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## From the Coordinator

### ICC Meeting in Boston

After the North American LCJE meeting, LCJE's International Coordinating Committee (ICC) had a meeting on April 10 in Boston. This was the first time the new ICC, elected at the conference in 2007 at Lake Balaton, had gathered. Until the next international conference, the ICC consists of Tuvia Zaretsky (President), Kai Kjær-Hansen (International Coordinator), Mitch Glaser, and Ann Hilsden (ICC members).

Although LCJE is a loose network, it is necessary for the ICC to come together to deal with business-related issues, such as finances or the current membership situation. The ICC was pleased that since the Lake Balaton conference two American organizations have become agency members, namely CMJ USA and Lutherans in Jewish Evangelism; the ICC wants to encourage leaders of organizations with "only" individual membership to consider getting agency membership. It was also recommended that area coordinators be encouraged to reconnect with former members of the LCJE whose membership has lapsed.

As shown in this issue of the Bulletin, three LCJE areas have held conferences since Lake Balaton, namely Israel, South Africa, and North America. In most other areas similar conferences are scheduled for next year or the year after, which is an initiative the ICC very much welcomes.

Beginning with issue 91, February 2008, the LCJE Bulletin has a new layout. The ICC decided to adopt the new cover design as the official LCJE logo.

LCJE is a network centered on events. Even though it is more than three years until the next international conference, the ninth, there was a discussion of date and place. It was decided that the conference – Deo volente – will be held August 7-12, 2011. And where? Turkey and other places on the Mediterranean will be examined; it was left to the planning committee to make the final decision, not least with a view to the cost of the conference.

By the time this is read, the celebration of the 60-year anniversary of the State of Israel will be past. And many good words, also from Christians, will presumably have been said about "comforting Israel." But this "comfort for Israel" far-from-always includes the obligation to share the gospel with Jews.

It is my hope that LCJE members through their organizations will, also in the future, comfort Israel primarily by returning Jesus to the people of Israel.

*Kai Kjær-Hansen*

# The Greatest Commandment

By Cecilia Burger, LCJE Coordinator for South Africa

In his teachings Jesus emphasized the Shema in Deuteronomy 6 – love towards God as well as towards one’s neighbour. He also taught his followers to love their enemies. (Matt 5:43,44).

Furthermore, Jesus commands His followers to love one another: “A new command I give you: Love one another. As I loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13:34-35).

Jesus spoke these words after He washed his disciples’ feet at the Passover meal He had with them. He also said, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you” (John 13:14,15). What an example of servanthood and humility before our Lord paid the ultimate price. Jesus does not leave us any choice in the matter of love. He commands us to love!

Beit Ariel Messianic congregation in Cape Town, where I worship, recently celebrated Passover together with Jewish people across the world. It is always one of the highlights of the year for me and this year was no exception. Jewish and



Gentile believers united because of their love for Messiah Jesus as they commemorated the deliverance from Egypt and the deliverance from sin through the sacrifice of Jesus on the cross.

I am reminded of another Passover Seder however. Something happened which, to me, was a practical illustration of the words of Jesus in John 13:34, 35.

***“A new command I give you: Love one another.”***

It happened at the time when the Steven Spielberg feature film “Schindler’s List,” on the Holocaust, was the talking point in Cape Town. During the Seder, Herschel Raysman, the Jewish leader, encouraged everyone to see the film. Herbert Syré, a believer from a German background, then got up and said he would like to

confess in prayer the sins of his people against the Jewish people. He did so in a moving way. Herschel then responded in prayer, thanking the Lord for His forgiveness in Yeshua. After he prayed Herschel went to Herbert and Jew and German embraced!

A Jewish friend, whose family suffered greatly through the Holocaust, was sitting next to me at the table. This was her first visit to a Messianic gathering. After what had just happened she was completely overwhelmed and could hardly believe her eyes and ears. She said to me, “This (the Gospel) must be true, otherwise this (reconciliation between Jew and German) would not have been possible. I must speak to that man.” After the meal she went over and spoke to Herbert and his wife and received Messiah Yeshua into her life!

We received the command from the Lord to be His witnesses, to spread the Gospel. Let us not forget the witness we are to the rest of the world when we live in unity with fellow believers. “How good and pleasant it is when brothers live together in unity!” (Psalm 133:1).

*Cecilia Burger*  
*Simcha@mweb.co.za*



## The Gospel and the Jewish People – An Evangelical Statement

As evangelical Christians, we want to express our genuine friendship and love for the Jewish people. We sadly acknowledge that church history has been marred with anti-Semitic words and deeds; and that at times when the Jewish people were in great peril, the church did far less than it should have.

- We pledge our commitment to be loving friends and to stand against such injustice in our generation. At the same time, we want to be transparent in affirming that we believe the most loving and Scriptural expression of our friendship toward Jewish people, and to anyone we call friend, is to forthrightly share the love of God in the person of Jesus Christ.
- We believe that it is only through Jesus that all people can receive eternal life. If Jesus is not the Messiah of the Jewish people, He cannot be the Savior of the World (Acts 4:12).
- We recognize that it is good and right for those with specialized knowledge, history and skills to use these gifts to introduce individuals to the Messiah, and that includes those ministries specifically directed to the Jewish people (1 Corinthians 9:20-22).
- We deplore the use of deception or coercion in evangelism; however, we reject the notion that it is deceptive for followers of Jesus Christ who were born Jewish to continue to identify as Jews (Romans 11:1).

We want to make it clear that, as evangelical Christians, we do not wish to offend our Jewish friends by the above statements; but we are compelled by our faith and commitment to the Scriptures to stand by these principles. It is out of our profound respect for Jewish people that we seek to share the good news of Jesus Christ with them, and encourage others to do the same, for we believe that salvation is only found in Jesus, the Messiah of Israel and Savior of the World.

*The above statement, sponsored by the World Evangelical Alliance (WEA), was published as a full-page ad on March 28 in the New York Times. The statement was signed by 51 well-known evangelical pastors and theologians, etc.*

*Those evangelical Christians who would like to add their names to the list can do so by contacting WEA at [www.wordevangelicals.org](http://www.wordevangelicals.org).*

*In the next issue of the LCJE Bulletin, Susan Perlman will write about reactions to this statement.*



## LCJE Meeting in Israel

By David Zadok, LCJE Coordinator for Israel

**As was mentioned in the LCJE Israel annual report of 2007, we had planned to have a seminar on Evangelism and Media. On Thursday March 6, 2008, we held our first LCJE seminar.**

We had a full program, which approximately 30 people attended although we had 45 registered. We met at Beit-Asaf congregation in Netanya, in the center of the country, from 9:30 to 15:00. For this event we purposely invited all those who were directly involved with LCJE or who one of the members knew personally. We do hope that as we continue with other events of the LCJE we can open them to the larger body of Christ in the land. At this point we need to build the network and to gain the confidence of the people.

The purpose of the semi-



nar was to provide an update on the various media usages that are being implemented in the land for evangelism. During the seminar we had four lectures by various church and organization representatives who shared about their work and efforts in using the media in bringing the Gospel to the people of Israel.

The first lecture was by John Theodore, from Kehilat Geula in Jerusalem. John shared with us about

how they use their website and their plans to have a web radio station as well. The latter is functioning already and is on 24/7. The second lecture was by Dan Sered, the director of JFJ in Israel, who shared with us about the use of newspaper ads and the use of a public survey that they are conducting through a secular company. The last lecture before the lunch break was by Phil Little from Or B'Aretz, who talked to us about the DVD movies and similar ideas that they are utilizing in their outreach efforts.

