The Haphtora starts with an outlook on a bright future in which Israel’s troubles and struggles will have come to an end because it has achieved its destiny.

Consider the Jewish stance in history. On the one hand, we had the Abelut, mourning of a kind that made manifest complete identification with the past. In every generation we saw ourselves as if we ourselves had been exiled from Zion and Jerusalem. On the other hand, by the unwavering faith in G’ulah, we have always been future-oriented, we identified ourselves with the future. We were so sure that one day the Redeemer would come that at times we felt as if something of the promise had in deed been fulfilled.

Following the mourning period of the Drei Wochen (Three Weeks) and Tisha B’Ab (the Ninth of Ab), is Shabbat Nahumu, the Sabbath of Consolation, which we have observed in every kind of exile as if indeed we had been comforted. Still, how was it possible for us to accomplish it? It may very well be that the secret of our eternity is hinted at in the nature of our national mourning.

That through all the centuries the Jewish people have not been able to act naturally and forget meant that, somehow, the mourning carried within itself the intimation that, notwithstanding the Hurban, there was no death. This kind of mourning that time could not soothe contained the seed of a hope, of the tiding of new life, of the coming redemption. Only an eternal people can hold on to its past with such intensity and save it from sinking away into unredeemed oblivion. Something of the very reality of G’ulah (Redemption) has always been present in the Galut (Exile). … In every one of his exiles, the Jew strove, built, and created. This redeeming vitality, present in all exiles, has been the source of our mysterious faith in ultimate redemption.
p. 11 - There is national exile … the destruction of the sovereignty of a people and the people’s dispersion in alien lands. However, prior to national exile and more fundamental and universal is what I would call – cosmic exile… God has his plan with the world. The entire creation is indwelt by a Divine purpose that longs for and seeks its realization in the cosmos in general and in human history in particular. Since, however, mankind has its own goals, like passion for power, desire for domination, for possessions and pleasures, such egotistic human drives deny the Divine purpose in the creation of man. As a result, God’s own purpose finds itself in Exile in the history of mankind. As long as the Divine plan remains unrealized in history, the history of mankind tells the story of - what Jewish tradition calls - *Galut Ha'shkhina*, the Exile of the Divine Presence. God himself is, as it were, a refugee in the world of men.

p.13 - Because, from the very beginning, we have identified ourselves with the cosmic exile, which indeed constitutes the essence of our being, have we been able to find the certainty of our redemption - and often a measure of its fruition in anticipation- at the very heart of our various exiles. This is the secret of Israel eternal.

Our Exile then is twofold; national and universal, cosmic - the exile of the people and the exile of the Sh'khina in which we share. Because of that Jewish messianism is also twofold.

Both are right; both redemptions are needed; national redemption for the national exile; universal redemption for *Galut Ha'ashkhina*, for the exile of God in human history. Jewish history seeks redemption in a twofold drive. It drives for national redemption among the nations as well as universal redemption for all the nations. For this reason, every form of national redemption can only be *Athalet Gula*, the beginning. Only universal redemption may be acknowledged as *Gulat Shlema*, the end.

*No separation between the two is possible, Jewish history has been moving on a double track.*
In our days, a civilization that has been drifting ever since its spiritual and moral collapse in the era of Nazism is once again being tested. International cynicism is eating away the last shreds of the moral fibres of human society, already sickened by the universal catastrophe of Nazism.

Mankind is on the road to universal chaos. As in the days of Nazism, by the selling out of the Jewish people to Hitlerism, the world was moving fast towards the Second World War, so today by the cynical willingness of formerly great nations, to sell the State of Israel for a barrel of oil the world is approaching the day of reckoning, the hour of the thermonuclear Armageddon.

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God’s own destiny in human history is linked to our own destiny. He needs us no less than we need him. This is probably the deepest meaning of the idea of being "a chosen people.

God has joined his fortunes among men, to our fortunes, as we have joined our destiny to him on this earth. He let it be said by the mouth of his prophet, "Ye are My witnesses, saith God." And the rabbis commented: "If you are my witnesses, I am God; if not, I am not God." But since God will be, so must the witness too.

This is the source of our suffering, the source of our dignity, the guarantee of our survival till the end of days.

We have reached a juncture in world history when the existence of the Jewish people cannot be separated from the existence of the State of Israel. On the future of the State of Israel depends the future of the people of Israel. And the future of the people of Israel is inseparable from G'ulat Ha'shkhina, from the redemption of God himself from his man-created exile. Because of that Israel will still dwell in Zion and Jerusalem long after the wells of Arabia had been forced to surrender their last drop of oil. The question, of course, is: what is our function, the function of the Jewish people, in such a scheme of history? ...

The Galuth is considered here in its dual importance and meaning, for Israel and for the human race in general. For the former it is the education for the knowledge of, and the keeping of, the Torah, the Word of God, for the latter the spreading of the teaching of what God is and what the pure human race is meant to be. Just this meaning and importance of the scattering of Israel on a priestly mission to the world is expressly stressed in the following verses. The word of the Prophet visualizes the time when the "Jacob"-nation will in truth have become "Israel", and as the nation of priests of the world, will have accomplished its mission. Then Jerusalem will have become the centre, the heart from which, and to which, not only the life stream of Israel, but also that of the whole of mankind intimately connected with Israel pulsates. That is the כפלים, the literally "twice doubled", the infinitely higher position which the Jerusalem of the future will occupy in comparison to that of the past. To what was formerly forsaken and misunderstood by its own children, the pulse-beat of the whole of mankind will then throb.

There is no escape for Israel from the historic destiny of Israel. The question is: shall we only endure it or find the ultimate meaning of our human existence in it by embracing it with resolute determination and dedication. There has hardly ever been a more worthwhile moment in history to be a Jew in the classical context of Galut and G'ulab than at this time of moral and spiritual exhaustion of the human race.