

Righteousness and Justice in the TORAH



Rico Cortes and Ryan White



Moshe Weinfeld

*Social Justice in Ancient Israel
and in the Ancient Near East*

ושנים תצרך צא
יום דדוד תקרא
חידות תקע לקצ
נרחי עטון ש
אל תדכר חטא
וגל ורש עני
חטונת לציא

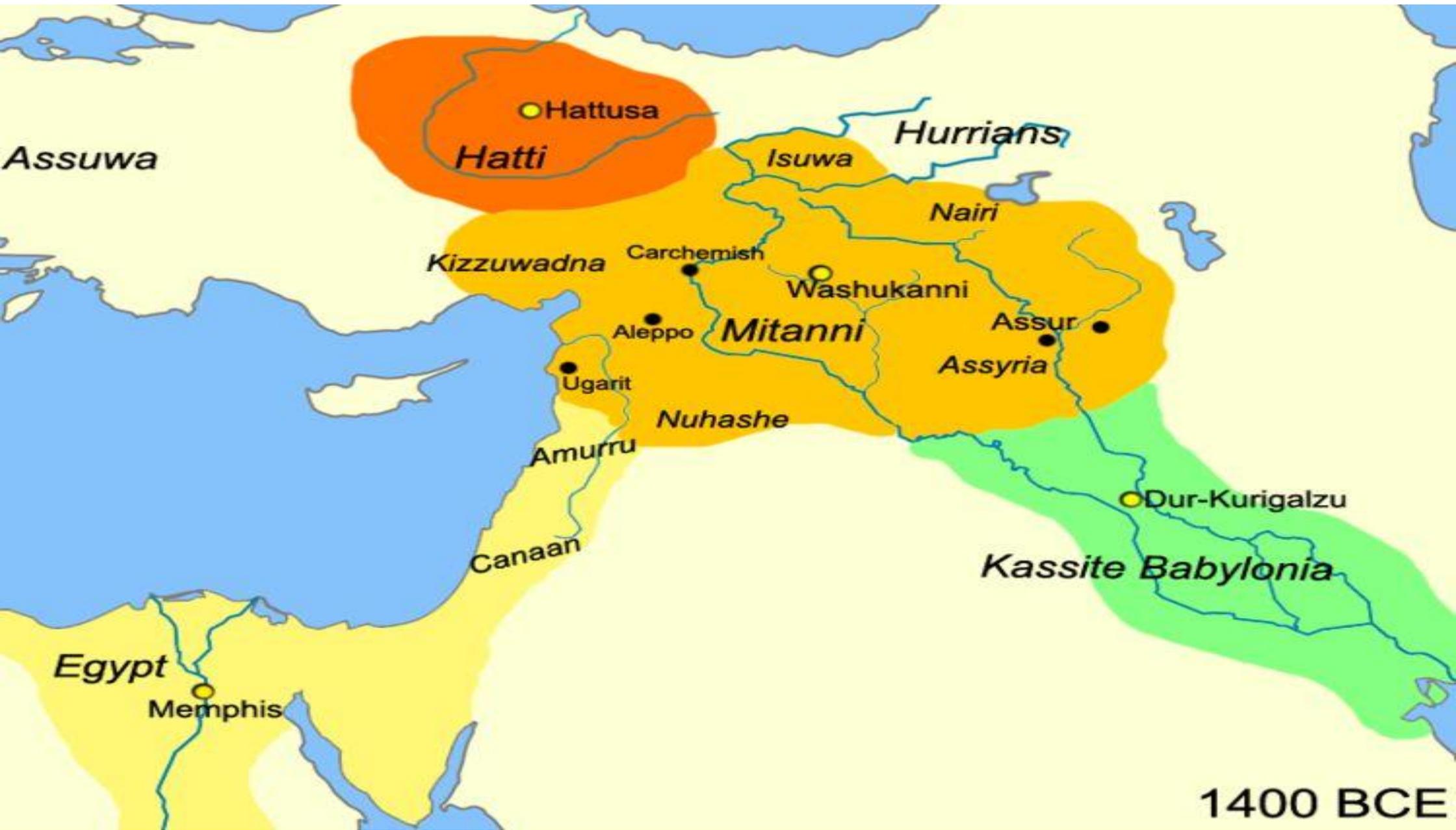
**Social Justice in Ancient Israel and in the Ancient
Near East by Moshe Weinfeld**

Resources

- *The Scriptures* by God
- ***Social Justice in Ancient Israel and the Ancient Near East* by Moshe Weinfeld**
- *The Just War in Israel* by Robert Good. *Journal of Biblical Literature*, Vol 104, No. 3 (1985), pg 385-400
- *Restablishing Justice* by Pietro Bovati
- *Ancient Near Eastern Texts Relating to the Old Testament* by James Pritchard
- *Just, Justice* by Temba Mafico. *Anchor Yale Bible Dictionary*
- *Righteousness* by JJ Scullion. *Anchor Yale Bible Dictionary*
- *Faith* by Joseph Healey. *Anchor Yale Bible Dictionary*
- *Law and the Administration of Justice in the Old Testament* by Hans Boecker

Resources (continued)

- ***Hesed in the Bible* by Nelson Glueck**
- *The Meaning of Hesed in the Hebrew Bible: A New Inquiry* by Katharine Sakenfeld
- ***Abram's Amen* by Meredith Kline. *The Westminster Theological Journal***
- *Ancient Near Eastern Thought and the Old Testament* by John Walton
- *Logos Bible Program Word Studies*



1400 BCE

In Israel, the principle of “Justice and Righteousness” acquired also a religious significance. “Justice and Righteousness” appear in the divine sphere in the following cases:

- a) When God created the world and established justice in the universe.
- b) When God revealed himself to Israel to give them Justice (=Law), at Sinai.
- c) When God will reveal himself in the future to judge the nations with “Justice and Righteousness.”

The Mandate of Israel

Israel's mission to do "justice and righteousness" first appears in the Bible in God's call to the father of the nation

First Usage of **'Justice'** in Scripture

Genesis 18:19

...I have chosen [Abraham], that he may charge his children and his household after him to **keep the way of YHVH by doing righteousness and justice;** so that may bring about for Abraham what He has promised him.”

Justice And Righteousness
As
The Task Of The King

The establishment of a
just society is the
responsibility of the king

Yeshua our Royal Messenger Teaching the Kings R & J

Matthew 6:33

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

*****Read the whole chapter*****

Signs of the Appearance of the Dajjal and His Destruction

The Destruction of Al-Masih Ad-Dajjal

As was narrated in the Hadith by An-Nawwas bin Sam'an, the Dajjal will be killed at the hand of Jesus son of Mary.

The Dajjal's death will occur after the angels turn him towards Ash-Sham away from the outskirts of Madinah. He will perish in Ash-Sham near the eastern door of Lud in Palestine, may Allah return it to the Muslim.

Before we start mentioning the second coming of Jesus son of Mary, we will mention the story of Al-Mahdi, Muhammad bin Abdillah.

Al-Mahdi will appear just before the coming of Jesus, alaihis salam. He will lead the Muslim nation with justice and kindness and establish Allah's rule. A righteous Caliphate will reappear after the earth has experienced its share of injustice and tyranny. Jesus, alaihis salam, son of Mary will pray behind him. Among Al-Mahdi's characteristics is that he will spend money on his subjects without counting it, along with many of his other righteous deeds that were mentioned in several correct hadiths.

<http://www.missionislam.com/nwo/signsdajjal.htm>

The announcement of David's ascent to the throne,
it is said that he

2 Samuel 8:15

David reigned over all Israel; and David executed
justice and righteousness to all his people.

God is said to have made Solomon king “to establish justice and righteousness”

1 Kings 10:9

Blessed be Yahweh your God, who delighted in you, to set you on the throne of Israel: because Yahweh loved Israel forever, therefore made he you king, to do justice and righteousness.

J & R The Task of the King

- The kings of Judah are called upon by Jeremiah to “establish justice and righteousness” (Jer. 22:3)
- The same prophet Jeremiah testifies that Josiah did so (Jer. 22:15)
- In the, Servant of the Lord’s song in Isaiah 42:1ff., which portrays the servant as a royal figure who passes judgement on the nations (v. 1) and releases prisoners (v. 7), we find the phrase “until he shall establish (lit. “place”) justice in the land” () (v. 4), which is parallel to the Akkadian term for the institution of social reforms: *mīšaram ina mātim šakānum*, “to establish *mīšarum* (equity) in the land”.

Did you Know?

- Why Yeshua called himself the Light of the World?
- Why Yeshua quoted Isaiah 61 from a Legal perspective?
- Why Yeshua called himself the well of living waters?
- Why Yeshua had to die on the Tree?
- Why Yeshua had to die outside the camp in a clean place?
- Why Yeshua Had to be resurrected by our Heavenly King?

Yeshua's Messiah's qualifications must be measured
by these standards

The above-cited verses reveals that the concepts
and “justice and righteousness”, in
these contexts refer to acts of liberation that are
similar in nature to the type of the *mīšarum* and
liberations of Mesopotamia and Egypt.

