioned as having been annointed into kingship. Saul is designated "the Meshiach Yahweh" - the annointed of the Lord (I Sam. 24.6). In the Biblical writings of the Persian Period, when there were no longer kings over Israel, reference is made to the annointing of the high priests. (Ex. 29.7; Lev. 8.12). Prophets also are mentioned as having been annointed. (I K 19.16; Is. 61.1). In exilic and post-exilic times, the term came to have a wider use. Anyone designated by Yahweh for a special mission is said to have been annointed. Thus Deutero-Isaiah speaks of Cyrus as "the annointed of the Lord" (Is. 45.1). One of the Psalms speaks of the patriarchs as "mine annointed" (Ps. 105.14). Because of their role in history as "a kingdom of priests and a holy nation" the Jewish people as a whole is frequently spoken of as God's annointed (Ps. 28.8; 84.10; 89.39; 52; Hab. 3.13; Ps. 2, probably also refers to the Jewish people as a whole).

In the centuries following the destruction of Judea (586 B.C.) the Jews entertained the hope of an early restoration of their independence and the re-establishment of the monarchy under a scion of the Davidic dynasty whose throne, according to the promise, would endure forever (II Sam. 7:16; Ps. 86.30). The prophets Haggai and Zechariah saw in Zerubbabel the possible fulfillment of this hope. The future king of the restored monarchy would of course be the Meshiach Yahweh -- "the annointed of the Lord".

The prophets of Israel, in their exalted conception of a united and spiritually



regerated humanity, early projected the vision of the coming of the Great Day of the Lord, when God's kingdom would be universally established, His name proclaimed everywhere and Jerusalem acknowledged as the spiritual center of the world. This hope carried with it as a natural corollary also the hope of the ingathering of the people of Israel from all the lands of their dispersion, and the restoration of the kingdom under a descendant of David who would be a just and ideal ruler. Thus the political hope of a restored Jewish kingdom headed by a "Meshiach Yahweh" came to be associated with the prophetic and apocalyptic vision of a Kingdom of God in the End of Days.

The figure of the future Davidic ruler however was not for a long time central or even prominent in the picture of the future society, nor for that matter, was it always present. Furthermore, these prophetic anticipations touching the "End of Days" as well as the political "messianic" expectations never assumed the character of dogma or of articles of faith.

After the fall of the Maccabean dynasty, and especially after the Romans imposed their yoke upon the country in the second half of the first century, B.C., the longing for the coming of a personal Messiah assumed greater and greater prominence in the minds of the people and the hope of a universal Kingdom of God became more and more centered in the coming of a uniquely endowed Messiah of the stock of David who would break the alien yoke, restore Israel to its former greatness and independence, and with his coming, the New Order, the golden age of the world would begin. A colorful and quite inconsistent variety of eschatological notions came to be interwoven with the personality, mission and times of this Messiah. The intense expectations of the people reached their climax as the age approached the year 5000 of the Creation Calendar when, according to the popular belief of the day, there would be inaugurated the millennium -- the thousand years of universal righteousness, blessedness and peace, after which the world would return again to its primal chaos.



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A.H.S.





(8c), Serene about the year 720 C.E. and Yudghan of Hamadan, surnamed al-Rai. In the 9th century, there also appeared Eldad Ha-Dani, who though not claiming to be the Messiah, brought reports of the lost Ten Tribes whose restoration was an essential feature of the Messianic saga.

During the period of the Crusades, numerous pseudo-messiahs appeared. In 1121, there appeared a Karaite pseudo-messiah in northern Palestine. In Chazariah, Solomon ben Doudji announced himself as the forerunner of the Messiah, and his son, Menahem, as the Messiah. Maimonides mentions the appearance of false messiahs in Yemen in 1172, in Fez in 1127, in Spain in 1117, and in France in 1087. The most spectacular messiah of this period is David Alroy who appeared among the Babylonian Jews in 1147.

In 1284, in Sicily, Abraham Abulafia announced himself as the Messiah. Two of his disciples, one Samuel called the prophet, in the City of Ayllon, in the Spanish province of Segovia, and the other Abraham, in Avila, in Old Castile continued Abulafia's messianic prophecies and pretensions.

Soon after the terrible persecutions of the Jews in Spain (1391), the Spanish Kabbalist, Moses Botarel, proclaimed himself Messiah in Cisneros (1393). The expulsion of the Jews from Spain in 1492 and the catastrophies which followed brought to the fore a number of pseudo-messiahs. Asher Lammlein, a German Jew, in 1503, David Reubeni (c 1490-d. after 1535), who was received by Pope Clement VII, and who aroused great messianic fervor among the people; and Solomon Molko (c1500-1532), a Portuguese Marano who was burned at the stake in Mantua. The foremost messianic pretender of them all, and one who stirred the Jewish world profoundly, was Shabbetai Zebi (1621 - C. 1676) of Smyrna whose advent focussed in the miracle years 1648 and 1666. A sect of his followers known as Doumeh has survived to this day.