During the lunch break there was much conversation and networking going on – after all, this is the main purpose of the LCJE, to provide a platform for people to network and find ways to cooperate with each other.

The last lecture of the day was by Yousef Dakwar, who shared how they are using the TV to broadcast programs to various parts of Israel and Arab countries. At this time, it is web-based, but they are hoping to soon have use of a professional studio for recording and broadcasting their programs.

During the seminar, I think most people who attended were surprised to learn of how much activity has been going on and is happening in the land. It was helpful to share these



*LCJE's Evangelism and Media seminar in Israel*

resources, and we trust that the day was worthwhile for the advancement of the Kingdom of God in our land.

We soon shall begin to work on building the resource database that we de-

ecided to prepare in our last meeting in 2007. The seminar on Evangelism and Media really reinforced the need to have such a resource that can help the various churches and organizations to be aware of

what is available and what resources can be shared. After all, none of us want to reinvent the wheel!

*David Zadok  
david@ha-gefen.org.il*

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## LCJE Meeting in Cape Town, South Africa

By Cecilia Burger, LCJE Coordinator for South Africa

**On Saturday, 29 March 2008, seven of the 15 members of the LCJE in South Africa met in my apartment in Cape Town. We were very excited to be together, as some of us had felt the need for some time already to get together more often and also to work together. Through the LCJE this became a reality!**

At the meeting there were full-time workers of Messianic Testimony, Messiah's People, and Ministry to the Jewish People. Also present were a member of the Beit Ariel Messianic congregation, a Messianic Jewish member of a local congregation, an artist passionate about Israel, and a Christian worker who lived and worked in Israel for years. We also had a visitor who explained that she needed us to help her to be a more effective witness to her Jewish clients.

Around the tea table, we all shared how we got involved in Jewish ministry. We prayed for one another and got to hear about new projects in various minis-

tries. We exchanged ideas on methods of reaching Jewish people with the Gospel, i.e. inviting people to meetings, sketch-board evangelism, handing out broadsides, and friendship-evangelism. We agreed that interpersonal relationships were vital. People should not be forced into anything.

The few hours set aside for the meeting were not enough. We agreed to meet again in two months' time. This time we want to focus more on the International LCJE.

I am already planning a LCJE meeting in Johannesburg for the members who will find it easier to attend a meeting there in June 2008.

### Testimony

I include a testimony of Chavout Luyt, the only man who attended the meeting on Saturday:

"I met the Lord personally at a street outreach in Pretoria, South Africa, where He filled me with His Holy Spirit and gave me power and words to be a witness

for Him. This changed my life so much that I wanted to tell the whole world about what God had done for us in sending His Son. He showed me how much He still cares for His people, the Jewish people, and that I should witness to them about Him.

So I went to Israel for a year (in 1996) to learn Hebrew and to get to know the people of Israel and soon realized that I wasn't quite ready. I also realized that I am called to serve Him in my job and not as full-time missionary. Since then I have been involved in Beit Ariel Messianic congregation, mostly as part of



*Chavout Luyt*

the worship team, but my dream is to get more involved in evangelism as such. I am also involved in my local church in Melkbosstrand, Cape Town, where I lead a discipleship group.

My vision/dream is to serve as a church planter, starting with small home Bible study groups and then discipling the future Jewish leaders of these home groups to follow Yeshua and grow in their personal

relationships with Him until they can start discipling new believers in turn. I would like to serve as part of the body of Messiah in Israel in this capacity.”

*Cecilia Burger  
simcha@mweb.co.za*

**In the list of LCJE members in 2007 prior to the international conference at Lake Balaton, there were two individual members of LCJE in South Africa; now there are 15.**

## **My Second LCJE Experience**

**By Amanda French, student at Pasche Institute**

**Shalom, my name is Amanda French. I came to this year's LCJE conference as part of the Pasche Institute for Jewish Studies. I am graduating and looking forward to further involvement in Jewish ministry.**

I was thankful to have a second opportunity to attend an LCJE conference. The theme for the 25th Annual North American Conference was "For Zion's Sake." This theme was in recognition of the 60th anniversary of the declaration of Israel's independence. It was wonderful to see such a diverse group gathered for this one important purpose.

**Emerging young leaders**  
This year there was a push to involve more young leaders at the conference. I was probably the youngest person in attendance at



last year's conference, but this year that was hardly the case. A session was provided for the young leaders to ask questions and provide input for how to reach the next generation and to bring in young leaders for the work of sharing the good news with Jewish people. The session was led by Michael Hedrick of CJF Ministries, Justin Kron of Chosen People Ministries, and Joshua Sofaer of Jews for Jesus. I was part of a brainstorming session with

the young leaders, and I hope there will be more young leaders attending future LCJE meetings. It would be great to see presentations by emerging young leaders about their ideas on how to reach the younger generations. It would also be good to have the opportunity to present on the creative ways that they are currently doing Jewish evangelism. Henry Morse from Sha'ar Hashamayim in Boston shared on creative ways to do evangelism, and this theme resonated with the younger leaders. The presentation by Abraham Sandler on his new ministry, Sha'are Tzedek, brought good discussion about mentoring and discipleship. This is relevant for potential and current young leaders who need seasoned leaders to invest time in them.

### Personal impressions

The history of Jewish evangelism seems to be an important theme at the LCJE. This year there were presentations about the Palestine Mission of Levi Parson and Pliny Fisk, William Blackstone and Operation Mercy Palestine. Theresa Newell shared on the history of CMJ's work in Israel. There is encouragement in hearing about the endeavors of those who have gone before us.

I was encouraged by the information about the World Evangelical Alliance and their positive statement concerning Jewish

maintain their Jewish identity.

Jews for Jesus talked about their upcoming Behold Your God Israel campaign. It will be interesting to see the fruit of this campaign. Members of the conference showed their support for this campaign by gathering around members of Jews for Jesus for a small prayer session. Jews for Jesus seemed to have the largest presence this year, including a group of young leaders from the New York area.

Kirk Gliebe presented a paper on the benefits of an identifiable Messianic

communities. I am a member of a Messianic congregation, but not a Jewish believer. I can certainly understand some of the problems associated with Gentile believers who seek to live as if they themselves were Jewish, and this can be confusing for Jewish non-believers coming into Messianic congregations. But my experience in a Messianic congregation is what led to my desire to see Jewish people come to faith in the Messiah. Before this exposure, I had never been encouraged to reach out to Jewish people. I would like to see a counter perspective from another Messianic congregational leader about the positive involvement of Gentiles within a Messianic congregation. There was some discussion about this, but a formal presentation would be helpful.

Kirk's paper was about an identifiable Jewish identity, but it seems debatable what this means. Rich Robinson presented a paper that addressed this question. I thought this was a good presentation. He dealt with the influences of other cultures on the Jewish practices. There appears to be no pure Jewish culture. The implications seem to be that you cannot put a simple definition on what is an authentic Jewish identity. This would seem to allow for diversity within the Messianic community in



*Henry Morse and friends lead worship*

Evangelism. It is wonderful that so many prominent evangelical leaders are voicing support for Jewish evangelism. It is also encouraging that within this statement is support for Jewish believers to

Jewish community. Part of the focus in the paper concerned the observance of the Mosaic Covenant as a guide for Jewish life and identity. Part of the paper addressed the problems of Gentiles within Messianic



*Some of tomorrow's leaders*

their approach to reaching out to the Jewish community.