The Righteous Branch of David

Jeremiah 23:

5 The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

6 In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: **“The Lord is our righteousness.”**

- The phrase used here and in Jeremiah 23:5, 33:15: “to establish justice and righteousness in the land”, is parallel to the Babylonian idiom: *mīšaram ina mātim šakānum*, mentioned above. **This phrase refers to the establishment of a just order in society by the king**

Yeshua talked about this principle

Matthew 25:

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divided his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

The concept “justice and
righteousness” is more
associated with *mercy and
loving-kindness*

True Righteousness and Justice is to bring Shalom

***The elimination of exploitation and oppression on the part of the oppressors.**

***Look up verses that speak about the oppress and what Yah thinks about Oppression.**

Ezekiel, who raises the demand for “justice and righteousness” in the realm of the individual (Ezek. 18:5–9),

5 But if a man is just, and does that which is lawful and right,
6 and has not eaten on the mountains, neither has lifted up his eyes to the idols of the house of Israel, neither has defiled his neighbor's wife, neither has come near to a woman in her impurity,
7 and has not wronged any, but has restored to the debtor his pledge, has taken nothing by robbery, has given his bread to the hungry, and has covered the naked with a garment;
8 he who has not given forth on interest, neither has taken any increase, who has withdrawn his hand from iniquity, has executed true justice between man and man,



Matthew 23:23



“Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier *matters* of the Torah: **Justice** and **Mercy** and **Faith**. These need to have been done, without neglecting the others.

Justice, Mercy, Faith

Nice words...but what do they mean?

Justice

Greek: κρίσις “krisin”

Strong's: tribunal, justice, accusation, condemnation, damnation, judgment

Thayers: separation, selection, judgment, tribunal, right, justice

Mercy

Greek: ἔλεος “eleos”

Strong's: of uncertain affinity; compassion, tender, mercy

Thayers: kindness towards the afflicted, joined with a desire to help them

Faith

Greek: πίστις “pistin”

Strong's: persuasion, credence, conviction, reliance, constancy, truth

Thayers: conviction in God/Christ's existence and power, fidelity, faithfulness

We shall focus in this study upon the practice of righteousness and justice in the social-political realm, seeking to demonstrate that the execution of righteousness and justice in the royal domain refers primarily to acts on behalf of the poor and less fortunate classes of the people.

Defining

Justice



Proper Order, Proper Comportment

Article on the Anchor Bible Commentary

The word *ṣedeq-ṣědāqâ* is used frequently in coordination with or in parallelism with *mišpāṭ* (order, ordinance, judgment, a regular way of doing something). The combination *ṣedeq-ṣědāqâ* and *mišpāṭ* is in essence a **hendiadys** describing that proper order in the life of the people that is put there and willed by God.

Isaiah 1:21; 16:5; 32:1

First Usage of 'Justice' in Scripture

Genesis 18:19

...I have chosen [Abraham], that he may charge his children and his household after him to **keep the way of YHVH by doing righteousness and justice;** so that may bring about for Abraham what He has promised him.”

Isaiah 5:7

For the vineyard of **YHWH** of hosts is the House of Israel, and the people of Judah are His pleasant planting; he expected **justice**, but saw bloodshed; **righteousness**, but heard a **cry**!

Jeremiah 4:1-2

If you do return, O Israel, declares **Yahweh**, return to Me. And if you remove your abominations from My presence, and cease straying, and shall swear, ‘As **Yahweh** lives,’ in **truth**, in **justice**, and in **righteousness**—then nations shall bless themselves in Him, and they shall boast in Him!”

Jeremiah 23:5

“See, the days are coming,” declares ,
“when I shall raise for David a **Branch of righteousness**, and a king shall reign and act wisely, and shall do **justice** and **righteousness** in the earth.

Psalm 89:14 & 97:1-2

Righteousness and Justice are the foundation of Your throne; Kindness and truth go before Your face.

shall reign. The earth rejoices. Many isles are glad! Clouds and darkness all around Him, Righteousness and right-ruling are the foundation of His throne.

What is

Justice & Righteousness?

Establishing **Justice** and **Righteousness**

- Cancellation of debts of the state and individuals
- Liberation of slaves and freeing prisoners
- Restoration of land and inheritance to original owners
- Rectification of economic injustice – overpricing, improper weights and measures, etc.
- Establishing laws to protect the less fortunate

Yoel HaLevi Hebrew Scholar

- “When you try to find a meaning of a word, some times the meaning can not be found in a dictionary, but in a book of a different nature. I was reading a book about justice in the ancient world and stumbled upon a good interpretation of the word **YoVeL- Jubilee**. Usually the word is explained as connected to the word Yuvlah in Aramaic which is a ram, or to be more precise, a ram's horn used to sound a blast on Yom Hakippurim to call freedom to the land (Lev 25:9). We also find in Akkadian the word yabilu with the same meaning. In a different context we find that the word was used in the ancient near east also as a symbol of freedom, but in a different way. Another word that uses the same root is Yuval which is a stream of water (Ramban on the verse).
- In Akkadian the word is yabilitu(m)-water conduit (notice that the words yabilu/yabilitu are basically the same but one is suffixed creating a different word). The idea is that a free person is like a stream that can flow freely without being stopped. Freedom was seen as not stopping a person from being who they are and what they want to do. What ever the original meaning might be, both are connected to the biblical practice (maybe to mean both), but I personally prefer the second because it touches on the actual meaning of what is being done (freedom), and not the sign that was used (Shofar)”.
<https://www.facebook.com/pages/Hebrew-in-Israel/277694812286028>

Establishing **Justice** and **Righteousness**

- Returning exiles to their homeland
- Restoration of the temple
- Elimination of exploitation
- Elimination or punishment of the exploiters
- Establishing equality for all people
- Division of the land to the needy

Terminology for **Justice** and **Righteousness**

- Justice and Righteousness (*kittam u misharam shakanum*)
- Kindness and Mercy
- Granting of Freedom (*andurarum shakanum*)
- Establishing Righteousness (*misharam shakanum*)
- Establishing liberty

Terminology for **Justice** and **Righteousness**

- Establishing Equity
- Being “upright”
- A king being referred to as “the sun” or references to shining forth (Isa 58:8)
- A king being referred to as a “shepherd”
- Bringing the Good News (Isa 61:1)

How **Justice** and **Righteousness** was established

- Proclamation of freedom/liberty by a royal figure
 - Ezra 1:1
 - Isaiah 61:1 (ANE seal requirement, also see Isa 42:1)
- Signal of coming freedom
 - Blowing of the shofar (Lev 25:10, Isaiah 27:13, Amidah)
 - Lifting up of the torch as proclamation (Isaiah 62:1)
 - A banner or pole at the gate of the city as an act of permanent liberation (Jer 4:6, 6:1, Isa 5:26, 11:12, 49:22, 62:10)

A man wearing a wide-brimmed hat and glasses stands in front of a large, light-colored stone monument. The monument has a relief of a hand on the left side and an inscription in the center. The background shows a clear blue sky and some greenery.

I WAS A DRUM MAJOR FOR JUSTICE,
PEACE AND RIGHTEOUSNESS

What is

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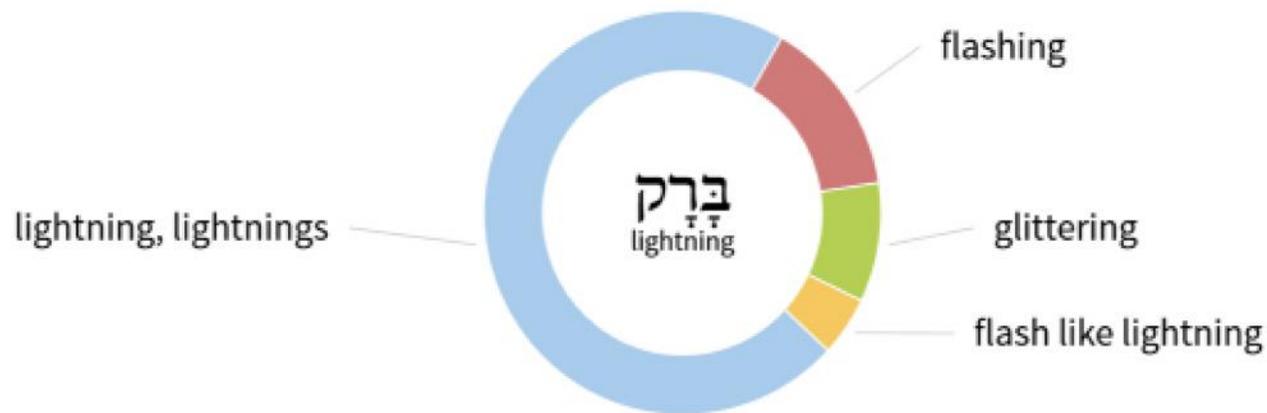
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Exodus 19:16

On the morning of the third day there was thunder and **lightning**, as well as a thick cloud on the mountain, and a **blast of a trumpet** so loud that all the people who were in the camp trembled.



