1. **The Reform Movement**

"The Pittsburgh Platform" - 1885

5. We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel’s great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

"The Columbus Platform" – 1937

5. ...Throughout the ages it has been Israel’s mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to cooperate with all men in the establishment of the kingdom of God, of universal brotherhood, Justice, truth and peace on earth. This is our Messianic goal.

**Adopted in San Francisco – 1976**

We have learned that the survival of the Jewish people is of highest priority and that in carrying out our Jewish responsibilities we help move humanity toward its messianic fulfillment.

2. ...Throughout our long history our people has been inseparable from its religion with its messianic hope that humanity will be redeemed.

6. ...The Jewish people in its unique way of life validates its own worth while working toward the fulfillment of its messianic expectations.

**Reform Judaism and Zionism - 1997**

We believe that the renewal and perpetuation of Jewish national life in *Eretz Yisrael* is a necessary condition for the realization of the physical and spiritual redemption of the Jewish people and of all humanity. While that day of redemption remains but a distant yearning, we express the fervent hope that *Medinat Yisrael*, living in peace with its neighbors, will hasten the redemption of *Am Yisrael*, and the fulfillment of our messianic dream of universal peace under the sovereignty of God.

**Adopted in Pittsburgh – 1999**

*תikkun olam*

Partners with God in ( *tikkun olam*), repairing the world, we are called to help bring nearer the messianic age.
2. **The Conservative Movement**

We [] affirm a gradualist or evolutionary eschatological approach. We are aware that it, too, has its inherent dangers: inertia, quietism and a generalized sense that since God will send the Messiah in His good time, what we human beings do has little significance. We strive, therefore, to remind ourselves of the classical Jewish teaching that God and humanity are partners, not only in creation and revelation, but in redemption as well.

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 (2:3) that though he may tarry, yet do we wait for him each day.

3. **Mordecai Kaplan**

*To what extent, if any, should the traditional belief in the coming of the Messiah play a role in our religious consciousness?*

We can no longer believe that any person, or semi-divine being, is divinely destined to rule as the Messiah, and usher in the millennium. Nevertheless, the idea of the Messiah can still figure symbolically to express the valid belief in the coming of a higher type of man than this world has yet known...Due to the tendency of the human mind to personify its hopes and embody them in concrete images, Judaism projected the ideal man of the future into the image of the Messiah...it is more appropriate to project our hopes for mankind on a future society, or era, than on any individual past or future.


4. **Maimonides**

The Twelfth Fundamental Principle refers to the Messianic Era. We are to believe as fact that the Messiah will come and not consider him late. If he delays, wait for him (Hab. 2:3); set no time limit for his coming. One must not make conjectures based on Scripture to conclude when Messiah will come. The sages said: "May the Spirit depart from those who calculate the end-time" (Sanhedrin 97b). One must believe that the Messiah will have more station and honor than all the kings who ever lived, as all the prophets from Moses to Malachi prophesied. Whoever doubts this or minimizes it denies the Torah which testifies to it explicitly, in the Balaam story and in the passage that begins, “You are standing...” (Deut. 29:9). A corollary of this principle is the assertion that the king of Israel must come only from the house of David and the seed of Solomon. Anyone who rejects this family denies God and the words of His prophets.
5. **Babylonian Talmud, tractate Sanhedrin 98a**

R. Hanina said: The Son of David will not come until a fish is sought for an invalid and cannot be procured...

R. Hama b. Hanina said: The son of David will not come until even the pettiest kingdom ceases [to have power] over Israel...

Ze'iri said in R. Hanina's name: The son of David will not come until there are no conceited men in Israel,

R. Simlai said in the name of R. Eleazar, son of R. Simeon: The son of David will not come until all judges and officers are gone from Israel...

R. Joshua b. Levi met Elijah standing by the entrance of R. Simeon b. Yohai’s tomb...

He then asked him, “When will the Messiah come?”

“Go and ask him himself,” was his reply.

“Where is he sitting?”

“At the entrance.”

“And by what sign may I recognize him?”

“He is sitting among the poor lepers: all of them untie [them] all at once, and re-bandage them together, whereas he unties and re-bandages 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].’”

So he went to him and greeted him, saying, “Peace upon thee, Master and Teacher.”

“Peace upon thee, O son of Levi,” he replied.

“When wilt thou come Master?” asked he,

“Today,” was his answer.

On his returning to Elijah, the latter enquired, “What did he say to thee?”

“Peace Upon thee, O son of Levi,” he answered.

Thereupon he [Elijah] observed, “He thereby assured thee and thy father of [a portion in] the world to come.”

“He spoke falsely to me,” he rejoined, “stating that he would come today, but has not.”

He [Elijah] answered him, “This is what he said to thee, ‘To-day, if ye will hear his voice.’ (Psalms 95)”

Rab said: The son of David will not come until the [Roman] power enfolds Israel for nine months...

R. Hillel said: There shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah.

R. Joseph said: May God forgive him [for saying so]...

R. Eliezer said: The days of the Messiah will be forty years...

R. Dosa said: Four hundred years...

Rabbi said: Three hundred and sixty-five years, even as the days of the solar year...

Abimi the son of R. Abbahu learned: The days of Israel's Messiah shall be seven thousand years...

Rab Judah said in Samuel's name: The days of the Messiah shall endure as long as from the Creation until now...

R. Nahman b. Isaac said: As long as from Noah's days until our own...