

Chapter 1 : Messianic Prophecies Fulfilled by Jesus Christ

The Messianic King "Sets Justice in the Earth" 20, In our own time, how has the Messianic King promoted justice throughout the earth and within the Christian congregation?

He will be a messenger of peace Isaiah Other messianic concepts are found in the Old Testament pseudepigrapha. Tractate Sanhedrin contains a long discussion of the events leading to the coming of the Messiah, for example: When you see a generation ever dwindling, hope for him [the Messiah], as it is written, "And the afflicted people thou wilt save. When thou seest a generation overwhelmed by many troubles as by a river, await him, as it is written, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him;" which is followed by, "And the Redeemer shall come to Zion. The son of David will come only in a generation that is either altogether righteous or altogether wicked. In a generation that is altogether righteous "as it is written, "Thy people also shall be all righteous: Levi met Elijah standing by the entrance of R. Levi said, "I saw two, but heard the voice of a third. All of them untie [them] all at once, and rebandage them together, whereas he unties and rebandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores]. On his returning to Elijah, the latter enquired, "What did he say to thee? Thereupon he [Elijah] observed, "He thereby assured thee and thy father of [a portion in] the world to come. Number 12 is the main principle relating to Mashiach. Orthodox Jews strictly believe in a Messiah, life after death, and restoration of the promised land. The text is as follows: I believe with full faith in the coming of the Messiah. And even though he tarries, with all that, I await his arrival with every day. Because of the supposed piousness, wisdom, and leadership abilities of the Hasidic Masters, members of Hasidic communities are sometimes inclined to regard their dynastic rebbes as potential candidates for Messiah. However, fewer are likely to name a candidate. Chabad messianism Menachem Mendel Schneerson declared often that the Messiah is very close, urging all to pray for the coming of the Messiah and to do everything possible to hasten the coming of the Messiah through increased acts of kindness. Since no one can say for certain what will happen in the Messianic era each of us is free to fashion personal speculation. Some of us accept these speculations are literally true, while others understand them as elaborate metaphors For the world community we dream of an age when warfare will be abolished, when justice and compassion will be axioms of all, as it is said in Isaiah Torah shall come forth from Zion, the word of the Lord from Jerusalem. We do not know when the Messiah will come, nor whether he will be a charismatic human figure or is a symbol of the redemption of humankind from the evils of the world. Through the doctrine of a Messianic figure, Judaism teaches us that every individual human being must live as if he or she, individually, has the responsibility to bring about the messianic age. Beyond that, we echo the words of Maimonides based on the prophet Habakkuk 2: Reform and Reconstructionist Judaism[edit] Reform Judaism and Reconstructionist Judaism generally do not accept the idea that there will be a Messiah. Some believe that there may be some sort of "messianic age" the World to Come in the sense of a " utopia ", which all Jews are obligated to work towards thus the tradition of Tikkun olam. In a commentary appended to the platform, it states: The Pittsburgh Platform rejected the traditional Jewish hope for an heir of King David to arise when the world was ready to acknowledge that heir as the one anointed the original meaning of mashiach, anglicized into "messiah". Originally this idea reflected the views of Georg Wilhelm Friedrich Hegel and the French Positivist philosophers that society was growing ever more enlightened. The cataclysmic events of the first half of the 20th Century smashed that belief, and most Reform Jews saw the messianic age as a time that would probably be far off. Judaism has never accepted any of the claimed fulfillments of prophecy that Christianity attributes to Jesus. Judaism also forbids the worship of a person as a form of idolatry , since the central belief of Judaism is the absolute unity and singularity of God. Traditional views of Jesus have been mostly negative see: Toledot Yeshu , an account that portrays Jesus as an impostor, although in the Middle Ages Judah Halevi and Maimonides viewed Jesus as an important preparatory figure for a future universal ethical monotheism of the Messianic Age. Some modern Jewish thinkers have sympathetically speculated that the historical Jesus may have been closer to Judaism than either

the Gospels or traditional Jewish accounts would indicate, starting in the 18th century with the Orthodox Jacob Emden and the reformer Moses Mendelssohn.