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Genesis 15:17

**When the sun had gone down and it was dark,
a smoking fire pot and a flaming torch passed
between these pieces.**

Ex 13:21

**And the LORD went before them by day in a pillar of
a cloud, to lead them the way; and by night in a pillar
of fire, to give them light; to go by day and night:**

Exodus 3:2

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Revelation 1:

13 And among the lampstands was one like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest.

14 His head and his hair were white as white wool, like snow. His eyes were like a flame of fire

Yeshua the Light (freedom) of the World

John 8:12

Again, therefore, Yeshua spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."

Revelation 2:18

¶ And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

Revelation 19:12

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

FIRE ON THE MENORAH AND ALTAR





"Inscription on the Statue of Liberty"

Give me your tired, your poor,
Your huddled masses, yearning
to breath free,
The wretched refuse of your
teeming shore,
Send these, the homeless,
tempest tost to me,
I lift my lamp beside the golden
door.

How **Justice** and **Righteousness** was established

- Proclamation of freedom/liberty by a royal figure
- Yeshua Said He was Send by His Father (John 5:30, John 5:36, John 14:24,
- Signal of coming freedom
 - A banner or pole at the gate of the city as an act of permanent liberation (Jer 4:6, 6:1, Isa 5:26, 11:12, 49:22, 62:10)

The Road to Jerusalem



Location of the Crucifixion



Romans 3:21-26

But now, **apart from law**, the **Justice** of God has been disclosed, and is attested by the law and the prophets, the **Justice** of God through the **faithfulness** of Yeshua Messiah for all who **believe**. For there is no distinction, since all have sinned and fall short of the glory of God; they are now **justified** by his **grace** as a **gift**, through the **redemption** that is in Messiah Yeshua, whom **God presented a mercy seat** through the **faithfulness** in his blood. He did this to show his **Justice**, because in his divine forbearance he had **passed over the sins previously committed**; it was to prove at the present time that he himself is just and that he **justifies** the one who has faith in Yeshua.

The Cross



Now is the **Judgment** of this world; now the ruler of this world will be driven out. And I, when I am **lifted up** from the earth, will **draw all people** to myself

John 12:31-32

On that day **the root of Jesse** shall stand as a signal to the **peoples**; the nations shall inquire of him, and his dwelling shall be glorious.

Isaiah 11:10

How **Justice** and **Righteousness** was established

- Granting of freedom and restoration of individual rights
 - The individual is transferred from slavery to a person or government into slavery to his/her God
 - What connection can we see with this and the Exodus?

Leviticus 25:42

For they are my servants, whom I brought forth out of the land of Egypt. They shall not be sold as slaves.

Was Yeshua prophesied to establish **Justice**?

- Isaiah 9:4-7
- Isaiah 51:4-5
- Jeremiah 23:4-5
- Jeremiah 33:15-16
- Ezekiel 45:7-12

Liberty in Yeshua

- Romans 6:18-20, 8:2
- Galatians 2:4, 4:26, 5:1, 5:13
- James 1:25, 2:12
- 2 Peter 2:19

How then do we establish **Justice & Righteousness**?

In Caesarea there was a man named Cornelius, a centurion of the Italian Cohort, as it was called. He was a devout man who feared God with all his household; **he gave alms generously to the people** and prayed constantly to God. One afternoon at about three o'clock he had a vision in which he clearly saw an angel of God coming in and saying to him, "Cornelius." He stared at him in terror and said, "What is it, Lord?" He answered, "**Your prayers and your alms have ascended as a memorial before God.**"

Acts 10:1-4

How then do we establish **Justice & Righteousness**?

For it is not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be justified. For when gentiles, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a Torah to themselves, **who show the work of the Torah written in their hearts**, their conscience also bearing witness, and between themselves their thoughts accusing or even excusing, in the day when Elohim shall judge the secrets of men through Messiah, according to my Good News.

Romans 2:13-16

Be Ye Doers of the Torah

Establishing Justice as an Individual

- No idolatry (Ezek 18:5-9)
- No defiling your neighbor's wife (Ezek 18:5-9)
- Do not oppress the alien, orphan, the poor, the widow (mult)
- Do not commit robbery (Ezek 18:5-9)*****
- Restore the pledge of the debtor (Ezek 18:5-9)
- Give bread to the hungry (Ezek 18:5-9)
- Clothe the naked (Ezek 18:5-9)
- Do not charge interest on loans [to your brother] (Ezek 18:5-9)

Be Ye Doers of the Torah

Establishing Justice as an Individual

- Execute justice between parties (Ezek 18:5-9)
- Do not shed innocent blood (Jer 7:5-6)
- Deliver those who have been robbed from the hand of the oppressor (Jer 22:3-4)
- Show kindness and mercy (Zech 7:9-10)
- Do not plot evil against one another (Zech 7:9-10)
- Do not oppress your workers (Isaiah 58)
- Loose the bonds of injustice and the thongs of yoke (Isaiah 58)

Be Ye Doers of the Torah

Establishing Justice as an Individual

- Bring the homeless into your house (Isaiah 58)
- Clothe the naked (Isaiah 58)
- Do not hide yourself from your kin (Isaiah 58)
- Stop pointing fingers and speaking evil (Isaiah 58)
- Keep the Shabbat for your household (Isaiah 58)
- Be eyes to the blind (Job 29:13-15)
- Be feet to the lame (Job 29:13-15)
- Champion the cause of the stranger (Job 29:13-15)

Be Ye Doers of the Torah

Establishing Justice as an Individual

When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; *for you figured out the Sabbath and rebuked your family, you calculated the right calendar, you pronounced the name correctly, you figured out every un-kosher food additive, you booted out every congregation member who did not believe in your theology.....NO*

Be Ye Doers of the Torah

Establishing Justice as an Individual

When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, **Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world**; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

Matthew 25:31-39



Matthew 23:23



“Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier *matters* of the Torah: **Justice** and **Mercy** and **Faith**. These need to have been done, without neglecting the others.

Shabbat Shalom!



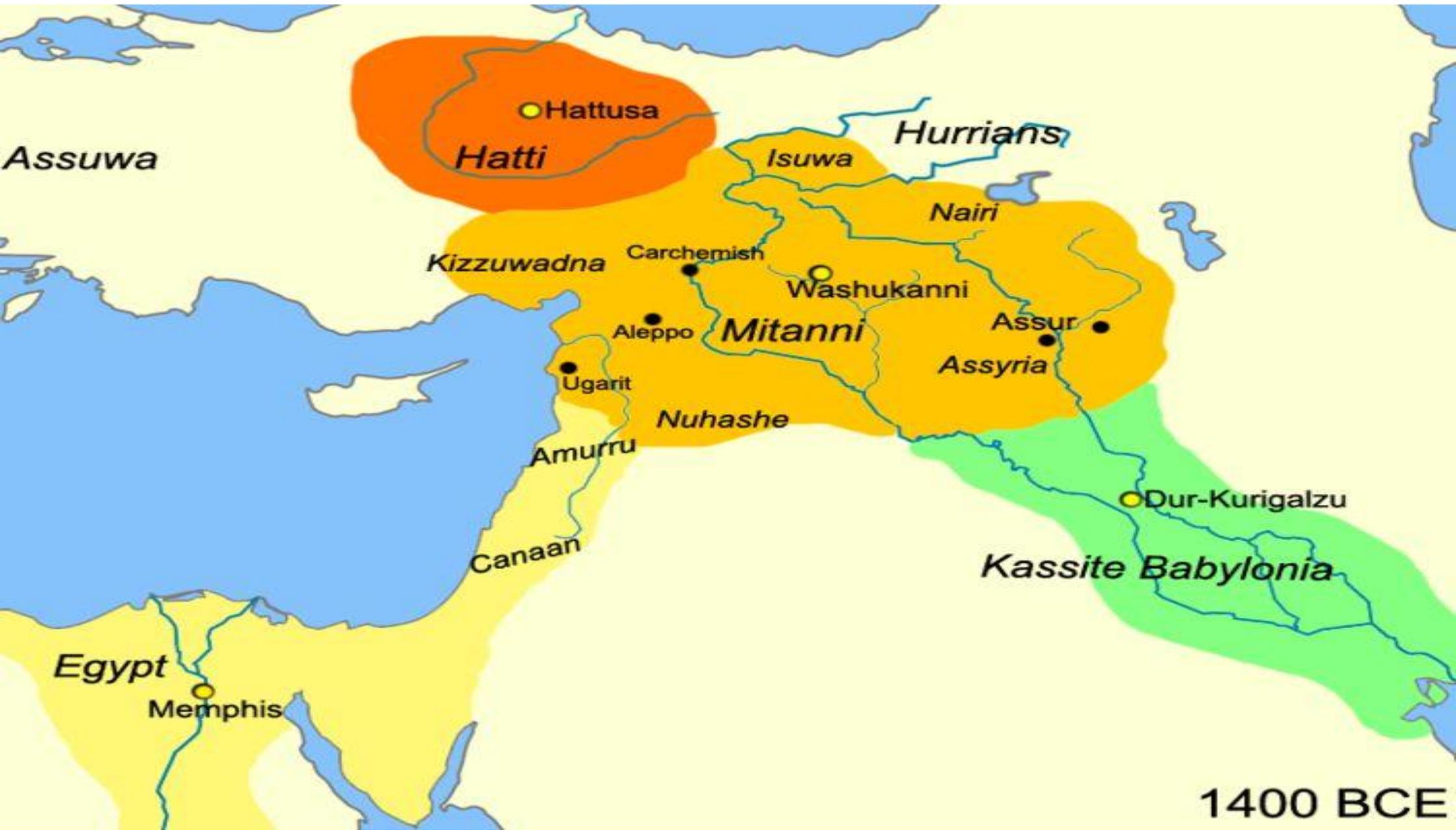
Wisdom in Torah



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1400 BCE

Moshe Weinfeld

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Deuteronomy 19:

16 Then I saw that you had indeed sinned against the Lord your God, by casting for yourselves an image of a calf; you had been quick to turn from the way that the Lord had commanded you.