Seth Postell attended the conference for the first time and presented a paper on a Messianic interpretation of Israel's feasts. He looked at the typology found in the Torah, the Book of Moses. I had not heard this perspective about the description of the tabernacle being related to the description of Eden in Genesis. He related the seven speeches to the seven days of creation that culminate with the Sabbath. This presentation appealed to me as a student of the Bible. Seth talked about how the whole Torah, the Book of Moses, gives the interpretation of Sinai. Sinai was to provide a glimpse of that future rest that would come with Messiah. He presented the Mosaic Covenant as temporary, but he was not arguing against maintaining a Jewish identity in keeping elements of the Mosaic Covenant such as

Shabbat.

Ellis Goldstein of Campus Crusade for Christ shared his testimony and his calling to equip laborers so they can share the Gospel. It is always powerful to hear people's testimonies of how God has worked in their lives. I appreciated hearing the media report from Susan Perlman. Some of what she discussed I was aware of, but some other things were new to me. Dave Bennett gave two messages as part of the morning worship time. One was on the mystery in Romans 11:1-36 and the other was on appreciating our differences from 1 Corinthians 12:1-31. This second message seemed especially relevant with the diversity of people in attendance at LCJE. It was unfortunate that more people were not in attendance for this message. Henry Morse gave a message on his perspective on the Arab-Israeli conflict. This

message seemed to stir up a lot of emotion in the group. The issue is complex and it is good to see that understanding among the group. The speaker for the banquet, Dr. Ergun Caner, provided a good conclusion for the conference. The focus was on reaching out to the Jewish people, but it was good to see there is also concern for Muslim people to come to faith as well.

I thought the sessions were good, but my favorite part of the conference was interacting with everyone on the breaks and during the meals. Coming to conferences, I always have the concern that I will feel



*Rosie Hoffman-Goumas*

out of place and be left out when it comes to meeting outside of the sessions, but I found that was not the case. I appreciated talking with people from the different ministries and getting their input about my future in ministry.

*Amanda French  
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## Boston Report

Two pieces from the report of the International Coordinator, Kai Kjær-Hansen

### First North American LCJE meeting, 1984

**We are gathered here “For Zion’s Sake” – and in the name of Jesus, the Messiah of Israel and the Saviour of the whole world. This meeting is number 25 in the sequence of North American LCJE meetings. As International Coordinator it is my pleasure to congratulate you on this.**

No other LCJE chapter has anything similar to show. Through these 25 years there has been a lot of networking on Jewish evangelism, and through this quarter century you have collected copious resource materials about the cause that unites us, namely that Jewish people may come to faith in Jesus. And I am very pleased that we have young leaders among us. LCJE’s continued existence depends on them.

#### Dallas 1984

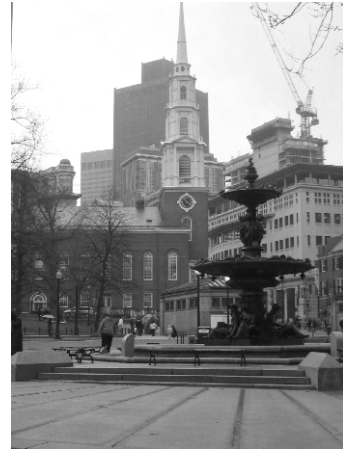
Before the first North American LCJE meeting in Dallas, a task force for Jewish evangelism had been formed in 1980 in Pattaya, Thailand, where the Lausanne movement had held a conference. In 1983 the second international LCJE meeting was held in Newmarket in England. The meeting in Newmarket called for the setting-up of LCJE chapters around the

world.

This request was realized in North America at the meeting in Dallas in 1984. It was a small meeting, but it would prove to have a great importance for LCJE’s subsequent history. There were few enough delegates present that they can all be mentioned by name:

- Jack Estep – Conservative Baptist Home Mission Board (Wheaton, IL)
- H.A. Overton – Message to Israel
- Moishe Rosen – Jews for Jesus (San Francisco, CA)
- Irwin Kolb – Lutheran Church, Missouri Synod Board of Evangelism
- Louis Goldberg – (observer) Jewish Studies Department of Moody Bible Institute
- Harold Sevener – American Board of Mission to the Jews (now Chosen People Ministries)
- Arnold G. Fruchtenbaum – Ariel Ministries (San Antonio, TX)
- William Currie – American Messianic Fellowship (Chicago, IL)
- Raleigh J. Forrell – Special Ministries of the Home Missions of the Assemblies of God.

If the minutes from the meeting are accurate, it means that there were nine



*Park Street Church*

men present at the first meeting. And then there was one woman. She chaired the sixth session, which had the title “Membership in the Lausanne Consultation on Jewish Evangelism.” Who was this woman? The minutes give the answer: “The discussion was led by Miss Susan Perlman, who was at the meeting representing the International Coordinating Committee.”

I wonder if anyone has participated in all 25 North American LCJE meetings, from the first in 1984 until today? If so, it can only be this “Miss Susan Perlman.”

Altogether, there were ten sessions at this two-day meeting. At the next meeting the following year, also in Dallas, the number of participants had increased; now there were 14 men – and one woman. Does anyone want to guess who she was?

#### London 1984

Time does not allow me to go into details about what

was discussed at the first meeting, but at the meeting that the LCJE Steering Committee had in London almost two months later, at the end of May 1984, Susan Perlman presented the report of the first LCJE North American meeting and the following was recorded in the minutes:

“Notice was particularly made of the agreement of the North American Coordinating Committee meeting on the following items.

1) THAT Messianic Jewish congregations should be in-

cluded within L.C.J.E.

2) THAT we need to address the matters of organizations that stress the need to comfort Israel without taking the gospel to our people.

3) THAT some of the formal ‘dialogue’ between Jewish people and evangelicals could be damaging to the cause of the Gospel.

4) THAT great care was necessarily to avoid unethical presentations in mission literature.”

At this 25-year anniversary Today, at this 25-year anni-

versary, we cannot say that these four points are obsolete. With the sixtieth anniversary of the state of Israel coming up, it must be appropriate to say that in connection with this 60-year anniversary we shall probably be hearing quite a lot from Christian organizations that are eager to “comfort Israel” – but who also fail to share the gospel with Israel. It is my hope that LCJE members through their organizations will, also in the future, comfort Israel primarily by returning Jesus to the people of Israel.