After the disastrous Shabbetian movement, there set in a recession in pseudo-messiahs. Official Judaism came to frown upon messianic speculations. A few false messiahs, however, did make their appearance. Prominent among them were Jacob Frank (1726-1791), founder of the Frankists. Of lesser moment were Chaim Malach, Mordecai Mochiach of Eisenstadt, Judah Chasid and Lobelev Prossnitz, all of the 18th century.



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MENDELSSOHN, MOSES (1729-1786) Jewish philosopher, Bible translator and humanist who stands at the headwaters of the Enlightenment and Emancipation period of German Jewry at the close of the 18th century, was born in Dessau, received a traditional Talmudic training in his early youth, but later acquired also a wide general education in science, philosophy, languages and literature. He came to be regarded in his day as a leader of German and European philosophic thought. His "Phaedon" (1767) on the immortality of the soul was the most widely read book of its day and won for the author the title of the "German Socrates". Mendelssohn advocated the absolute freedom of belief and the separation of Church and State. He defined Judaism in his work "Jerusalem" (1783) and elsewhere not as a revealed religion in the sense of a creed or a set of dogmas which is indispensable to salvation, but rather as a revealed legislation entrusted to Israel and binding upon the Jewish people for all times. Thus, while insisting upon absolute conformity in practice, he allowed for freedom in doctrine.

Mendelssohn sought to bring his people closer to the culture and civilization of his day and out of the intellectual, economic and political confinement of the Ghetto. He translated the Pentateuch into German (1778-83) and printed it in Hebrew characters with a Hebrew commentary ("Biur", in which other scholars, too, collaborated) which among other services, helped his co-religionists to acquire the German language and thus opened for them a highway to the culture of the Western World. Together with a number of friends, he founded the Hebrew periodical "Ha-Meassef" (The Collector, 1784) which served, for a time, as the mouthpiece of the Enlightenment movement among the Jews of Germany (Haskalah, "Aufklaerung"). This movement aimed to modernize the social and intellectual life of the Jews, to spread culture and secular learning among them, to revamp the curriculum of Jewish education and to stimulate the scientific study of the Hebrew language and literature.

Mendelssohn was the friend of many of the great literary and philosophic figures of his day especially of the eminent German poet and champion of tolerance, Gotthold Ephraim Lessing. The latter used Mendelssohn as his model for the hero of his play, "Nathan the Wise" (1779).

A.H.S.



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CHASIDISM A significant and extensive mystic movement which rapidly spread among the Jews of Poland in the second half of the 18th century. It came in the wake of earlier mystic messianic movements and the social and economic collapse of the Jewish communities of Eastern Europe following the Cossack uprisings in the middle of the 17th century. The Chasidic movement spread very rapidly, and by the middle of the 19th century, it embraced nearly one-half of the Jews of Eastern Europe. The movement stressed the values of piety, spiritual exaltation and the joy of complete surrender to God as a counter-poise to rigid religious formalism, rabbinic intellectualism, and the spiritual depression of the times. "Pure faith without any sophistries" was the key-note. The essence of Judaism was the love of God and the way to God was open to the poor and ignorant man whose prayer is sincere and whose faith is boundless as to the scholar who is steeped in Talmudic lore or to the ascetic who denies himself the innocent enjoyments of life. The theologic emphasis was upon the omnipresence of God, man's ready communion with Him, and the power of fervid and ecstatic prayer.

The movement, steeped in religious emotionalism, came into violent conflict with official orthodox Rabbinitism centered in Lithuania, seat of great Rabbinic academies, and its followers were frequently persecuted and excommunicated by their opponents who came to be known as "Mitnagdim". The Chasidim came to have their own separate synagogues and special prayer books and their own communal organization within the larger Jewish community. For a time Chasidim and Mitnagdim would not intermarry.

The founder of this movement was a man of humble origin, Israel ben Eliezer (d. 1760) who because of his reputation as a healer and a miracle-worker, was known as Baal Shem Tov (Besht -- the Master of the Good Name). The movement was always centered in the personality of a Tzadik (The righteous one, also called Rebbi) who was the supreme guide of his disciples and their mediator before God. These Tzadikim came to exercise enormous influence over their followers, some of them establishing hereditary dynasties, holding "court" and accumulating great wealth. The movement began to decline sharply towards the middle of the 19th century as a result of its own inner stagnation and the spread of modernism and secularism among the Jewish masses.

Among the more prominent leaders of the movement were Rabbi Baer of Meseritz (d. 1772) the successor to Besht, Rabbi Jacob Joseph of Polonnoye (d. 1782) first literary



figure in Chasidism, Rabbi Nahum Tchernobyl (d. 1797), Rabbi Levi Isaac of Berdychev (1740-1809), Rabbi Shneur Zalman of Liady (1746-1819), the philosopher and "rationalist" of the movement and founder of the "Habad" branch of it, and Rabbi Nachman of Bratzlav (1770-1811).

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