Deuteronomy 10:

12 So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul,

13 and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being.

Yeshua Said:

- John 14:6

Yeshua said unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but by me.

CHAPTER 1

The concept of social justice was expressed in Ancient Israel and in the Ancient Near East by means of a *hendiadys*

Hendiadys /hɛn'daɪ.ədɪs/; a **Latinized** form of the Greek phrase ἓν διὰ δυοῖν, *hèn dià duoîn*, "one through two") is a figure of speech used for emphasis — "The substitution of a conjunction for a subordination". The basic idea is to use two words linked by the conjunction "and" instead of the one modifying the other.

- The most common word-pair to serve this function in the Bible is **“justice and righteousness”**, or **“righteousness and justice”**. However, alongside this expression, we find **“righteousness and equity”**, word-pairs which are found in poetic passages, and therefore appear primarily in parallelism (see Isa. 11:4, 33:15, 45:19; Ps. 9:9, 58:2, 98:9, and compare Prov. 1:3, 2:9).
- The word-pair **𐎎𐎗𐎕 // 𐎎𐎗𐎕** is found in the list of gods from Ugarit, and was later preserved among the Phoenicians as well, as attested by Philo of Byblos.⁴
- The terms **𐎎𐎗𐎕 // 𐎎𐎗𐎕**, **“righteous and upright”**, are found as well in the Ugaritic literature and in Phoenician inscriptions, and **the word-pair thus predates Israelite literature. Similarly, we find the word-pair 𐎎𐎗𐎕 // 𐎎𐎗𐎕 or 𐎎𐎗𐎕 // 𐎎𐎗𐎕**, **“righteousness and truth”** (1 Kgs 3:6; Isa. 11:5, 59:4; Ps. 85:12, 66:13; Zech. 8:8), which is equivalent in meaning to the Akkadian word-pair *kittum u mīšarum*, lit. *“truth and equity”*.

A. The term

- A. The term *kittum u mīšarum* can refer to a character trait granted by God to the king: “O God, endow the king with your justice (*kittum*), the king’s son with your righteousness (*mīšarum*), that he may judge your people rightly (*šar*), your lowly (poor) ones, justly (*šar*)” (Ps. 72:1–2). God thus is said to grant the king *justice and righteousness, i.e., a sense of justice with which to justly judge the people and the poor.*
- *Likewise kittum u mīšarum means a sense of justice, i.e. a characteristic endowed by the gods. For example, it is said of Hammurabi that Shamash gave him truth (kinātum), while it is said of Shamash himself that kittum u mīšarum are his gifts. Ashurbanipal writes in one of his letters that the gods have granted him kittu mīšaru, “truth and equity”.*

- Justice and righteousness are considered a sublime, divine ideal in Psalm 33:5: God is said to love righteousness and justice. (Cf. the tenth blessing in the Eighteen Benedictions of Jewish daily prayer: “Blessed are you, O Lord, the king who loves justice and righteousness” []).
- The Mesopotamian goddess Ishtar is likewise said to love *mīšarum*, and Nebuchadnezzar king of Babylon is said to be a lover of truth and righteousness, *rā'im kittu u mīšaru*. Similarly, the Assyrian king Ashurbanipal is proud that he loves *kidinnūtu*, liberty (lit. “the rights of protection”), granted to the residents of holy cities (see below).
-

- In another biblical verse, we find an explicit parallel between *mišpat*, “justice and righteousness”, on the one hand, and *mišar*, “equity”, on the other: “... it was you who established equity (*mišar*), you who performed ‘justice and righteousness’ (*mišpat*) in Jacob” (Ps. 99:4). From this verse we can also learn of the royal aspect of justice and righteousness.
- Like the Mesopotamian *mīšarum*, which takes effect at the king’s enthronement, here, too, God is said to establish justice and righteousness and equity in Jacob after he begins his reign and is exalted over all the peoples (Ps. 99:1–2). Just as the enactment of the Mesopotamian *mīšarum* is bound up with promulgation of a series of regulations, here, too, the establishment of equity, justice and righteousness is followed by the giving of decrees and laws through Moses and Aaron (v. 7).

B.

- B. , and kittum u mīšarum, are considered a social ideal, along the lines of mercy and kindness. Thus, for example, in Isaiah 16:5 the establishment of the Davidic throne with kindness and truth is connected with the demand for justice and righteousness: “A throne shall be established with kindness () and on it shall sit in truth () a ruler that seeks justice () and is zealous for righteousness () in the tent of David”. Elsewhere, the prophet says that King David’s throne was established with justice and righteousness (Isa. 9:6).
- The fact that the establishment of a throne with justice and righteousness is synonymous with its establishment with mercy and kindness can be derived from the book of Proverbs as well. In Proverbs 20:28 a throne is said to be maintained with , kindness, while elsewhere the throne is established with , righteousness (Prov. 25:5, cf. 16:12). A similar synonymy is found regarding God’s throne: are the base of your throne; stand before you” (Ps. 89:15).

Kindness and truth and mercy are found often
in the Bible in conjunction with justice or with righteousness

- Ps. 33:5, 89:15;
 - Jer. 9:23;
- Hos. 2:21, 12:7;
 - Mic. 6:8)

ANET and Acts of Kindness

- *kittum mīšarum* in Mesopotamia is also linked to acts of kindness. In the Epilogue to his Code, Hammurabi says that by giving laws he led his people in the way of truth and the path of kindness.
- Elsewhere he says that he set *kittum u mīšarum* in the land, and dealt kindly with people (col. v, ll. 20–24).
- Ashurbanipal says that the gods gave him preordained kindness (*šīmat damiqtim*), and created him with *kittum u mīšarum*.

C. The practical application of

- C. The practical application of accords with the usage of the term in an ideal sense: It refers to just dealing in the social sphere, particularly when the pair is found in conjunction with the concept of , ***“way” of life.***

- The first instance of the biblical use of the term (Gen. 18:19), we find the term in conjunction with the word . “So that they keep the way () of YHWH by dealing with righteousness and justice”.
- This verse, which is predicated upon the sins of Sodom (Gen. 18:20–21), emphasizes the Israelite mission of social justice, in contrast to the Sodomites who “did not support the poor and the needy” (Ezek. 16:49).

- Other verses also speak of the way, or path, of justice and righteousness: see e.g. “... guarding the *paths* () of justice, protecting the way () of those loyal to him. You will then understand what is just (), righteous (), and equitable (), every good course ()” (Prov. 2:8–9).
- “The path of equity () for the righteous man; O just one, you make smooth the course () of the righteous” (Isa. 26:7);
- “They do not care for the way of integrity, there is no justice in their course (). They make their paths crooked, no one who walks in them cares for integrity. That is why justice () is far from us, and righteousness () does not reach us” (Isa. 59:8–9).

Code of Hammurabi

- “He leads me in the paths of righteousness” (Ps. 23:3) is parallel to the phrase from the Code of Hammurabi cited above: “He led the people in the way of truth”. In fact, the Mesopotamian account of kittum u mīšarum is itself related to the word “way”.
- Thus we find often in Mesopotamia the phrase ḥarran/uruḥ kitti u mīšari, “the road/way of truth and equity”: The connection between law or custom and the concept of “way” is implicit in the Elamite term kubussûm mentioned above, and it is likewise reflected in the term kibsum, which also means “road”. Both are derived from the verb kabāsu, “to tread” (cf. Hebrew כָּבַס, and late Hebrew כְּבִיסָה, “road”), and like the term דֶּרֶךְ, derived from Hebrew לָכַח, “to walk”, they refer to a way of life bound with the observance of just laws.

- Dealing justly is referred to explicitly in the Epilogue of the Code of Hammurabi, as “walking on the good path”, in the section referred to above: *dīnāt mīšarim ša Hammurabi šarrum lēûm ukinnuma mātam ūsam kīnam rīdam damqam ušašbitu,*

“The equitable laws which were established by the mighty king Hammurabi, who led the land in the way of truth and the road of kindness”. (xxiv b:1–8).