Chapter 2 : Messianic Jewish Online - A Gateway to Emerging Messianic Judaism on the Internet

The pre-Messianic stage is where we make a sincere effort to ensure the integrity of justice within the limits of our existence in galus/exile. And there is a more advanced form of justice that will come with and follow the coming of Moshiach.

You pay your tithes of mint, dill and cumin; but you have neglected the weightier matters of the Torah – justice, mercy, trust. These are the things you should have attended to – without neglecting the others! But let us not stop there. In order to understand these words, we need to ask ourselves some questions as they apply to them: This method of study is referred to as inductive study. We ask these questions to gain a deeper meaning of what we are studying – be keywords or whole phrases. What is Justice, Mercy, and Trust? While we can certainly look up the definitions to these words – will they give us a deeper understanding? In the Greek Matthew, these words are defined as Justice or judgement depending on your translation: Hebrew being a picture language, we can really see what is being illustrated to us by looking up these words in their original language. See our study on the Hebrew Origins of the Aaronic Blessing for more on this topic. Does this Hebrew word look familiar? What does it mean to be righteous? In short, being righteous means doing the right thing. From here we can conclude that one must be righteous; that is doing what is right in the sight of YHVH, and just in our walk in Torah. Which leads to the next matter, trust. For this we go to Hebrews And, figuratively speaking, he did so receive him. The world was not worthy of them! How can do we apply this in our lives today? Religious Traps in the Messianic Faith teaching goes in many facets of this walk that we encounter. Remember, personal convictions are that – personal. Test them thoroughly against Torah. So we see today people wanting to debate and debate these convictions. How to tie your tzitzit 4.

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The length of the time allowed for the exposition will determine if parts must be shortened or cut. But having already determined in the exegetical process what the central theological ideas are, I will be able to condense around them rather easily. In spite of all the advances of civilization, the world today is still consumed with a desire for peace and a fear of war. When people observe the conflicts and the rumors of wars, gloom and despair often engulf them like a thick darkness. Not the least of the trouble spots is the Middle East. Peace there has been the pursuit for centuries. While there have been scores of efforts to bring about peace between Israel and Syria and the Palestinians, no one would be surprised if war broke out tomorrow. Peace movements and peace negotiations proceed all over the world. Stronger countries believe that peace must be negotiated from a position of power; radical groups believe that terror will force the issue. But we are left with a more dangerous and more frightening world than ever before. And we are left wondering if anyone is really interested in peace and righteousness and justice for all, or just in securing their own interests? The problem is still the presence of evil. It sets brother against brother, and nation against nation. The Bible comforts and reminds those of us who have come to trust in Jesus Christ not to despair as if there was no hope. We have the revelation of our Lord that not only announces His sovereign reign but also charts the course of world events. One of the most significant revelations is found in Isaiah 9. Against the background of the prophecy of war and destruction, darkness and gloom chapter 8 Isaiah gave this prophecy about the Messiah—the glorious coming king. The text can be divided into two sections: While the entire passage is instructive for the message, the verses that focus on the nature of the Messiah are critical, for therein lies our hope for everlasting peace. So most of our attention will be given to the meanings of the name of the Son, showing how these description fit perfectly the nature of our Lord Jesus Christ. Peace will come with the dawn of the Messianic Age 9: Isaiah declares that in contrast to his present age of war, gloom, and despair, there is coming an age when peace will reign universally. It will begin with the coming of the Messiah, the promised future king. So we call that period the Messianic Age. The prophet here shows how it will unfold. The change in circumstances will end the despair 1,2. The passage begins with the announcement of the change: That is where the Messiah will first appear—the Galilee of the Gentiles, 28 a place looked down on for so long as less spiritual, less pure than Judea. The explanation of this exaltation is found in verse 2. Those who walk in darkness have seen a great light, on those in the land of the shadow of death a light has dawned. The language is poetic: So the people in the north who have suffered so much have the prospect of a wonderful new beginning. That is prophetic language. He received divine revelation and recorded what he saw. As far as he was concerned, if it had been shown to him from God, it was as good as done. It was certain, even though it had not yet worked out in history. He is the true light of the world that lights every person. His proclamation of the kingdom through salvation is what ends the despair, for believers in Him are not lost in gloom and despair, for they know that what He promised will come to pass at His second coming. The Messiah brings joy and prosperity 3. The prophet turns to address the LORD directly. His words explain what it means that light will dispel the darkness—joy and prosperity will follow. The prophet gives no clue as to how soon this would happen. The joy described here is extravagant. It is the kind of joy that comes at the harvest, or at the dividing of the plunder. It is a thanksgiving celebration for the completion of the harvest. Dividing the plunder, the other image here, is a bit more poignant since wars will lead up to the end of the age. The image is about the victors after the battle is over, dividing up the booty. Such would be an almost delirious celebration of triumph that would usher in an age of peace. Joy comes through the cessation of war 4, 5. The imagery of joy at the division of the plunder leads directly into the explanation: But this victory will be greater. Verse 5 says that the implements of war will be burnt up. How can these things be, given the world situation as we know it? The answer to this question is found in the second half of the oracle which describes the nature of the Messiah who will bring in the reign of peace and righteousness. If such peace is to come, someone must have the ability to produce and maintain it. Peace will finally come with the righteous reign of the Messiah 9: Isaiah now turns to

