

In the Days to Come
 In the days to come,
 the Mount of Adonai's
 house shall stand firm
 above the mountains,
 and it shall tower over the
 hills.
 The peoples shall gaze on
 it with joy,
 and many nations shall go
 and shall say,
 "Come, let us go up to the
 Mount of Adonai,
 to the House of the God
 of Jacob;
 that God may instruct us in
 God's ways, and that we
 may walk in God's paths."
 For instruction shall come
 forth from Zion,
 and the word of Adonai
 from Jerusalem.
 Thus God will judge
 among the many peoples,
 and arbitrate for the multi-
 tude of nations, however
 distant.
 They shall beat their
 swords into plowshares
 and their spears into prun-
 ing hooks.
 Nation shall not lift up
 sword against nation,
 neither shall they learn
 war anymore;
 but everyone shall sit
 under their grapevine or
 fig tree
 with no one to disturb
 them.
 For it was Adonai of Hosts
 who has spoken.
 For the people of every
 nation shall walk in the
 name of their god, but
 we shall walk in the
 name of Adonai, our
 God, forever.

—MICAH 4:1–5

And so, ADONAI our God, we await You,
 that soon we may behold Your strength revealed in full glory,
 sweeping away the abominations of the earth,
 obliterating idols,
 establishing in the world the sovereignty of the Almighty.
 All flesh will call out Your name—
 even the wicked will turn toward You.
 Then all who live on earth will understand and know
 that to You alone every knee must bend,
 all allegiance be sworn.
 They will bow down and prostrate themselves before You,
 ADONAI our God,
 treasure Your glorious name,
 and accept the obligation of Your sovereignty.
 May You soon rule over them forever and ever,
 for true dominion is Yours;
 and You will rule in glory until the end of time.

► As is written in Your Torah:
 "ADONAI will reign forever and ever."
 And as the prophet said:
 "ADONAI shall be acknowledged sovereign of all the earth.
 On that day ADONAI shall be one, and the name of God, one."
*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
 bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.*
We are seated.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
 לְרִאוֹת מִוֶּהְרָה בְּתַפְאֲרַת עֲצֻמְךָ,
 לְהַעֲבִיר בְּלוֹלִים מִן הָאָרֶץ,
 הַהֹאֲלִילִים בְּרוֹת יִפְרֹחוּ,
 לְחַנּוּן עוֹלָם בְּמַלְכוּת שִׁדְיָי,
 וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,
 לְהַפְנוֹת אֲלֶיךָ בְּלִדְשֵׁי אָרֶץ.
 יִפְרֹחוּ וַיִּדְעוּ בְּלִי־יִשְׁבֵי תְבִלָּה,
 כִּי לָךְ תִּכְרַע בְּלִבְרָךְ,
 תִּשְׁבַּע בְּלִלְשׁוֹן.
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְלוּ,
 וְלִכְבוֹד שִׁמְךָ יִקְרְוּ וַיִּתְנוּ,
 וַיִּקְבְּלוּ כָל־עַמְּךָ מִלְּכוּתְךָ.
 וְתִמְלֹךְ עָלֵיהֶם מִוֶּהְרָה לְעוֹלָם וָעֶד,
 כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכֹבוֹד.
 ◀ בְּבַתּוֹב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,
 בַּיּוֹם הַהוּא יְהִי יְהוָה אֶחָד, וְשִׁמוֹ אֶחָד.
We are seated.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY
 לְחַנּוּן עוֹלָם בְּמַלְכוּת שִׁדְיָי
 Beginning in the 19th century, this phrase came to be seen as similar to Isaiah's call to be a "light unto the nations," and it was thus interpreted as a call to universal justice. In this vein, the phrase *Itakken alam* was understood to mean "to repair the world"—that is, to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOREVER AND EVER
 יְהוָה יִמְלֹךְ וְעַד לְעוֹלָם וָעֶד
 Exodus 15:18.

ON THAT DAY ADONAI SHALL BE ONE
 בַּיּוֹם הַהוּא יְהִי יְהוָה אֶחָד
 Zechariah 14:9. In reciting the Sh'ma, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.