- Similarly, Hammurabi says that the stela upon which he inscribed the laws will show his royal successor *the way in which to perform law and justice*” (*kibsam rīdam, col. xxvi b:75–85*).
- *The justice and righteousness which a god performs toward his creatures is also referred to as showing them the way.*

We shall now attempt to offer support for this view.

- The establishment of a throne with **mercy** and **truth** is synonymous with its establishment with **kindness**, “kindness”, or **mercy and truth**, “kindness and truth” (Isa. 16:5; Prov. 20:28). Similarly, we find **mercy and truth** in conjunction with **mercy** and **truth** or in parallelism with them; for example: “He loves **mercy and truth**, the **mercy** of the YHWH fills the earth” (Ps. 33:5)
- “**mercy and truth** are the foundation of your throne, **mercy and truth** go before you” (Ps. 89:15); “He performs **mercy and truth** in the land” (Jer. 9:23); “... to do **mercy and love**” (Mic. 6:8; cf. Hos. 12:7; Ps. 101:1); “And I shall betroth you unto me with **mercy and truth**, **mercy and truth** (mercy)” (Hos. 2:21); “He who pursues **mercy and truth**” (Prov. 21:21).

What is the WAY of God?

- Genesis 18:19

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of YHVH, to do righteousness and justice; to the end that YHVH may bring on Abraham that which he has spoken of him."

Walking in God's ways

- Oh that Israel would walk in my ways! (Ps. 81:13);
- If you will walk in my ways and keep my charge (Zech. 3:7);
- Walk in God's ways all your days (Deut. 19:9);
- That we might walk in his paths (Mic. 4:2);
- They walk in his ways (Ps. 119:3);
- Happy are those who walk in his ways (Ps. 128:1);
- Keep to the Lord's way (Ps. 37:34);
- They will keep the way of the Lord (Gen. 18:19);
- God sets the blameless in his way (2 Sam. 22:33);
- Make your way straight before me (Ps. 5:8).

The nature of God's ways

- God's way is perfect (2 Sam. 22:31; Ps. 18:30);
- The ways of the Lord are right (Hos. 14:9);
- Your way is holy (Ps. 77:13);
- Just and true are your ways (Rev. 15:3);
- All his works are true and his ways are just (Dan. 4:37);
- All the paths of the Lord are loving kindness and truth (Ps. 25:10);
- Righteousness will make his footsteps a way (Ps. 85:13);

- My ways are not your ways (Isa. 55:8);
- My ways are right but yours are not (Ezek. 18:25; Ezek. 18:29);
- As the heavens are higher than the earth, so are God's ways than our ways (Isa. 55:9);
- How unsearchable are his judgments, how unfathomable his ways! (Rom. 11:33);
- His ways are everlasting (Hab. 3:6);
- The way of the Lord is not right (Ezek. 33:17; Ezek. 33:20).

Preparing God's way

- I send my messenger to prepare the way before me (Mal. 3:1);
- He will prepare your way before you (Matt. 11:10);
- I send my messenger before your face who will prepare your way (Mark 1:2);
- I send my messenger to prepare the way (Luke 7:27).

Knowing God's ways

- Teach me your way, O Lord (Ps. 27:11);
- Teach me your ways (Exod. 33:13; Ps. 25:4; Ps. 86:11);
- That he may teach us his ways (Isa. 2:3; Mic. 4:2);
- God teaches the humble his way (Ps. 25:9);
- We know you teach the way of God in truth (Matt. 22:16; Mark 12:14; Luke 20:21);
- That your way may be known on earth (Ps. 67:2);
- God made known his ways to Moses (Ps. 103:7);
- You know the way where I am going (John 14:4);
- They have not known my ways (Ps. 95:10; Heb. 3:10);
- We do not know where you are going, how can we know the way? (John 14:5).

The Way'

- 'The Way' (Acts 9:2; Acts 19:9; Acts 19:23; Acts 22:4; Acts 24:14; Acts 24:22);
- Because of them the way of truth will be maligned (2 Pet. 2:2);
- Better not to have known the way of righteousness (2 Pet. 2:21).

Lesson *Two*
Justice And Righteousness
As
The Task Of The King

The establishment of a
just society is the
responsibility of the king

Yeshua our Royal Messenger Teaching the Kings R & J

Matthew 6:33

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

*****Read the whole chapter*****

Signs of the Appearance of the Dajjal and His Destruction

The Destruction of Al-Masih Ad-Dajjal

As was narrated in the Hadith by An-Nawwas bin Sam'an, the Dajjal will be killed at the hand of Jesus son of Mary.

The Dajjal's death will occur after the angels turn him towards Ash-Sham away from the outskirts of Madinah. He will perish in Ash-Sham near the eastern door of Lud in Palestine, may Allah return it to the Muslim.

Before we start mentioning the second coming of Jesus son of Mary, we will mention the story of Al-Mahdi, Muhammad bin Abdillah.

Al-Mahdi will appear just before the coming of Jesus, alaihis salam. He will lead the Muslim nation with justice and kindness and establish Allah's rule. A righteous Caliphate will reappear after the earth has experienced its share of injustice and tyranny. Jesus, alaihis salam, son of Mary will pray behind him. Among Al-Mahdi's characteristics is that he will spend money on his subjects without counting it, along with many of his other righteous deeds that were mentioned in several correct hadiths.

<http://www.missionislam.com/nwo/signsdajjal.htm>

The announcement of David's ascent to the throne,
it is said that he

2 Samuel 8:15

David reigned over all Israel; and David executed
justice and righteousness to all his people.

God is said to have made Solomon king “to establish justice and righteousness”

1 Kings 10:9

Blessed be Yahweh your God, who delighted in you, to set you on the throne of Israel: because Yahweh loved Israel forever, therefore made he you king, to do justice and righteousness.

J & R The Task of the King

- The kings of Judah are called upon by Jeremiah to “establish justice and righteousness” (Jer. 22:3)
- The same prophet Jeremiah testifies that Josiah did so (Jer. 22:15)
- In the, Servant of the Lord’s song in Isaiah 42:1ff., which portrays the servant as a royal figure who passes judgement on the nations (v. 1) and releases prisoners (v. 7), we find the phrase “until he shall establish (lit. “place”) justice in the land” () (v. 4), which is parallel to the Akkadian term for the institution of social reforms: *mīšaram ina mātim šakānum*, “to establish *mīšarum* (equity) in the land”.

Yeshua's Messiah's qualifications must be measured
by these standards

The above-cited verses reveals that the concepts
and “justice and righteousness”, in
these contexts refer to acts of liberation that are
similar in nature to the type of the *mīšarum* and
liberations of Mesopotamia and Egypt.

The Righteous Branch of David

Jeremiah 23:

5 The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land.

6 In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: **“The Lord is our righteousness.”**

- The phrase used here and in Jeremiah 23:5, 33:15: “to establish justice and righteousness in the land”, is parallel to the Babylonian idiom: *mīšaram ina mātim šakānum*, mentioned above. **This phrase refers to the establishment of a just order in society by the king**

Enthronement Psalm

Psalms 99:

1 Yahweh reigns! Let the peoples tremble. He sits enthroned among the cherubim. Let the earth be moved.

2 Yahweh is great in Zion. He is high above all the peoples.

3 Let them praise your great and awesome name. He is Holy!

4 The King's strength also loves justice. You do establish equity. You execute justice and righteousness in Jacob.

5 Exalt Yahweh our God. Worship at his footstool. He is Holy!

Why Yeshua will be our Liberator, Savior, Redeemer and Shepherd?

- The second phrase in 2 Samuel 8:15 we are analyzing, “(and David established justice and righteousness) for all his people”, is, in our opinion, grounded in the mīšarum tradition. This can be ascertained from the mīšarum formula of the old Babylonian king Ammišaduqa: “established mīšarum for all the people”. 2 Samuel 8:15 thus refers to acts of liberation performed by David upon his ascent to the throne, and it reflects a practice known to us from Mesopotamia: the establishment of mīšarum upon coronation. Any other explanation of the verse would fail to explain the juxtaposition of David’s ascent to the throne and his establishment of justice in the same verse.
- The tradition that David established “justice and righteousness” was remembered in Israel for a long time, and it is rooted in the prophetic ideal, according to which a future king will appear who will resemble David, and will likewise institute “justice and righteousness” in Israel. (See Isa. 9:6, 16:5; Jer. 23:5, 33:15).

Solomon Prayed for R & J

Psalms 72:1 <By Solomon.> God, give the king your justice; your righteousness to the royal son.

2 He will judge your people with righteousness, and your poor with justice.

3 The mountains shall bring prosperity to the people. The hills bring the fruit of righteousness.

4 He will judge the poor of the people. He will save the children of the needy, and will break the oppressor in pieces.

Analysis of R & J in a Government setting

A. *“That he may judge Your people with righteousness and Your poor with justice”* (v. 2) and *“May he judge the poor among the people; may he save the needy and crush the oppressor”* (v. 4) are parallel to formulae cited in connection with the *mīšarum* in Mesopotamia, viz.: *dânu dîn enši ḥabāli*, “to judge the case of the weak and the oppressed”, which means primarily to relieve the burden of the poor through royal edicts. In proclaiming *mīšarum* the Mesopotamian king seeks to rescue the weak and the poor from their strong oppressors.