## LCJE HISTORY

### NORTH AMERICAN LCJE MEETINGS 1984-2008

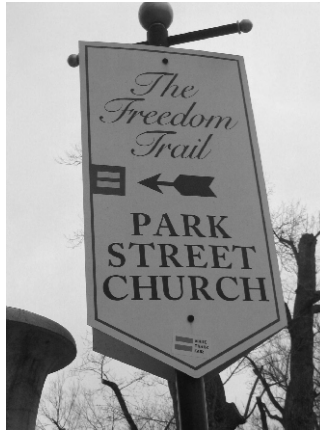
<b>01:1984</b> April 5-6	Dallas, Texas
<b>02:1985</b> April 10-11	Dallas, Texas
<b>03:1986</b> April 2-3	Chicago, Illinois
<b>04:1987</b> March 25-26	Chicago, Illinois
<b>05:1988</b> April 13-14	Baltimore, Maryland
<b>06:1989</b> April 4-5	Los Angeles, California
<b>07:1990</b> March 14-15	St. Louis, Missouri
<b>08:1991</b> March 27-28	Atlanta, Georgia
<b>09:1992</b> March 23-25	Los Angeles, California
<b>10:1993</b> March 22-24	Minneapolis, Minnesota
<b>11:1994</b> April 11-13	New York, New York
<b>12:1995</b> February 27- March 1	Las Vegas, Nevada
<b>13:1996</b> April 15-17	Chicago, Illinois
<b>14:1997</b> March 3-5	Philadelphia, Pennsylvania
<b>15:1998</b> March 2-4	San Diego, California
<b>16:1999</b> March 8-10	St. Louis, Missouri
<b>17:2000</b> March 13-15	Atlanta, Georgia
<b>18:2001</b> March 12-14	Los Angeles, California
<b>19:2002</b> March 11-13	Orlando, Florida
<b>20:2003</b> February 24-26	Dallas, Texas
<b>21:2004</b> April 26-27	Toronto, Ontario, Canada
<b>22:2005</b> March 7-9	San Francisco, California
<b>23:2006</b> March 24-26	Pittsburgh, Pennsylvania
<b>24:2007</b> April 16-18	San Antonio, Texas
<b>25:2008</b> April 7-9	Boston, Massachusetts

## Boston and Jewish Evangelism

The fact that we can celebrate a 25-year anniversary here in Boston is also worth marking. It has been my privilege to participate in all North American LCJE meetings since 1990. On this point, my memory does not fail me. But I have never before been to Boston for an LCJE meeting. Has LCJE been here before? I had to go to the archives to find the answer. The answer is no! This is the first time LCJE has had a meeting in Boston. But of course it is not the first time that Jewish evangelism is in focus in Boston.

I said that I have never before been to Boston. But in my thoughts I have often been in Boston the last couple of years. Or rather: I have concerned myself with individuals in Syria and Jerusalem in the 1820s, sent out by the American Board of Commissioners for Foreign Missions (ABCFM) – founded in 1810, and indeed, right here in Boston. Some of the first Bible-men or Protestant missionaries to visit Jerusalem in the 1820s were Americans sent out from Boston. You can read about this in a series of articles which have been, and are being, published in *Mishkan*.

In 1819 it was announced by the American Board: “*Jerusalem* has been selected as a missionary



station by the American Board of Commissioners for Foreign Missions.” It was not to be quite as easy as that. Beirut became the center for the American missionaries, something I cannot go into here and now.

The first American missionaries to be sent out from Boston to Syria and Palestine were Levi Parsons and Pliny Fisk. This happened in 1819. Both had been born in 1792 here in the state of Massachusetts. Both studied theology in Andover. Parsons was ordained in Park Street Church here in Boston. This church still exists – unlike the older Old South Meeting House, the only two Trinitarian Congregational churches in Boston at that time. The latter was destroyed in the great fire in 1872. The New Old South Church was built soon after in a different place.

In both churches Jewish evangelism was on the program on Sunday, October 31, 1819. This was only a few days before Parsons and Fisk were due to leave. In the morning, both churches held a communion service with the missionaries. In the afternoon, Parsons delivered his farewell sermon in Park Street Church, on the Jewish people’s apostasy and restoration in the light of Hosea 3:4-5. In the evening, Fisk delivered his farewell sermon in Old South Meeting House. He chose as his text Acts 20:22: “And now, behold, I go up bound in the spirit unto Jerusalem, not knowing the things which shall befall me there.”

So what could be more natural here, at the opening of our meeting in Boston, than to let Fisk preach for us. In concluding the sermon he said:

“Whether we shall be buried in a watery tomb; whether disease shall bring us to an early grave; whether the suspicion of government or the bigotry of false religion shall shut the door against us; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you; whether we shall spend a long life in labours, and die having

only sown the seed from which others may reap the harvest, or whether we shall see the truths prevail, and die surrounded by converts from error, who may soothe the bed of death and weep over our tomb; these are points to be decided, not by human sagacity, but by Him, whose Providence calls us, whom we would cheerfully obey, and in whom we would trust the future.

The time has arrived, when we are called by the Providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed beyond any other country under heaven, with civil and religious privileges; not to find other privileges and

friends like them in another land; but to meet the uncertainties and difficulties, attendant on a Christian mission among Turks and Jews.

If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is perhaps thus affected with the prospect of leaving for life all who have ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting which shall be an eternal meeting, or a prelude to eternal separation.” (From Pliny Fisk’s farewell sermon)

**Some have preceded us**  
How did things turn out for them? Parsons distributed

Scriptures in Jerusalem in 1821 – mostly to pilgrims coming to Jerusalem. In 1822 he was again on his way to Jerusalem together with his friend Fisk, but Fisk had to bury him in Alexandria. Parsons had not yet turned 30. In the period from 1823 to 1825 Fisk was in Jerusalem three times. He died in Beirut in October 1825, not yet turned 33.

So we will let Fisk’s Boston sermon and the two Americans’ efforts, for which they paid with their lives, be the starting point for a whole-hearted effort in our service – and for our discussions at this LCJE meeting in Boston. They teach us that the worst thing is not to die for the gospel.

Some have preceded us.

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## A Call for Clarity in Messianic Jewish Community Development

By Kirk Gliebe, Devar Emet Messianic Synagogue, Skokie, IL

I would like to present our unique approach to Messianic Jewish community development, based on our personal experience at Devar Emet, by sharing our purpose statement:

### ***Devar Emet Messianic Synagogue: Our Purpose and Focus***

#### **Our Purpose**

To *bring* Jewish people to God through Messiah Yeshua and into this Jewish Congregation and *develop* them into committed believers who *worship* the God of Abraham and *serve* Him within the Jewish Community as *educated Jews*.

#### ***Through This Messianic Jewish Congregation We:***

- **Reach Out & Fellowship:**

*Bring* the truth of who Messiah Yeshua is out to our Jewish Community and invite them in so they might become part of this Jewish Congregation.

- **Worship:**

*Worship* the God of Abraham through the service of our hearts, souls and resources.



- **Disciple:**  
*Develop* Jewish Believers into fully committed followers of Messiah Yeshua through Scripture Study, Seminars, Small Groups and Structured Training.
- **Educate:**  
*Educate* adults and children attending our congregation to know, respect and appreciate the Biblical Covenants and Traditions of our Jewish people.
- **Serve:**  
*Serve* within the Jewish Community to meet the physical, spiritual and emotional needs of both believers and unbelievers in the name of Yeshua.

### **Our Focus**

- **Geographically:** The north side of the city of Chicago through the near northern suburbs of Chicagoland within a 20-minute drive from the congregation.
- **Demographically:** Professionals, educators, managers, and business people with a special emphasis on couples with children.
- **Culturally:** Identified Jewish People who are active within the Jewish Community culturally, socially and/or religiously.
- **Spiritually:** Jewish People who demonstrate a longing for God and have shown a willingness to explore outside the established Jewish boundaries.

