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Raised in Messiah
2: 6a

Raised in Messiah DIG: What does the Jewish Scriptures promise? What do they point to? What did the rabbis think about the predicted death of the Messiah? What was their solution to their dilemma? How does the B'rit Chadashah agree with His two-fold mission?

REFLECT: What is mankind's greatest enemy? What does the Bible have to say about that? How is Yeshua the firstfruits of more to come? When you think of the mercy and kindness of ADONAI, what are you grateful for? How much are you looking for the return of Yeshua?

Our present position in Messiah.



That is, God raised us up with the Messiah Yeshua. Part of the evidence of **God's mercy** (not getting what we deserve) is the victory over death. This is undoubtedly one of the unique aspects of the message of the TaNaKh and the B'rit Chadashah as well. Many religions and philosophies have raised up teachers and leaders. The Jewish Scriptures, however, promise something even greater, victory over the greatest enemy of mankind – death. Part of the promise of the coming **Messiah** is that **He** would conquer this challenge. The TaNaKh points to this great victory over physical death and the coming of **the Messiah** and **His** resurrection (see **Isaiah, to see link click Fg – You Who Dwell in the Dust Will Wake Up and Shout for Joy**).

Rabbinic theology found itself somewhat puzzled in regard to the predicted death of the Messiah. Clearly, there are many scriptures, which speak of **the Messiah** as **being cut from the land of the living** in some sort of premature death: **After forcible arrest and sentencing, He was taken away; and none of His generation protested His being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves (Isaiah 53:8;** also see **Dani'el 9:26** and **Zechariah 12:10).** Yet, there are even more verses which speak of **the Messiah** ruling as **the King of Isra'el**. **For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (Isaiah 9:6;** also see **Genesis 49:10** and **Micah 5:2**). How could these two vastly different descriptions of **the Messiah** be reconciled? **The rabbis came up with the concept of two Messiah's. One that would suffer and die, and one that would reign forever.**

Now Jacob sent Judah, once again taking a leadership role, **ahead of him to Joseph to get directions to Goshen. The rabbis recognized the many similarities between Joseph and Jesus**. I list **eighty ways** in which **Joseph foreshadows the life of Christ** (see **Genesis lw – The Written Account of the Generations of Jacob**). **They believe that Genesis 46:28-29a teaches that there will be two Messiahs. They teach that Joseph would receive the Kingdom before Judah, because Joseph was in Egypt before Judah. They believe that a descendant of Joseph will be the first Messiah, or the suffering Messiah (Isaiah 53) who would ultimately be killed. Then he would be followed by the second Messiah, a descendant of Judah, who would come to rule like his forefather David, and be the kingly Messiah (Psalm 72). When they arrived in the region of Goshen, Joseph** quickly **had his chariot made ready and went to Goshen to meet his father Isra'el.**

Because of their inability to see the two separate comings of Yeshua Messiah, the rabbis teach that there are two Messiah's, the suffering Messiah of Joseph and the kingly Messiah of David (Matthew 9:27). They taught that it was a messianic term, which needed to be directed toward a descendant of King David and therefore called him Meshiach ben-David, or Messiah Son of David (Tractate Sukkah 52a). They teach that how the Messiah comes will be based on merit, or what the Jewish people have earned. If they are worthy, one like a son of man will come in all His glory

on the clouds of heaven (Dani'el 7:13-14); but, if they are not worthy, Messiah will come in humility riding on the colt of a donkey (Zechariah 9:9).

The B'rit Chadashah agrees with the two-fold mission of **the Messiah**, but offers a unique explanation. **Rabbi Sha'ul** makes it clear where **he** stands on this question. **Yeshua** died on a Roman cross to fulfill the First Mission of **the Messiah**. The testimony of the B'rit Chadashah is that **Yeshua of Nazareth** is indeed **the Promised One** because **ADONAI** raised **Him** up from the dead as the firstfruits of the resurrection. **God promised this Good News in advance through his prophets in the Tanakh. It concerns his Son – He is descended from David physically; He was powerfully demonstrated to be Son of God spiritually, set apart by his having been resurrected from the dead; He is Yeshua the Messiah, our Lord (Romans 1:2-4).**

But the mercy of **God** does not stop there! **Paul** points out that **YHVH** has also **raised up** all the followers of **Yeshua** to a new life. We not only have the hope of a future **resurrection** (see the commentary on **Revelation Ff – Blessed and Holy are Those Who Have Part in the First Resurrection**), but **He** has also raised us up to a new heavenly reality of being spiritually born again (see the commentary on **Second Corinthians Bd – A New Creation**). This must be one the greatest proofs of **ADONAI's** wonderful mercy and kindness shown to those who receive the gift of **Yeshua's** redemption. It also explains why Messianic Jews and Gentile believers look for the return of risen **Yeshua** to fulfill the second part of **His** mission, to rule as **King** over **Isra'el** and the world (see **Isaiah Db – The Nine Missing Articles in the Messiah's Coming Temple**).

*Dear Heavenly Father, Praise **You** for your mighty power and love that unites believers **"in Messiah" (Ephesians 1:9-10)** as **Your** means to raise to life those who love and follow **You** as their **Lord** and **Savior (Romans 10:9-10).** How wonderful to have as an absolutely sure hope, the joy of being raised to an eternal new life with **You** in **Your** heavenly home! **You** always keep **Your** promises and so we can trust completely **Your** promise to come again to rapture those who love **You**. **For if we believe that Yeshua died and rose again, so with Him God will also bring those who have fallen asleep in Yeshua. For this we tell you, by the word of the Lord, that we who are alive and remain until the coming of the Lord shall in no way precede those who are asleep. For the Lord Himself shall come down from heaven with a commanding shout, with***

the voice of the archangel and with the blast of God's shofar, and the dead in Messiah shall rise first. Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air – and so we shall always be with the Lord. Therefore encourage one another with these words (First Thessalonians 4:14-18).

We will live with our bridegroom forever ***(Revelation 19:6-9)****!* ***And so we shall always be with the Lord (First Thessalonians 4:17c).*** *No more will we experience trials. No more will we have pain or suffering.* ***For I consider the sufferings of this present time not worthy to be compared with the coming glory to be revealed to us (Romans 8:18).*** *Heaven will be a place of eternal peace and joy.* ***Behold, the dwelling of God is among men, and He shall tabernacle among them. They shall be His people, and God Himself shall be among them and be their God. He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away (Revelation 21:3b-4****). Praise* ***You*** *for the joy* ***You*** *set before those who love you, to have the great pleasure of living for all eternity with* ***You****. In* ***Messiah Yeshua's*** *holy* ***Name*** *and power of* ***His*** *resurrection. Amen*