Yeshua said:

Luke 4:

18 "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to heal the brokenhearted, to proclaim release to the captives, recovering of sight to the blind, to deliver those who are crushed,
19 and to proclaim the acceptable year of the Lord." {Isaiah 61:1-2}

Thus Hammurabi says:

- In the prologue to his code that its purpose is “that the strong might not oppress the weak”, *dannum enšam ana lā ḥabālim*. *Indeed, in our psalm the king’s responsibility to rescue the poor man from the strong oppressor is described:*

Psalm 72:12–14

- For he will save the needy from his crying out, the poor man who has none to help him. He will pity the indigent and the needy, and rescue the lives of the needy, From strife and violence he will redeem their lives.

Jeremiah addresses the kings of Judah in similar terms, demanding that they establish “justice and righteousness”: “Establish justice and righteousness, and rescue the robbed from his oppressor, and do not wrong or assault the stranger, orphan or widow” (Jer. 22:3).

Jeremiah 22:

1 Thus said Yahweh: Go down to the house of the king of Judah, and speak there this word,

2 Say, Hear the word of Yahweh, king of Judah, who sits on the throne of David, you, and your servants, and your people who enter in by these gates.

3 Thus says Yahweh: Execute you justice and righteousness, and deliver him who is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the foreigner, the fatherless, nor the widow; neither shed innocent blood in this place.

4 For if you do this thing indeed, then shall there enter in by the gates of this house kings sitting on the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if you will not hear these words, I swear by myself, says Yahweh, that this house shall become a desolation.

6 For thus says Yahweh concerning the house of the king of Judah: You are Gilead to me, [and] the head of Lebanon; [yet] surely I will make you a wilderness, [and] cities which are not inhabited.

Crying out and its meaning from the ANE context

- Recently a prophetic text from Mari was published, which also refers to acting justly toward the oppressed: “When an oppressed man or woman cries out to you, rise up and do him justice”, which means, of course, rescue him. Compare what is said of the stranger, orphan and widow in Exodus 22:22: “For if he does indeed cry out unto Me, I shall surely hear his cry”, and of the poor man, Exodus 22:26: “And when he cries out unto Me, I shall hear him, for I am gracious”.
- These motifs are often found in the proclamations of the Mesopotamian kings. Urukagina / Uruinimgina, in the third millennium B.C.E., promises his god Ningirsu not to hand over the widow and orphan to the powerful. Similarly, Urnamu, the lawgiver and reformer (2111–2094 B.C.E.), claims not to have given over the orphan and widow to the rich and powerful.

“They shall fear you as the sun” (Psalm 72:5)

- **In the prologue to CH, Hammurabi shines forth as the sun, after abolishing evil and rescuing the weak from the hand of the strong:**
- **(He called upon me) to make *mīšarum flourish in the land, to eliminate evil and the evildoer so that the strong might not oppress the weak, to shine forth as the sun to the black-haired ones, and light up the land (1:32–44).***

Lesson 3

Justice and Righteousness

as the

Task of the Eschatological King









Righteousness and Justice

- Verses stating that King David and other human kings practiced J&R
- Verses stating YHVH practices J&R
- Verses requiring that the promised Messiah must fulfill J&R
- Verse in Ezekiel that J&R will be established in the Kingdom

Righteousness and Justice

- Verses explaining J&R
- Comparison to ANE texts on J&R
- Define J&R
- Examples of J&R in Torah
 - Sh'mita and the Yovel
 - Significance of the Shofar, Torch, and Banner
- Prophets speaking out against lack of J&R
- Yeshua's works restoring J&R
- Cornelius and his J&R

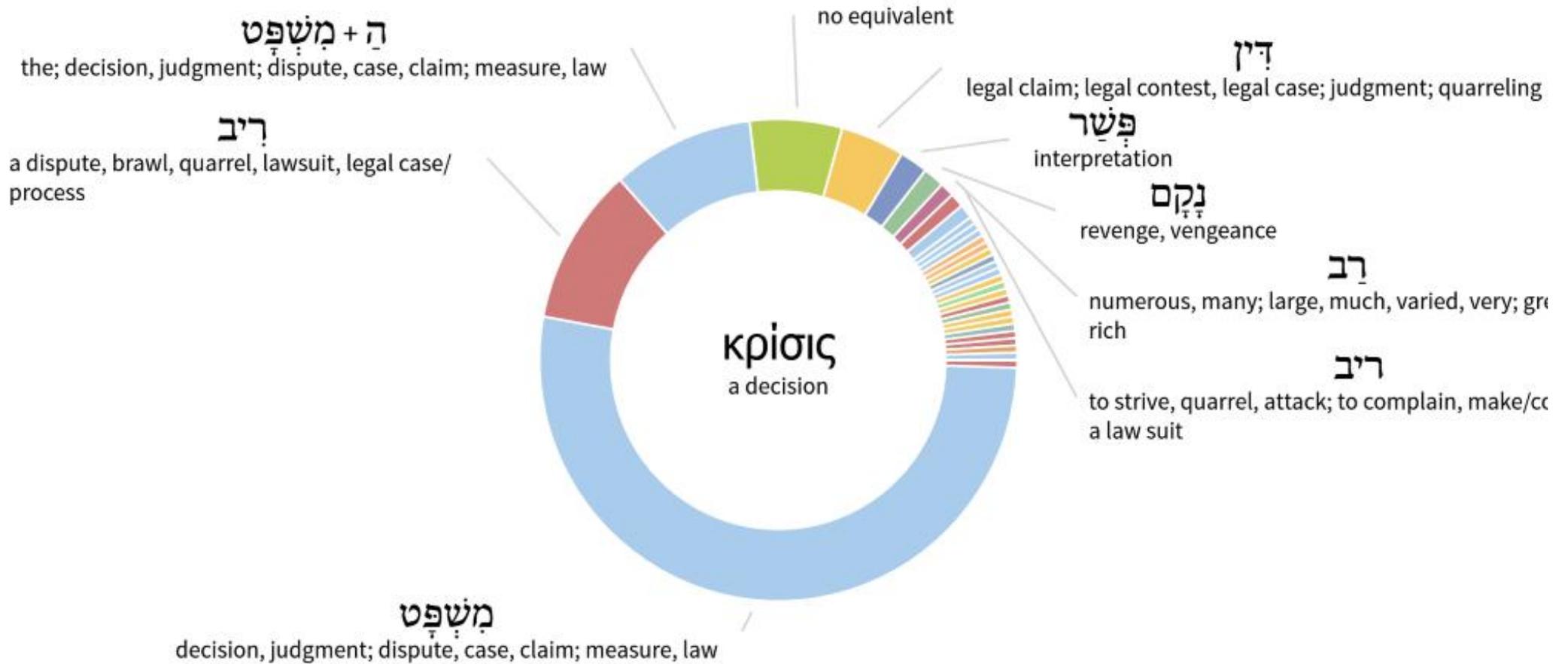
How to Understand a Word's Meaning

- Lexicon's
- First usage of the word
- Context of usage
- Legal context
- Cultural context
- Comparison of LXX Greek to Hebrew

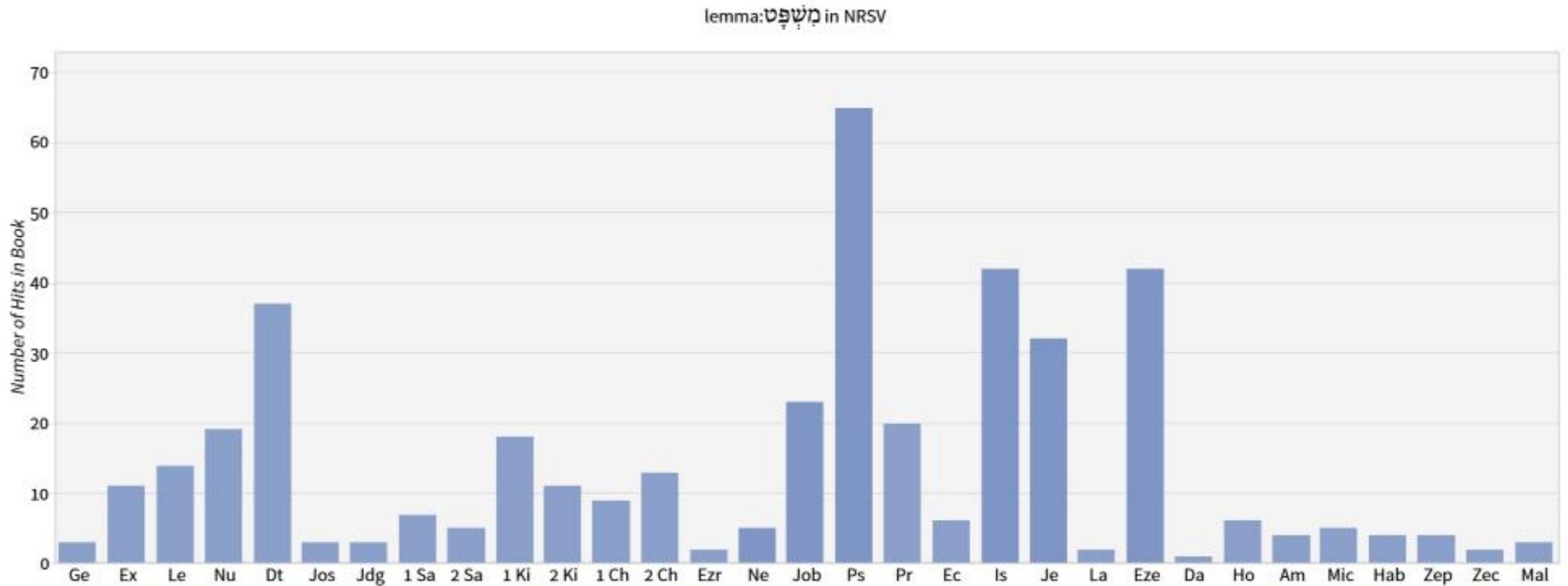
Example: "Right" or "Rite"