I wish I could say that the majority of the people within our Synagogue are “Professionals, educators, managers, and business people” as this would be quite a financial boost if it were so. The truth is our congregational community is a cross section of our greater Jewish community. We have among our adults one professional, one educator, a couple of management types and a few business people; we also have three retirees, two people on disability, and several people who are seriously under-employed. We also have one interesting exception from the typical Synagogue. Since our congregation is the result of our outreach efforts it reflects the emphasis of our outreach: we have a very young community. Out of the 70 individuals who are active in our Synagogue, 35 are under the age of 22 (9 are in college, 15 are teens, and 11 are elementary aged or younger). This is a direct result of our decade long effort in outreach to Jewish children and teens through *Club Maccabee* and *HaDerekh Youth*. I would like to also point out that these 35 young people only represent those who are actively attending our community services and studies; we have an additional 25 teens and elementary aged children, most of who are non-Messianic Jews, who attend our kid specific outreach programming mentioned above. It is our plan to see our young people disciplined for the purpose of both living out radical faith in Messiah as Messianic Jews as well as to become the eventual leaders of our Synagogue community.

### **How many are actually Jewish?**

When I speak of our Synagogue community some might wonder skeptically how many of our attendees are actually Jewish. Out of the 70 people in our community only ten are not actually born Jewish. Of the ten, seven are adults, four of whom are married to Jewish spouses. Of the singles, one is a Hindu college student who recently came to believe in Yeshua through the witness of one of our new Jewish believers, one is a student training for Jewish outreach at Moody Bible Institute, and one is an older single woman who brought her Jewish friend to our services; her friend just recently came to believe in Yeshua herself. Of the children, one is a teen who was invited to our *Club Maccabee* program by one of his non-Messianic Jewish friends who never ended up coming to faith, and the other

two are part of a blended family with a Gentile mother and a Jewish step father. Of the 60 Jewish people, four have not yet made a clear statement for acceptance of Messiah Yeshua, but we continue to witness to them through both word and action within our community. It is our experience that providing safe space with familiar surroundings for Jewish people to hear the Scripture and see the lives of Jewish believers is what God uses to bring people to saving faith in Messiah Yeshua. Over the course of the last five years, we have seen 15 of our regularly attending Jewish adults come to faith directly as a result of our community's existence. During that same time we have also had five of our current teens make professions of faith; unfortunately none of their parents have come to faith yet.

### **Community involvement**

We have been able to see these kinds of results because we have extensive Congregational and individual relationships with our greater Jewish community. We prioritize community involvement through our local Jewish Federation for Maot Chitim Holiday Food Deliveries, the Walk for Israel and other community related functions. Our Synagogue building is our own, purchased in 2005, and is right in the middle of Skokie, surrounded by our local community of 200,000 Jewish people (within a 20 minute radius by easy driving). We follow the Jewish calendar and observe Shabbat; we require basic Kashrut in our Synagogue activities and encourage it as well in the homes of our congregants. We use a copy of the Scriptures consistent with Jewish tradition not Christian. It is our call to our people to live out authentic Jewish life, to fight the pull of American materialism and the cotton candy Christian faith of our day, and to live as identified, and easily identifiable, radical Messianic Jews, not fuzzy "Christians."

### **Challenged by the Lubavitch Chabad**

In many ways we have been challenged in our outreach work by the Lubavitch Chabad and their passion for God, Torah and love of Jewish people. Yes, they are a fringe movement, but so are we! Yet they seem to be doing a much better job of living on the fringe of the many different societies where Chabad has sent their shlichim than the typical Messianic, all without saving faith in Yeshua! They build identifiable communities that grow with Jews, while the long term results of our efforts are often hard to find. Part of it is their priority: *they focus their outreach on Jewish people, building Jewish community and raising their children to be committed Jews.* Living in New York in the late 1980s I was regularly asked the question, "Are you Jewish? Did you lay tefillin today?" They were unashamed to focus on Jewish people because it is Jewish redemption which is their goal! Within our Messianic movement I have been maligned for trying to have such a focus. Why? Who is focusing on Jewish people? Certainly not the typical Christian in Chicagoland! Our Messianic Jewish efforts also suffer from a regular loss of our young people. This is a tragedy beyond all others. Is it because we have done such a poor job of articulating a clear vision? This is not a Chabad problem. "People now in their twenties and thirties who grew up in Chabad were raised with the ideal of shlichus. 'Growing up in Chabad today, you know that the greatest thing you can do is be a shaliach,' says Shmotkin. 'Those who don't have what it takes wish they did.'"<sup>1</sup> Oh that this would be our experience! Instead we work hard for our kids go to a good college, get a great paying job and stay "saved."

Chabad has a commitment to love their fellow Jews. "From the beginning, Lubavitchers embraced the idea of ahavat Yisrael, or love of all Jews. A person's love for his or her fellow Jew must be intrinsic, a love that transcends logic. Ahavat Yisrael demands self-sacrifice and constant exertion: one must cherish the other even more than oneself, and without discrimination. All Jews must be loved equally, no matter their level of learning or observance."<sup>2</sup> Too often in our outreach and community development among Jewish people we grow impatient with non-responsive unbelievers. We easily develop superficial relationships, and then limit our time with individuals who are not "responding to the

Gospel” as quickly as we might expect. Where is our love! It is interesting to note that it was love that was emphasized among the early believers, not halakah, as a sign of Covenant faithfulness and in obedience to Messiah’s teaching.<sup>3</sup> This didn’t mean people ignored Torah. It was one and the same for them.

### **Conclusion**

I desire to be an effective tool for outreach within the Jewish community; it is also my desire that the Messianic Jewish community I lead be an effective tool as well. I wish we could all see God’s Spirit working to bring tens of thousands of Jewish people to faith in Messiah today as was seen in the early 1900s in Europe. Regardless, we must be faithful to the task because we have the hope that God will indeed work among Jewish people. Mitch Glaser has said it best, “We must encourage one another to keep sowing the gospel seed even where there is great difficulty and hardness of heart.”<sup>4</sup> Let us just be sure we are sowing smart, producing Jewish fruit that will endure as an identifiable Jewish remnant in order to reach an even greater Jewish remnant for Zion’s sake, as we eagerly await the return of our Jewish Messiah Yeshua.

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1. Sue Fishkoff, *The Rebbe’s Army: Inside the World of Chabad-Lubavitch* (New York: Schocken Books, 2003), 28.
  2. *Ibid.*, 20.
  3. Oskar Skarsaune and Reidar Hvalvik, ed., *Jewish Believers in Jesus: The Early Centuries* (Peabody, Massachusetts: Hendrickson Publishers, 2007), 65.
  4. Mitchell Leslie Glaser, *A Survey of Missions to the Jews in Continental Europe, 1900-*

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## **The Warrant and Implications for a Typological Interpretation of Israel’s Feasts**

**By Seth Postell, minister with AMF International**



### **Introduction**

Those of us who speak in churches about the biblical roots of the faith take great joy pointing out the correlation between Leviticus 23 and various aspects of Yeshua’s ministry. But I think we may have grown so used to this typological interpretation of the feasts that we have not taken to heart a rather perplexing hermeneutical issue. To illustrate what I mean by “perplexing” let me ask the following question: How does John understand Exodus 12:46 (“nor are you to break any bone of it” [the Paschal lamb]) to be a prophecy about Yeshua’s bones (John 19:36)? On the face of it, Exodus 12:46 does not appear to be a prediction of Yeshua’s crucifixion. This treatment of the Torah’s festive commandments as “shadows of good things to come” is not restricted to John, but quite common in the NT (see Heb 4:1-10; 9:23-29; Rom 14:5; Gal 4:8-18; Col 2:16-17). This perplexing issue is muddied further when we consider that the Torah, rather than presenting these feasts as shadows, appears to establish them as eternal ordinances (see, for example Exod 31:16-17). This apparent conflict between the literal sense of the Torah and the NT’s interpretation, both in terms of “typologizing” and “relativizing (making temporary),” raises two legitimate hermeneutical concerns: What is the warrant for the NT’s interpretation of the feasts and, more importantly, what theological and practical implications might such an understanding of Israel’s feasts hold for one’s understanding of the rest of the Mosaic covenant and its message?