introduce the One who will transform the gloom and despair of war into the joy and peace of a time of righteousnessâ€”the Messiah. The first part of the prophecy is very familiar to Christians: A child will be born into the family of David, and that there was a birth in Bethlehem is beyond question; but the Messiah will also be a Son that is given, and that Jesus did not come into existence in Bethlehem is clear from the Bible. According to the Davidic Covenant 2 Sam. Isaiah announces that the child to be born will be this Son given. This idea is then clarified by Paul: The New Testament bears witness that Jesus is this Son who came into the world. In fact, Jesus Himself set about to prove His origin was in heaven, not in Bethlehem. When He was about to raise Lazarus from the dead, he prayed and included these words in His prayer: By this He meant that He was from above, and they were from below. And of course, to the woman at the well Jesus clearly revealed Himself: It is clear, then, that Jesus claimed to be the Messiah, the Christ, the child born into the house of David, the Son given by God to be the long expected King. The first advent of Jesus established His identity; it did not begin His reign, however, for He has yet to put down all enemies. The reference to the shoulder is probably a reference to the wearing of an insignia of office on the shoulder see Isa. We may say that Jesus now reigns above, and that is certainly true. But Isaiah envisions a time of universal peace and righteousness in this world. That has not happened yet. Hebrews 1 states that this exaltation will be complete when the Father again brings His firstborn into the world. So Isaiah does not know when all these things will take place; only that they will happen because the Word of the LORD has declared it. The Messiah will be a Wonder King 6b. The nature of the Messiah is now portrayed in the listing of His throne names. It must be noted that these are not names in the sense that we have names. These are character descriptions. They are intended to give the nature or the significance of the person named. The names in this section describe the nature of the glorious king. Moreover, in the ancient Near East kings were in the habit of taking throne names when they ascended the throne. They took titles and added epithets to their names. Usually the epithets they chose were too generous for mere mortals. For example, in the Middle Kingdom of Egypt the rulers took five titles when crownedâ€”each name referring to some god, some land, some aspiration they had for their administration. These are, to be sure, rather ambitious. There is evidence of such titling in Israel, especially in cases where God bestowed names on new kings. So too in 2 Samuel But there is nothing to compare with the type of names found in Isaiah 9. The only names comparable are those honorific titles of Egyptian kings. They all had grandiose, ambitious throne names. Each name had a permanent title and then a variable description. So too in Isaiah: Counsellor, God, Father, and Prince are the permanent titles; wonderful, mighty, everlasting, and peace are the variables. But Isaiah is affirming that the one who is coming will not merely have great titles, but will in reality be what those titles claim. What had been a hope, a wild dream, or monarchs for ages will surely become a reality some day. With a king such as this, peace is assured. The first words used to describe this Son have usually been separated in the English Bibles to form two epithets. But Isaiah himself joins these two terms together in Isaiah

