

THE MESSIANIC WALK

THE END-TIME MOVE OF GOD

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Abbreviations and Special Terms

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encyclopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GN: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)

LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)

LXX: Septuagint

m. Mishnah

MT: Masoretic Text

NASB: New American Standard Bible (1977)

NASU: New American Standard Update (1995)

NBCR: *New Bible Commentary: Revised*

NEB: New English Bible (1970)

Nelson: *Nelson's Expository Dictionary of Old Testament Words*

NETS: New English Translation of the Septuagint (2007)

NIB: *New Interpreter's Bible*

NIDB: *New International Dictionary of the Bible*

NIV: New International Version (1984)

NJB: New Jerusalem Bible-Catholic (1985)

NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)

NKJV: New King James Version (1982)

NRSV: New Revised Standard Version (1989)

NLT: New Living Translation (1996)

NT: New Testament

OT: Old Testament

REB: Revised English Bible (1989)

RSV: Revised Standard Version (1952)

t. Tosefta

Tanach (Tanakh): the Old Testament

Thayer: *Thayer's Greek-English Lexicon of the New Testament*

TDNT: *Theological Dictionary of the New Testament*

TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)

TNIV: Today's New International Version (2005)

TWOT: *Theological Wordbook of the Old Testament*

UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition

v(s). verse(s)

Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*

Vul: Latin Vulgate

YLT: Young's Literal Translation (1862/1898)

WMB: World Messianic Bible (2020)

Controversies Involving Torah-Based “Means of Grace”

While it is unfortunate to have to say this, some of the biggest controversies which face the contemporary Messianic movement today, involve misunderstandings of various outward actions and activities—which are intended to bless, and **not divide**—the people of God. Whether we want to admit it or not, as an emerging faith community, today’s Messianic movement has areas of its theology and practice which are under-developed, or which involve applications limited to a local congregation or assembly, dependent on a group’s circumstances. People can inappropriately assume, at times, that “one size fits all,” when in fact, some things might instead need to be examined on a case-by-case basis.

In my own life, I have been personally involved in planning the funeral of my father (1992) and the wedding of my sister (2015). It is fairly easy to recognize that in planning a funeral or a wedding, that the needs of the immediate family, the larger extended family, and the friends involved, need to be taken into consideration. While the basic rituals of remembering the deceased and burying the remains, *and* the recitation of marriage vows and a celebration of a new couple joining together, remain consistent for a funeral or for a wedding—every funeral and every wedding have things requested by the family, which the spiritual leader officiating has to take into consideration. Consequently, a number of the divisive issues involving Torah-based means of grace, are those which precisely concern a consultation between families and their local Messianic congregational leader. And if necessary, we should be honest enough as people who compose a still-developing Messianic movement, to recognize those areas where further study and investigation are required.

Bar/Bat Mitzvah

How many people really know what the discipline of going through *bar mitzvah* or *bat mitzvah*, truly is? Many have the impression, based on portrayals in popular culture, that a *bar mitzvah* is just an opportunity to have a party, showering a thirteen year old boy or girl with endless gifts, somehow intended for their future. While various festivities may be involved with the commemoration of a *bar mitzvah*, the discipline and procedures of going through a *bar mitzvah*—especially within today's Jewish community—are quite serious and even rigorous.

The term *bar mitzvah* means "son of the commandments," with *bat mitzvah* meaning "daughter of the commandments." The exact origins of the more modern process of a Jewish youth going through *bar mitzvah* are unclear. The workbook *Messianic Judaism Class*, in answering the question "Is this custom a Biblical command?", answers, "It's a part of Jewish tradition since the 13th century. It's an extra-Biblical tradition that is not forbidden by Biblical teaching."¹ Among the different reasons it lists for the significance of *bar* or *bat mitzvah*, include: a rite of passage, boyhood to manhood and girlhood to womanhood, acceptance of personal responsibility of oneself before God, learning Hebrew, learning to be a leader, identification with Judaism and the faith community. The *bar/bat mitzvah* process typically involves a recognition, for a young man or woman (usually 13 for boys, 12 for girls), that he or she is about to enter into adulthood.

Within the Jewish community, the process of going through *bar/bat mitzvah* involves Hebrew education, study of Jewish history and culture, and a review of the responsibilities that a Jewish man or woman will have as he or she enters into adulthood, and takes up some place within congregational life. At the *bar/bat mitzvah* ceremony, the young person who has completed his or her required classes, will often cant from the Hebrew Torah portion, and give a short teaching. As the young man or young woman is formally recognized as an adult before the assembly, he or she not only is to be committed to a life of service to God and the Jewish people, but the corporate body too has a responsibility of being there to support these young people. While it is traditional for those going through *bar/bat mitzvah* to be teenagers, adults well into their seventies and eighties have gone through *bar/bat mitzvah*.

While many of the traditions and procedures associated with *bar/bat mitzvah* originate from post-Second Temple times, Jewish history does record the need for young people to be trained in the Scriptures, and be recognized as members of the spiritual community. The First Century historian Josephus recorded, "when I was a child, and about fourteen years of age, I was commended by all for the love I had to learning; on which account the high priests and principal men of the city came

¹ *Messianic Judaism Class*, Teacher Book, 56.