In this paper, I want to argue that the NT's interpretation of the feasts is warranted by the intertextual relationship between Genesis 1-3 (Creation/Eden) and the Sinai covenant with its structure of worship (especially Exod 25-31, 35-40). To be clear, I am saying that Moses intended the feasts to be understood as shadows of greater realities in the "last days" (see Gen 49:1; Num 24:14; Deut 31:29) although he likely was not clear on the specific details of their fulfillment (see Heb 11: 26). I believe this feature of the Torah, if it can be demonstrated textually, has profound implications for how we, as Jewish believers, relate to the Torah and how the Torah relates to us.

In the next several pages I would like to put forth evidence that the Torah presents the tabernacle and the feasts as reminders of things lost at the Fall (Gen 3) and as shadows of good things to come. I will conclude by discussing some possible implications for our understanding of the Torah and its message to us.

### **Tabernacle-Eden Typology**

Many competent scholars, both Jewish and Gentile, have confirmed the existence of a plethora of textual links between Genesis 1-3 (Creation/Eden) and Exodus 25-31, 35-40 (tabernacle).<sup>1</sup> Here I will simply call attention to the findings of various biblical scholars. Afterwards, I hope to weigh in on some possible theological implications of these findings.

To start, scholars have pointed out numerous literary connections between the creation account (Gen 1:1-2:4a) and places in the Torah focused on priestly legislation (most notably, Exod 25-31, 35-40). These connections include stylistic elements such as command-execution language,<sup>2</sup> emphasis on the seven day calendar,<sup>3</sup> the Sabbath and appointed times (see Gen 1:14),<sup>4</sup> and distinctively "priestly" vocabulary.<sup>5</sup> P. J. Kearny argues persuasively that the tabernacle instructions are given to Moses in seven speeches in order to parallel the seven-day week of creation (Exod 25:1; 30:11, 17, 22, 34; 31:1, 12).<sup>6</sup> The final speech in the "giving of the tabernacle blueprints," like the seventh day of creation, also deals with the Sabbath using the same creation-Sabbath vocabulary (see Exod 31:18; Gen 2:1-2; כלה).

### **Chart 1: Tabernacle in the Pattern of Seven Day Creation**

<b><i>Seven Days of Creation</i></b>	<b><i>Seven Divine Speeches</i></b>
Day 1: Gen 1:5	Speech 1: Exod 25:1
Day 2: Gen 1:8	Speech 2: Exod 30:11
Day 3: Gen 1:13	Speech 3: Exod 30:17
Day 4: Gen 1:19	Speech 4: Exod 30:22
Day 5: Gen 1:23	Speech 5: Exod 30:34
Day 6: Gen 1:31	Speech 6: Exod 31:1
Day 7: Gen 2:1-3: SABBATH	Speech 7: Exod 31:12: SABBATH

Other conspicuous parallels between Genesis 1 and the tabernacle exist. Michael Fishbane and Peter Enns note that the closing chapters of Exodus (the completion of the tabernacle) are fashioned with the consummation of the creation week in mind (Gen 1:1-2:4a).<sup>7</sup> In both places there is: (1) a statement that the work (מלאכה) of the construction was complete (כלה) (Gen 2:2; Exod 39:32; 40:33); (2) an inspection of the completed work (Gen 1:31; Exod 39:43); (3) a benediction upon the completed work (Gen 1:22, 28; 2:3; Exod 39:43); (4) and a "fall narrative" following both accounts (Gen 3:1ff; Exod 32:1ff). Furthermore, in both accounts the Spirit is the empowering agent of creation (Gen 1:2; Exod 31:3).<sup>8</sup>



**Chart 2: Tabernacle in the Pattern of Consummation of Creation**

	<b>Consummation of Creation</b>	<b>Consummation of Tabernacle Construction</b>
<b>Statement of Completion</b>	“By the seventh day God completed (כלה) His work (מלאכה) which He had done.” (Gen 2:2)	“Thus all the work (מלאכה) of the tabernacle of the tent of meeting was completed (כלה).” (Exod 39:32; see also 40:33)
<b>Inspection</b>	“God saw all that He had made, and behold, it was very good.” (Gen 1:31)	“And Moses saw all the work and behold, they had done it.” (Exod 39:43)
<b>Benediction</b>	“God blessed them/the seventh day.” (Gen 1:22, 28; 2:3)	“So Moses blessed them.” (Exod 39:43)
<b>Fall Narrative</b>	Genesis 3	Exodus 32
<b>Role of God's Spirit</b>	“The Spirit of God was moving over the surface of the waters.” (Gen 1:2)3	“I have filled him with the Spirit of God in wisdom, in understanding, in knowledge, and in all kinds of craftsmanship.” (Exod 31:3)

Not only does Moses cast the tabernacle as a shadow of creation, his portrayal of the tabernacle echoes his description of the Garden of Eden. Gordon Wenham highlights eight parallels between the Garden of Eden and the tabernacle:<sup>9</sup>

1. The verb “walk” (התהלך) in Gen 3:8 is also used to describe God’s presence in the tabernacle (Lev 26:12; Deut 23:14).
2. The cherubim guarding access to the tree of life on the east (Gen 3:24) are also embroidered on the tabernacle’s curtains and also stand guard over the ark. And the tabernacle, like Eden, is entered from the east (Gen 3:24; Exod 25:18-22; 26:31).
3. The design of the menorah in the form of a seven-branched tree with fruit is highly suggestive of the fruit trees in Eden and the Tree of Life (Exod 25:32-36).
4. The terms “cultivate” and “keep,” used to describe Adam’s mandate for the garden, are also used to describe the Levitical mandate for the tabernacle (Gen 2:15; Num 3:7-8; 8:26; 18:5-6). Elsewhere in Scripture, Adam is even portrayed as an archetypal Levite (see Ezek 28:13; Exod 28:17-20).
5. The term used to describe the covering provided for Adam (Gen 3:21) is the same one used to describe the priestly attire (Exod 28:41; 29:8; 40:14; Lev 8:13).
6. The precious materials found in the garden – gold, onyx, bdellium (Gen 2:12) – are found in abundance in the tabernacle. Gold is a primary ingredient for much of the tabernacle’s furnishings as well as the vestures of the high priest. Onyx was used for decorating the tabernacle, temple, and high priestly vestments and breastplate (Exod 25:7; 28:9-14, 20). Furthermore, bdellium is the term used to describe the manna which was stored by the ark in the Holy of Holies (Num 11:7).

7. The Tree of Knowledge of Good and Evil is suggestive of the Book of the Law kept in the Holy of Holies (Exod 25:16; Deut 31:26; see Ps 19:8-9).
8. Finally, the description of the Garden as the source of abundantly flowing water (2:10-14), though not present in the tabernacle's design, is a typical description for later sanctuaries (Ps 46:5; Ezekiel 47). In fact, the name of one of the Edenic rivers, Gihon (Gen 2:13), is also the name given to the water source surrounding Jerusalem (1 Kgs 1:33, 38, 45; 2 Chr 32:30; 33:14).