- Correct
- Orientation with respect to an object
- Entitlement
- Ritual action
- Right-wing party
- Right foot forward
- Right hand of the King

Justice

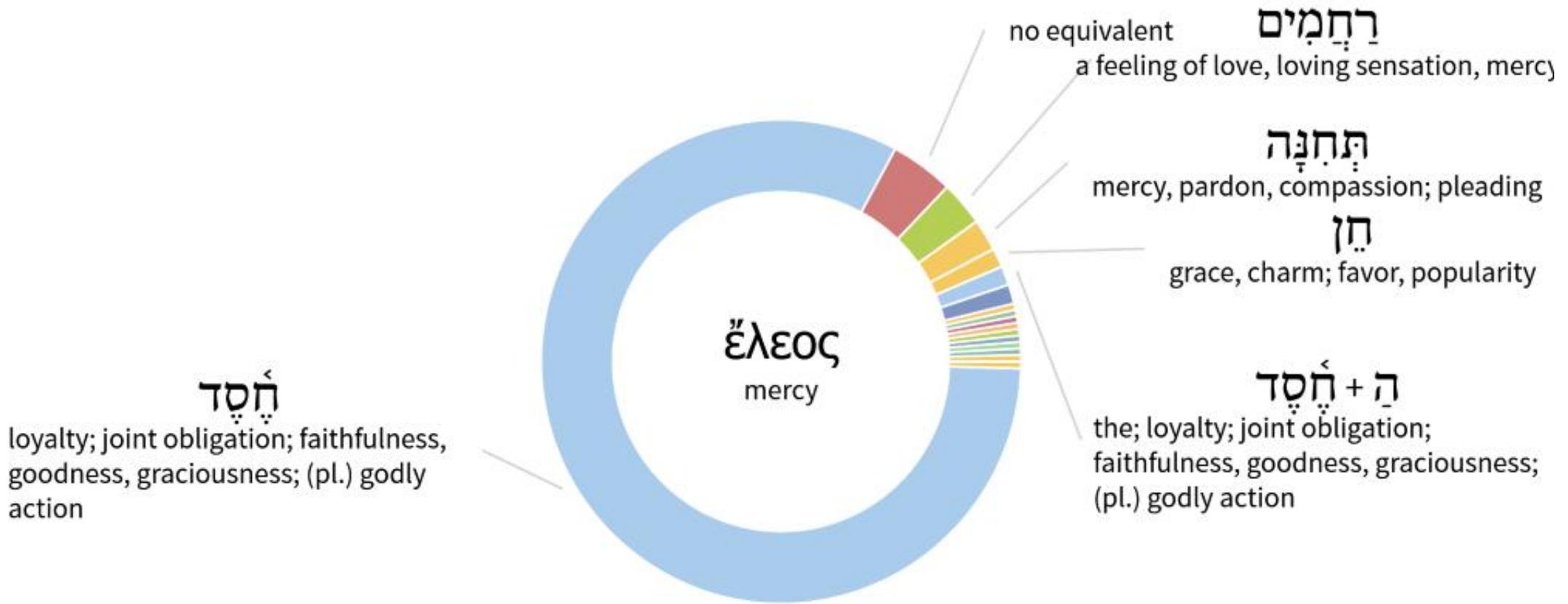


Justice *mishpat*



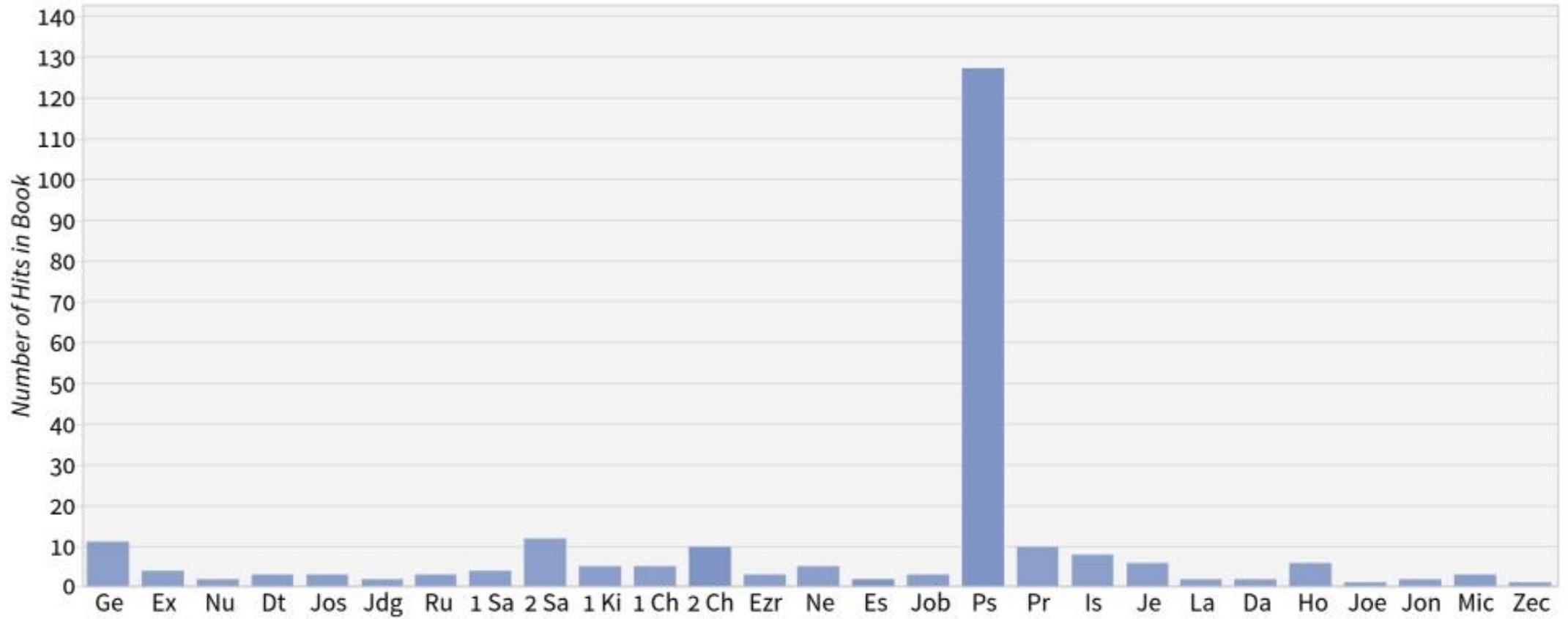
Credit: Logos Bible Software Word Study

Mercy



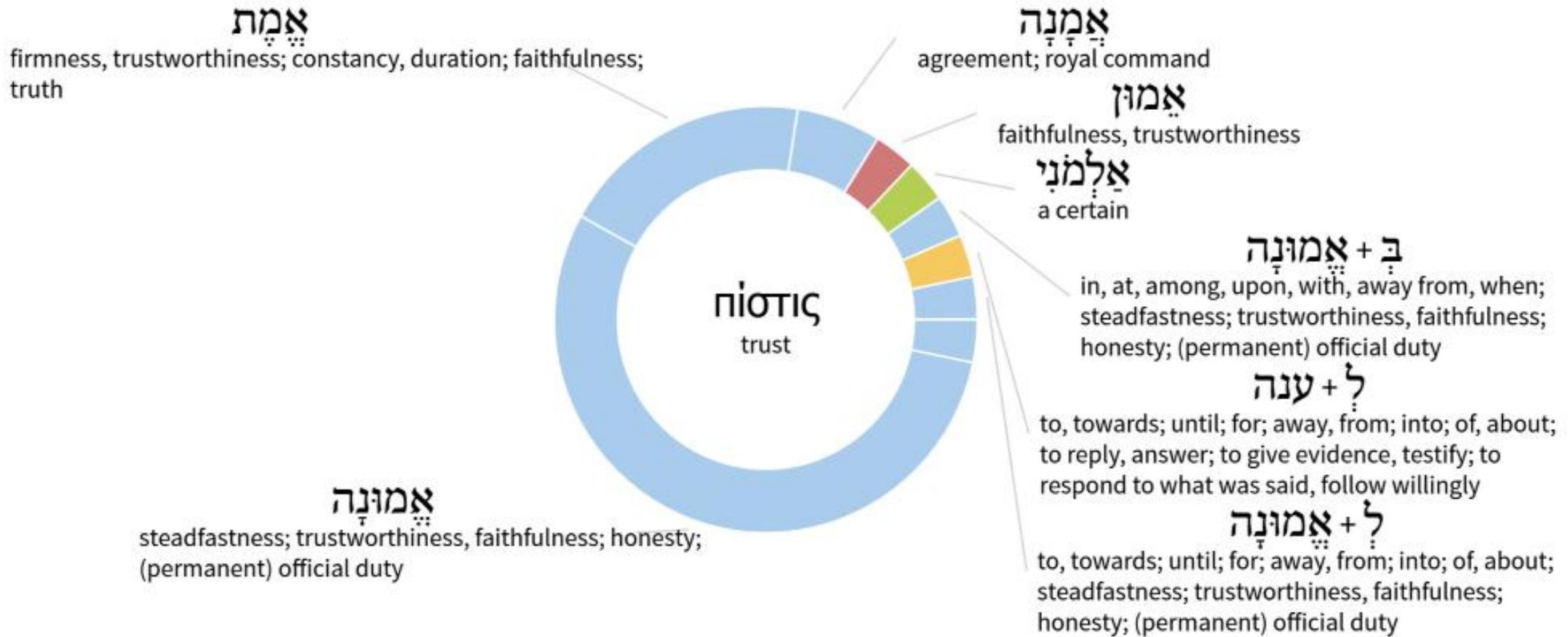
Mercy *chesed*

lemma:2:חֶסֶד in NRSV



Credit: Logos Bible Software Word Study

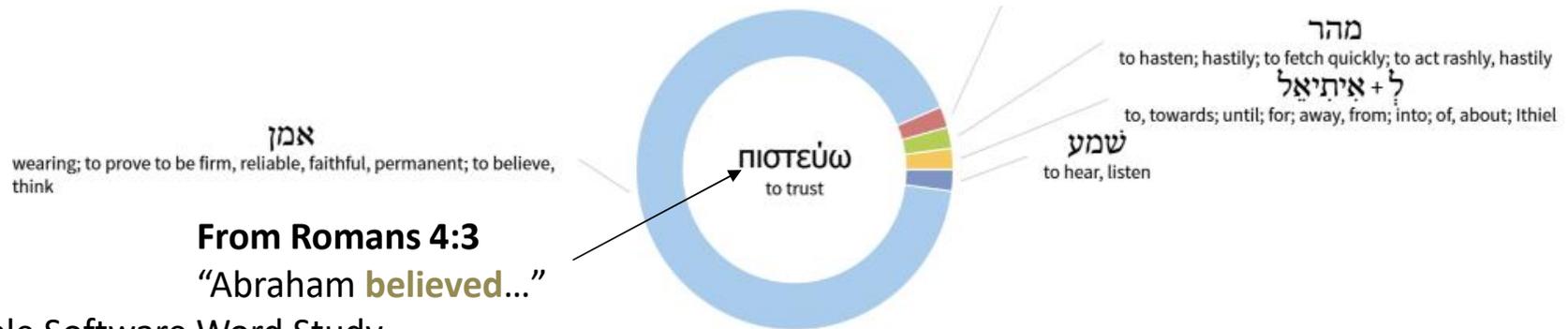
Faith



Faith *emunah, emet, AMN*

▼ ROOT

אֱמוּנָן	1	faithful, trustworthy	49	
אֱמוּנָה	אֱמוּנָה	'ēmû·nā(h) steadfastness; trustworthiness, faithfulness; honesty; (permanent) official d...	46	
אֱמוּנָן	1	'ē·mûn faithful, trustworthy	3	
אֱמֵן	1	wearing; to prove to be firm, reliable, faithful, permanent; to believe, think	387	
אֱמֶת	אֱמֶת	'ēmēt firmness, trustworthiness; constancy, duration; faithfulness; truth	126	
אֱמֵן	1	'mn wearing; to prove to be firm, reliable, faithful, permanent; to believe, think	96	
אֱמוּנָה	אֱמוּנָה	'ēmû·nā(h) steadfastness; trustworthiness, faithfulness; honesty; (permanent) official d...	46	
אֱמֵן	אֱמֵן	'ā·mēn trustworthy; surely!	30	

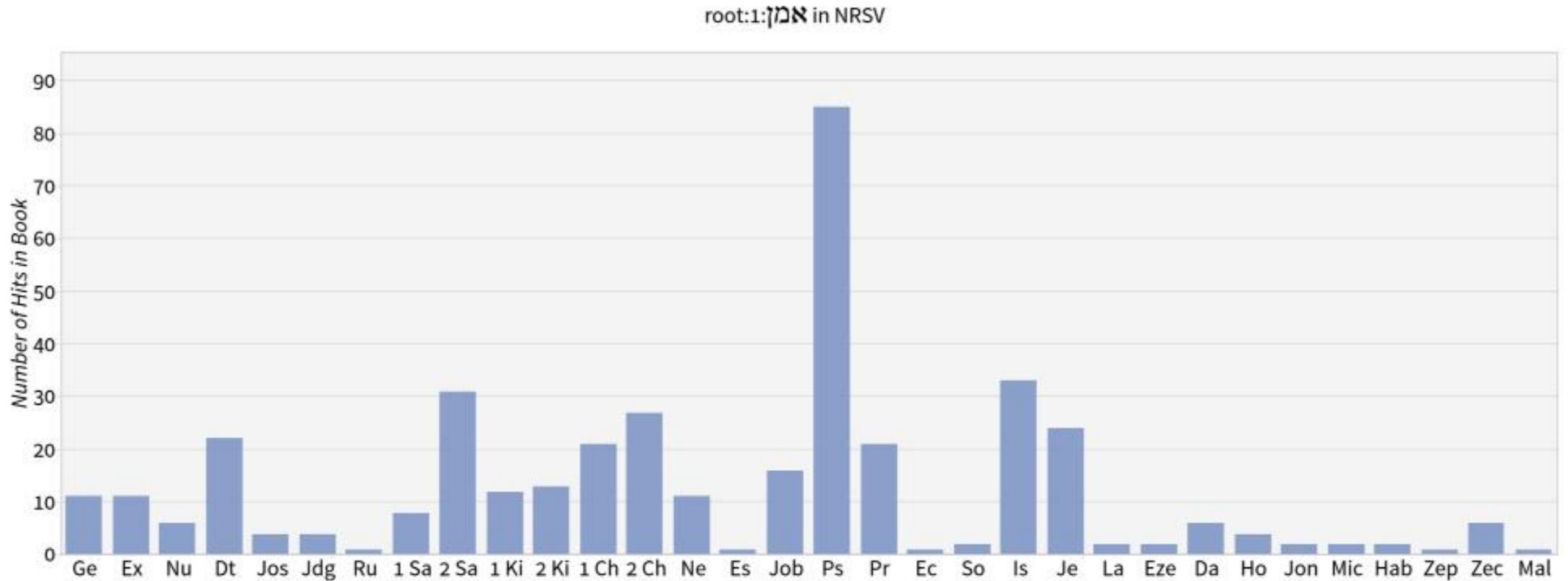


From Romans 4:3
 “Abraham **believed**...”

Credit: Logos Bible Software Word Study

Faith

emunah, emet, AMN



Credit: Logos Bible Software Word Study

In Israel, the principle of “Justice and Righteousness” acquired also a religious significance. “Justice and Righteousness” appear in the divine sphere in the following cases:

- a) When God created the world and established justice in the universe.