Chapter 4 : Social Justice "SoJo" House Application - Messiah College

*Outlaw Justice: The Messianic Politics of Paul (Cultural Memory in the Present) [Theodore Jennings] on calendrierdelascience.com *FREE* shipping on qualifying offers. This book offers a close reading of Romans that treats Paul as a radical political thinker by showing the relationship between Paul's perspective and that of secular political theorists.*

Jerusalem Institute of Justice P. Box , Jerusalem, Israel This email was sent to [email address suppressed]. If you prefer not to receive email from us, please click here. Initiated by MK Orit Zuaretz Kadima , chairwoman of the Knesset Subcommittee on Women Trafficking, the bill was modeled after a series of similar laws passed in Sweden and will subject offenders to imprisonment of up to six months. The bill is currently under review by one of the parliamentary committees and will go through two more rounds of voting before becoming a law. Staggering Statistics In cooperation with MK Orit Zuaretz, Atzum, Freedom Foundation and other human rights groups, JIJ has been lobbying over the past few years to pass legislation that would legalize prostitution in Israel, which is almost entirely supplied by victims of human trafficking and sex slavery, many of whom are minors. Since the s, Israel has been a destination country for more than 25, victims of human trafficking. While human trafficking and organized prostitution in the form of brothels, coercion, and pimping is theoretically illegal in Israel, prostitution itself is legal, and the laws against organized prostitution are rarely enforced. Based upon accounts of female prostitutes, approximately one million visits are made to organized sex trade establishments per month. Many often suffer from severe trauma and drug and alcohol addictions. We want to thank you for partnering with us to bring about this tremendous victory and helping to restore dignity to women in the State of Israel. Over recent months, JIJ has seen a rise in religious intolerance, discrimination, and flagrant harassment of Messianic Jews in Israel. However, the Jerusalem Institute of Justice JIJ represented the two parties, and the court immediately dismissed the charges on unfounded allegations, granting reparations to the congregational leader. In the area of citizenship rights and unlawful religious discrimination, JIJ is currently handling several cases, one of which involves two Jewish sisters originally from France who became Israeli citizens at an early age when their parents made Aliyah immigration to Israel in . After residing in the Land for a few years, the family left and had not returned since. However, in , unaware that they retained Israeli citizenship, the two sisters decided to visit Israel and upon their entrance, quickly discovered that they were indeed Israeli citizens. One year later, they decided to return to live in Israel and attempted to go through the Aliyah process with their own families. During procedures, they were discovered to hold Messianic beliefs and though already Israeli citizens, they were illegally denied Israeli identity cards, which entitle them to all basic rights and legal status in Israel. JIJ appealed on their behalf before the Public Complaints Commission and succeeded in securing them identity cards; however, the Ministry of Interior is now refusing to grant them the immigration benefits entitled to all new and returning citizens. As a result, the two sisters along with one child currently reside in Israel devoid of the access to absorption benefits, which help ease the tremendous financial burden on new immigrants. JIJ is currently working to obtain full immigration benefits for the sisters and their families. During application procedures, the mother, although unaffiliated to Messianic Judaism, was subject to rigid interrogations and accusations of missionary activity and connection to Messianic Judaism. JIJ is currently preparing a petition to the Supreme Court on their behalf. Presently, the Jerusalem Institute of Justice has successfully handled over cases including 18 Supreme Court victories, which contribute to the advancement of religious freedom and overall democratic values in Israeli society. We want to thank you for partnering with us to secure freedom of religion and safeguard basic civil rights for all in the State of Israel.

Chapter 5 : Beis Moshiach Magazine - Recent Articles - MESSIANIC JUSTICE

The Jerusalem Institute of Justice (JIJ) has stepped up their campaign in advancing civil rights and religious freedom in the State of Israel, working hard to tackle cases dealing with religious discrimination and inequality of Messianic Jews, Christians and other religious minorities.