The cumulative evidence suggests an attempt on Moses' part to infuse the tabernacle and its worship (such as the Sabbath) with a "taste of paradise." On no less than four occasions the text explicitly states that the tabernacle was fashioned according to a divine pattern (Exod 25:9, 40; 26:30; Num 8:4; see Acts 7:44; Heb 8:2, 5). What can we say so far about these connections between the creation of the world and the "creation" of the tabernacle? At the very least, we can say that the tabernacle is intended to mirror creation. But, we can also say the tabernacle is a "copy" or a "shadow" of the pre-Fall paradise. It is intended to be a reminder of what was lost in "first days" (Genesis 1-3) and what God will restore in the "last days" (Gen 49:1; Num 24:14; Deut 31:29). Furthermore, this typological connection with creation suggests that the tabernacle Sabbath (Exod 31:12-17) was also intended to be a shadow of the pre-Fall Sabbath, yet certainly not its replacement, nor the fullness of the rest God intended to give His people. The Mosaic Sabbath was a weekly opportunity to provide God's people with "rest from our work and from the toil of our hands arising from the ground which the Lord had cursed" (Gen 5:29). But to fail to see the Mosaic Sabbath as a shadow pointing to a better rest is to miss the Torah's theological point. If this is true of the Sabbath, what about the other feasts given to Israel?

### **Creation, Sabbath, and the Eschatology of the Feasts**

Any discussion of a typological interpretation of the feasts necessarily begins with an understanding of the overall importance of the first Sabbath (Gen 2:1-3) for eschatology. The climax of the creation narrative is the seventh day and the Sabbath rest. William Dumbrell insightfully notes two ways in which the text emphasizes the Sabbath (although I want to make it clear that he arrives at these points by means of a hermeneutic which differs markedly from my own): (1) it is the only inanimate object blessed by God in the creation account; and (2) unlike the other days of creation, the Sabbath day has no end.<sup>10</sup> According to Dumbrell, the very notion of divine rest "gives meaning to the account of creation as a whole and explains the ongoing purpose for which creation exists . . ."<sup>11</sup> Jon Levenson, a Jewish scholar from Yale, also argues that the Sabbath provides the basis for understanding the meaning of creation. According to Levenson, "[B]oth overtly and covertly, *the text of Genesis 1:1-2:3 points to the seventh day as the clue to the meaning of creation.*"<sup>12</sup>

Other textual clues confirm the centrality of divine rest, not only as the climax of the creation narrative before the Fall, but also as the goal of God's redemptive plan for His people after the Fall. The Torah's emphasis on the importance of rest can be seen in a number of ways. First, we can see its importance in the creation account. Not only is the Sabbath the pinnacle of creation, Genesis 2:15 also highlights the importance of rest when it states that God created Adam and then "put" him in the garden. The word used for "put" is the cognate form of "rest" (נוח). Adam, like Israel later, was brought into a special land to enjoy God's rest. Second, we can see the importance of rest in the story of Noah. Mankind's bitter toil resulting from the curse (Gen 3:17-19) is temporarily relieved by the birth of "Noah" ("rest," נוח). Noah's name is explicitly chosen because of God's desire to bring rest to the land which He cursed (Gen 5:29; an explicit allusion to Gen 3:17). Noah is saved from the waters in an "ark" (תבה), which eventually "rests" (נוח) on dry ground in the "seventh" month, in which the careful reader may see an allusion to the seventh-day rest

of the original creation. Noah is portrayed as a deliverer, who is of the seed of woman (Gen 3:15; 4:26ff.). He is raised up for the purpose of bringing divine rest. Third, the importance of rest can be seen in God's purposes for Israel through Moses. Just as Adam is created outside the garden, so the nation of Israel is "created" outside the Promised Land (see Exod 4:22). God raises up Moses, Israel's deliver, who like Noah, is also saved from the waters on an ark (תבה). God's purpose for bringing Israel out of Egypt is to give them relief from their bitter toil in Egypt (Exod 1:14; see Gen 3:17; 5:29) and to provide them with rest in the Promised Land (נוח; Deut 12:10; 25:19). This repeated emphasis on "rest" must be understood within the larger context of man's separation from God's rest, the toil and spiritual conflict that resulted from the Fall.

It is also necessary to remember that even the seventh divine speech in the giving of the tabernacle is intentionally cast as a shadow of the creation Sabbath. This strongly suggests that the Mosaic Sabbath was always and only intended to be a temporary solution to the problem of the curse. Throughout the remainder of the Hebrew Bible, every rest God provides, whether by means of the feasts (Lev 23), the entry into the Promised Land (Josh 23:1; see Ps 95:11), or the constructions of the Solomonic and Second Temples (1 Chr 22:9; Neh 13:23-28), is always short-lived. Consequently, the Hebrew Bible ends with the continuing anticipation of the eschatological rest (see Heb 4:9-11). According to Alan Ross, "The biblical concept of rest is used throughout Scripture to portray the promised rest that would in the end restore what was lost by the fall . . ." <sup>13</sup>

Turning to the theme of Israel's festivals, <sup>14</sup> it is vital to note two unifying factors used to describe them: (1) abstinence from work and/or the use of the word Sabbath (מלאכה/שביתה/שבת); <sup>15</sup> and (2) use of the number "seven" and/or a derivative of seven. <sup>16</sup> In his analysis of Israel's annual feasts, T.K. Hui agrees with the conclusions of Wenham and Keil that the unifying element and governing point of Israel's festal calendar in Leviticus 23 is the Sabbath rest. <sup>17</sup>

The emphasis on Sabbath rest and the permeation of the number seven strongly suggest an intentional "leavening" of the feasts with Creation-Sabbath typology. This appears to be confirmed by Wenham's assessment of Genesis 1. He cogently argues that one of the prime interests of the "editor/s" (I say author) of the creation account is the fixed times (מועד; Gen 1:14; see Lev 23:2) and the seventh day. <sup>18</sup> In terms of the overall composition of the Pentateuch, the strong ties between Gen 1:1-2:3 and the Mosaic feasts appear to substantiate the notion that these feasts, like the Sabbath, were intended to be reminders of the restoration of divine rest in the future.

Time also fails me to show how the Prophets (and Writings) also perceived the typological-prophetic significance of Israel's feasts long before the apostles. Suffice it to say, there are at least three unmistakably clear examples where the prophets have linked Israel's feasts directly to the work of the coming Redeemer: (1) Isaiah with the Passover (Isa 52:11-12; 53:7); (2) Zechariah with Sukkoth (Zech 14:4, 9, 16, 18-19); and (3) Daniel with the Year of Jubilee (Daniel 9:24). Careful attention to intertextual allusions and citations in the Torah would, no doubt, likely reveal other instances of typological interpretations of the feasts in the Tanakh. In light of this evidence, it would appear that a typological interpretation of the feasts is warranted by the clear intentions of the Torah.