- b) When God revealed himself to Israel to give them Justice (=Law), at Sinai.
- c) When God will reveal himself in the future to judge the nations with “Justice and Righteousness.”

Introduction to the Book

The basic aim of this work is the clarification of the term “Justice and Righteousness” and especially the meaning of the expression =“doing Justice and Righteousness.” This study tries to demonstrate that the concept of doing Justice and Righteousness in the literature of Ancient Israel and of the Ancient Near East implies maintaining social justice in the society, so that equality and freedom prevail.

The Mandate of Israel

Israel's mission to do "justice and righteousness" first appears in the Bible in God's call to the father of the nation

In Israel, the principle of “Justice and Righteousness” acquired also a religious significance. “Justice and Righteousness” appear in the divine sphere in the following cases:

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"Inscription on the Statue of Liberty"

Give me your tired, your poor,
Your huddled masses, yearning
to breath free,
The wretched refuse of your
teeming shore,
Send these, the homeless,
tempest tost to me,
I lift my lamp beside the golden
door.

Israel's prophets saw the fulfillment of this goal as
the basis of the nation's existence

- Isa. 5:7;
- Jer. 4:2;
- Amos 5:24;
- Mic. 6:8;

Future king of the Davidic house *who will perform justice and righteousness like David*

- *Isa. 9:4*
 - *11:1*
 - *32:1*
- *Jer. 23:5*
 - *33:15*