One of the additional garments reserved for the High Priest was the Choshen, the Breastplate. This, the High Priest wore over his heart and consisted of twelve jewels with the names of the twelve tribes engraved in them. Rashi explains that the priestly garments were worn to serve as atonement for the various sins of the Jewish people. The Choshen, specifically, atoned for the sin of Kilkul HaDin—corruption of the law. However, this too requires clarification. What connection is there between the breastplate worn over the heart and the integrity of justice? The word Choshen has the numerical equivalent of the word Moshiach. Tosafos explains the connection between the role of the Choshen to atone for corruption of justice and the coming of Moshiach by citing Isaiah Chapter 11, that Moshiach will judge by using his sense of smell. Moshiach will be endowed with Divine Inspiration that will guarantee the integrity of justice. The role of justice in relation to Moshiach is actually spelled out in the verse in Isaiah Chapter 1: In the Pre-Messianic age, justice cannot be perfect. However, the sincere pursuit of justice is needed to hasten the process of Redemption. The second stage follows the coming of Moshiach and the final Redemption at which time the higher, more Divinely inspired form of Messianic justice will be revealed. And this will occur after the coming of Moshiach with the restoration of the Sanhedrin. Yet, the prophet avers that we need justice now to bring Moshiach. Does justice precede Moshiach or follow him? And there is a more advanced form of justice that will come with and follow the coming of Moshiach. However, the question still remains. What connection is there between the twelve jewels of the Choshen, that it was placed over the heart, and justice? More specifically, how does it relate to the coming of Moshiach? The twelve stones of the Choshen, representative of the twelve tribes, point to the reality that despite our differences we are all jewels. The answer lies in a more literal translation of the words employed in the foregoing citation from Ethics of the Fathers: And if his heart will be at all grieved by this self-appraisal, he may be led to irreverence, G-d forbid, by such an attitude. It suggests that acting righteous does not mean that one is internally righteous as well. One may actually have negative traits that may have been suppressed. Beneath the surface there may be a tempest brewing and a fierce struggle between the animal soul and the G-dly soul, waiting to erupt. We must always be on guard and not be complacent based on our superficial assessment of our character and status. You should, however, recognize that deep down there is a core of righteousness. There is a difference between the way we view a person with our eyes and with our heart. When we use our eyes to judge another we can only see the external. We see not a diamond but a person who is involved in a bitter dispute with his fellow alleging injustice and perhaps even criminal behavior. The judge is admonished not to draw any conclusion based on what his eyes see because they can only see the external. Second, he may only view them as if they were wicked, i. And it is the process of justice that will deal with these externalities by helping to remove the effects of bad choices. Although most of us are not judges, we are all in the business of judging others. A teacher judges his students, a parent his children, an employer his employees, a rabbi his congregants, a doctor his patients, a donor the recipients of his charity etc. And based on these judgments, we determine the degree and tone of our relationship with the other. With the knowledge that the proper approach to judgment is the way to hasten and prepare for the ultimate Redemption, it is crucial that we look to the Breastplate as our guide. And there are at least two powerful lessons we should take to heart: We must view the other as a jewel; the negative is merely on the surface. We must also make sure that our view of the other is free of any trace of malice and envy. On the contrary, we should rejoice at the good of the other just as we would grieve at their loss. Indeed, Moshiach is the ideal judge because, like Aaron who wore the Choshen, he sees the diamond, empathizes with everyone and rejoices with them in their moments of happiness. And while we still need improvement in this area, the pursuit of this goal of integrity in our justice system is the catalyst that will bring about the final Redemption when we will experience the more advanced stage of true and impeccable justice on all levels.

Chapter 6 : Synagogues - calendrierdelascience.com

According to a Messianic prophecy, the Messiah will rule and reign as King upon the throne of His forefather David with perfect justice and righteousness forever and ever: "For a child will be born for us, a son will be given to us, and the government will be on His shoulders.