## Conclusion

The purpose of this paper has been to provide biblical warrant for interpreting Israel's feasts typologically. A case has been made that Moses, moved by the Spirit of God, intentionally portrayed these feasts as shadows of good things to come, and as such, weekly and yearly observance was meant to be a temporary taste of Eden until the coming of the Seed (Gal 3:19, 24). While Moses may not have understood the precise nuances regarding the fulfillment of the feasts, later prophets and apostles were clearly following

the intentionality of the original author by finding in them important clues describing the Coming King and the establishment of the kingdom of God in the Last Days. The apostles' recognition of the correlations between the ministry of Yeshua and the feasts of Israel, as well as their testimony that these happened "to fulfill Scripture," appear neither to conflict with the intentions of Moses, nor to force Yeshua back into the Tanakh after the fact. For John, God's preservation of Yeshua's bones during the Passover was not a coincidental fluke in Israel's history. Rather, it occurred to fulfill Scripture.

In this paper I have also attempted to look more carefully at the Torah in order to discern the meaning of the Mosaic covenant (the tabernacle and its feasts) in its literary context. Yes, there are very good reasons why the NT authors interpreted the feasts typologically, and yes, I believe we also have good reasons for meditating again and again on the feasts to deepen our understanding of the ministry of Yeshua. But there is more: I believe the Torah offers a perspective on the Sinai covenant and its structures of worship that have not yet been factored into our discussions of how the Torah's message continues to speak to us as authoritative Scripture. Time and space do not permit me to tease out all the ramifications of what I mean by this, but mention must be made of at least one likely objection to my contention that the Mosaic feasts are no longer obligatory.<sup>19</sup> While many believers would agree that the feasts point to eschatological realities, they would also argue that the fullness of the eschaton has not yet come. Consequently, the argument goes, the feasts continue to be obligatory celebrations until the Last Days when the significance of the feasts will become fully realized. While I cannot deal with this objection now (it is my intention to do so at length in future publications), suffice it to say, I believe that any attempt to understand our relationship to Sinai must first address (exegetically) Sinai's relationship to the patriarchal narratives (with their promises) within the Pentateuch as a whole. I would like to suggest that this is precisely the manner in which Paul deals with the meaning and purpose of the Mosaic covenant in Galatians 3-4.

I hope this brief paper has provoked an interest in my audience to ponder again the profound implications of Yeshua's words in John: "For if you believed Moses, you would believe me, for he wrote about me" (John 5:46; see also Luke 24:25-27). Yeshua's definition of Torah observance differs markedly from the way we typically define it. It seems our understanding of Torah observance is, for the most part, more traditionally inherited than exegetically derived. I believe a more intensive and thorough exegesis of the Torah will only foster in us a far greater appreciation for Yeshua's words than we have ever imagined. It will likely cause us to rethink our definitions of Torah observance. It will bolster our witness to the Jewish people. And finally, take a moment to think about how much more exciting our "Messiah in the Feasts" presentations will be!

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1. See, for example, T. D. Alexander, *From Paradise to the Promised Land* (Grand Rapids: Baker, 2002); William J. Dumbrell, "Genesis 2:1-17: A Foreshadowing of the New Creation," in *Biblical Theology: Retrospect & Prospect*, ed. Scott J. Hafemann, 53-65 (Downers Grove, IL: InterVarsity, 2002); Peter Enns, *Exodus*, The NIV Application Commentary (Grand Rapids: Zondervan, 2000); Michael Fishbane, *Biblical Text and Texture: A Literary Reading of Selected Texts* (Oxford: Oneworld, 1998); P. J. Kearney, "Creation and Liturgy: The P Redaction of Exod 25-40," *ZAW* 89 (1977): 375-87; Jon D. Levenson, *Sinai and Zion: An Entry into the Jewish Bible* (Minneapolis: Winston Press, 1985); John H. Sailhamer, *The Pentateuch as Narrative*; Gordon J. Wenham, "Sanctuary Symbolism in the Garden of Eden Story," in *I Studied Inscriptions from Before the Flood, Ancient Near Eastern, Literary and Linguistic Approaches to Genesis 1-11*, ed. Richard S. Hess and David T. Tsumura, 399-404 (Winona Lake, IN: Eisenbrauns, 1994).
  2. Bernhard Anderson, *From Creation to New Creation* (Minneapolis: Fortress, 1994), 45.

3. Ibid., 48.
4. Levenson, *Creation and the Persistence of Evil*, 100.
5. See Gordon J. Wenham, *Genesis 1-15*, WBC, vol. 1 (Waco: Word, 1987), 1-40.
6. Kearney, "Creation and Liturgy," 375.
7. Fishbane, *Text and Texture*, 12; Enns, *Exodus*, 550-52.
8. Enns, *Exodus*, 543.
9. Wenham. "Sanctuary Symbolism in the Garden of Eden Story," 399-404.
10. Dumbrell, "A Foreshadowing of the New Creation," 55; see also Levenson, *Creation*, 109.
11. Ibid., 55.
12. Jon Levenson, *Creation and the Persistence of Evil* (San Francisco: Harper & Row, 1988), 100 (emphasis provided; words in brackets provided).
13. Allen P. Ross, *Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus* (Grand Rapids: Baker, 2002), 400.
14. See Leviticus 23; Numbers 28-29; Deut 16:1-17.
15. See Lev 23:3, 7, 8, 21, 25, 28, 30, 31, 35, 36; Num 28:18, 25, 26; 29:1, 7, 12, 35; Deut 16:8; also Exod 12:16; 20:10; 31:14-15; 35:2; Deut 5:14 (שבת) and derivatives of Sabbath: Leviticus 23 (10x's); Numbers 28-29 (3x's).
16. Leviticus 23 (10 times); Numbers 28-29 (14 times); Deuteronomy 16 (6 times).
17. T. K. Hui, "The Purpose of Israel's Annual Feasts," *BibSac* 147 (1990): 147-48.
18. Wenham, *Genesis 1-15*, 38-39.
19. I am not suggesting that Messiah's coming mitigates privileges and opportunities (not obligations) to celebrate the Messianic fullness of these feasts as an ongoing testimony to ourselves and our people.

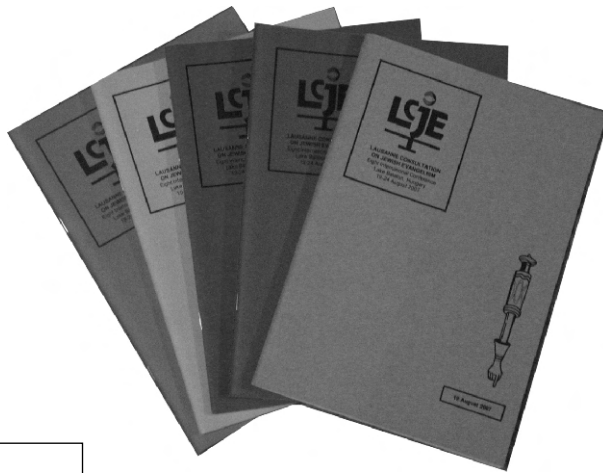
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### **LCJE Meetings**

#### **LCJE North America**

2-4 March 2009 in Phoenix  
1-3 March 2010 (place to be announced later)  
Contact Jim Sibley  
[na-director@lcje.net](mailto:na-director@lcje.net)

#### **LCJE CEO Conference**

18-22 May 2009 in France  
Contact LCJE  
[lcje.int@gmail.com](mailto:lcje.int@gmail.com)

#### **LCJE International**

Ninth International LCJE  
conference is scheduled for  
7-12 August 2011.

### **Mishkan**

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