Tweet Shares Last week, a lot of folks asked me if it was true that Israel refused to allow two fully Jewish, Messianic Jewish Israelis to get married because of their faith. There was a news report out of the Jerusalem Post that mentioned the two went to our congregation, Tiferet Yeshua. It is absolutely true that it happened and they were given the opportunity to deny their faith. And it is an outrage that two fully Jewish, Israel-born people are denied the right to get married in their own country—one that was birthed to prevent the persecution of Jews, not enhance it. Because we are not the only group persecuted this way. You have to understand the archaic marriage system here in Israel. The chief rabbinical council, known as the rabanut in Hebrew, control all marriages in Israel. If you marry a foreigner—no wedding for you. If you are a man and want to marry a man—no wedding for you. Despite the fact that Israel is one of the most gay-friendly countries in the world, gay marriage will probably never become legal here because of the rabanut. The rabbis will only marry fully Jewish people—and for them, that means your mother is Jewish. And now, if you believe like tens of thousands of first-century Jews believed Acts However, having lived here for 14 years, I have been to many weddings, all done by Orthodox rabbis where the folks getting married were clearly Messianic. But I guess, this time, it became an issue and the Chief Rabbinical council ruled, with great difficulty according to the Jerusalem Post article, against the Messianic Jewish couple. There is no such thing as a civil wedding here in the Promised Land, only religious ones. Are Israelis for this? Politicians have sought to get this reversed. Where did it come from? Under Ottoman rule, every religious community oversaw weddings for their own people. This system not only survived British rule from to , but also was adopted by the state of Israel. In fact, because it was the British themselves that performed weddings for Protestants and they left in , there is no legal way for two Protestants to get married in Israel today! According to the US Embassy in Israel: It is very simple—and complex. The Orthodox parties in our Knesset Parliament represent a small minority in the nation, but because it is so difficult to form a coalition, the would-be prime minister is forced to make great concessions to them, to get him over the seat threshold. In our government, there are normally about a dozen political parties I know this is hard for Americans to understand. The Orthodox parties demand a steep price. They demand funding for their schools and other projects. As common as the Lunar Eclipse! A few years ago, we had only the second government in our short history with no Orthodox parties. We quickly passed laws making army service mandatory, stopped the welfare state-system off of which they were living, and forced religious schools to teach math and science, not just religion. However, Prime Minister Netanyahu found it hard to govern without the rubber stamp of the Orthodox parties that he and most other prime ministers before him had basically paid off. So, he dissolved his government, called for new elections and formed a new government with the Orthodox. The new laws were reversed. On the one hand, it does make it hard to govern if your hands are tied as the prime minister—if your every decision is challenged by your cabinet. On the other hand, it is absolutely criminal that a small group of people gets to make sweeping decisions that cost hundreds of millions of shekels—and denies the right of marriage in Israel to a large segment of our population. So, yes, a dear sweet Messianic Jewish Israeli couple has been denied their God-given right to marry here in Israel. But they are not alone.

Chapter 7 : Messianic Age - Wikipedia

Romans How Are We to Live Now "For now Paul turns his attention to the actualization of justice in the way of life of the messianic cells that have begun to emerge in response to the messianic message (Jennings, Outlaw Justice,)."

A prophecy is the future told in advance by God through a prophet. Here is a small sample in roughly chronological order: The beginning of the gospel about Jesus Christ, the Son of God. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. The virgin will be with child and will give birth to a son, and will call him Immanuel. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Per footnote Matthew 2: So was fulfilled what was said through the prophets: However, Bethlehem was "in the boondocks. And so was fulfilled what the Lord had said through the prophet: I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth. In his law the islands will put their hope. The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. And he stood up to read. Unrolling it, he found the place where it is written: Like one from whom men hide their faces he was despised, and we esteemed him not. The Crucifixion narratives in all four Gospels show this prophecy fulfilled. I am forced to restore what I did not steal. But this mob that knows nothing of the law--there is a curse on them. But now they have seen these miracles, and yet they have hated both me and my Father.

Chapter 8 : Isaiah | Messianic Bible

Books, pamphlets, and internet chat rooms are replete with stories of the Mahdi and speculation about the coming time when he will finally appear to usher in the messianic state and sweep away the modern world's suffering and injustice.

Chapter 9 : Weightier Matters of Torah: Justice, Mercy, and Trust | Teshuva Ministries

Adonai Roi is a Messianic Jewish Hebrew speaking Congregation. 'Adonai Roi' is Hebrew for 'The Lord is my Shepherd'. It was founded by Avi and Chaya Mizrachi in the summer of with a few people meeting in a private.