Controversies Involving Torah-Based “Means of Grace”

then frequently to me together, in order to know my opinion about the accurate understanding of points of the law” (*Life* 1.9).² The authors of *Messianic Judaism Class*, referencing Yeshua’s encounter at the Temple in Luke 2:41-43, 46-49, conclude, “Yeshua is doing what we do at a Bar Mitzvah. The boy or girl reads that week’s passage and then they do a little teaching from it.”³ As it was recorded of the young Yeshua:

“Now His parents were going every year to Jerusalem for the Passover feast. When He became twelve years old, they were going up according to festival custom. As they headed home after completing the days, the boy Yeshua remained in Jerusalem, but His parents didn’t know...After three days they found Him in the Temple, sitting in the center of the teachers, listening to them and asking them questions. And all those hearing Him were astonished at His understanding and His answers. When His parents saw Yeshua, they were overwhelmed. And His mother said to Him, ‘Child, why did you do this to us? Look! Your father and I were searching for You frantically!’ He said to them, ‘Why were you searching for Me? Didn’t you know that I must be about the things of My Father?’” (Luke 2:41-43, 46-49, TLV).

Each Messianic congregation will have some kind of *bar/bat mitzvah* education regimen, involving Hebrew study, Bible study, a review of Jewish history and culture, some likely review of Christian history, a review of the modern Messianic movement, and likely also discipleship instruction for young adults experiencing puberty. In Messianic *bar/bat mitzvah*, the young adult is honored before the congregation, as the corporate Body of Messiah does have to recognize its responsibility in seeing young people welcomed and mentored. (As it is noted in *Messianic Judaism Class*, “It has been copied by the church in confirmation.”⁴ Protestant denominations which offer confirmation classes to young adults, usually offer classes on what it means for young people to be responsible Christians, church members, Bible readers, and they address the challenges facing teenagers going through many life changes, as they face adulthood.)

The *bar/bat mitzvah* process does bear spiritual importance for young people not only being recognized as adults, but for evaluating their present standing before God. Galatians 3:24 communicates how “the Torah became our guardian to lead us to Messiah, so that we might be made right based on trusting” (TLV), meaning that our common human violation of the Torah’s instruction is to show us our need for a Redeemer. An ideal time to confirm that this has indeed happened, is when a young man or young woman is going through the process of *bar* or *bat mitzvah*.

² *The Works of Josephus: Complete and Unabridged*, 1.

³ *Messianic Judaism Class*, Teacher Book, 56.

⁴ *Ibid.*

The Messianic Walk

Certainly Messianic Jewish children, and the children of intermarried couples in the Messianic movement, would be naturally anticipated to be those who go through *bar/bat mitzvah*. But what about non-Jewish children in the Messianic movement? This is where it has to be recognized that there is variance of approach in the Messianic community. More often than not, though, your local Messianic congregation will have its *bar/bat mitzvah* classes open to the children of both its Jewish and non-Jewish members. In fact, it is likely that there might be grown adults in attendance at its *bar/bat mitzvah* classes! If you are a non-Jewish parent, your local Messianic congregational leadership might recommend some modifications of the different blessings which are offered in the *bar/bat mitzvah* service, for your son or daughter. And, whether you are Jewish or non-Jewish, if your son or daughter is going through *bar/bat mitzvah*, you might want to suggest that some things be incorporated into their service, in order to honor their lives thus far. Much of this is dependent on the venue of your local Messianic congregation, and for an accounting of the needs of one's family, extended family, and guests in attendance.

Circumcision

At the close of the 2010s, our faith community does not have a coherent theology of circumcision, even though its physical and spiritual components do make up a critical part of the Biblical narrative. The Ancient Israelites were admonished in Deuteronomy 10:16, "circumcise your heart, and stiffen your neck no longer" (NASU; cf. Colossians 2:11), speaking to the important lesson of circumcision: removing an outer barrier placed between a human being and God. Yet, the physical rite of male circumcision, is something we seldom address—mainly because it is a sexual issue. However, anyone knowing about the standard basics of the Jewish life cycle, should be familiar enough with how by ancient convention, male Jews are circumcised on the eighth day. Furthermore, anyone with a cursory understanding of some of the controversies which arose in the First Century *ekklēsia*, should be aware of how circumcision was a huge debate involving the inclusion of Greek and Roman Believers into the Body of Messiah.

Male circumcision, as a medical practice, was something which pre-dated the Patriarch Abraham, even though it is correctly recognized that male circumcision is the memorial sign of the Abrahamic covenant:

"God also said to Abraham, 'As for you, My covenant you must keep, you and your seed after you throughout their generations. This is My covenant that you must keep between Me and you and your seed after you: all your males must be circumcised. You must be circumcised in the flesh of your foreskin, and this will become a sign of the covenant between Me and you. Also your eight-day-olds must be circumcised, every male, throughout your generations, including a house-born slave or a slave bought with money from any foreigner who is not of your seed.'

Controversies Involving Torah-Based “Means of Grace”

Your house-born slave and your purchased slave must surely be circumcised. So My covenant will be in your flesh for an everlasting covenant’ (Genesis 17:9-13, TLV).

So severe was male circumcision, it was said, “But the uncircumcised male who is not circumcised in the flesh of his foreskin—that person will be cut off from his people; he has broken My covenant” (Genesis 17:14, TLV). Leviticus 12:3 would further codify for native born males, born into Ancient Israel, “In the eighth day the flesh of his foreskin is to be circumcised” (TLV). Sojourners, entering into Ancient Israel, would have to be circumcised in order to eat of the Passover sacrifice, but as a result would be considered as natives: “But if an outsider dwells with you, who would keep the Passover for *ADONAI*, all his males must be circumcised. Then let him draw near and keep it. He will be like one who is native to the land. But no uncircumcised person may eat from it” (Exodus 12:48, TLV). Israel’s enemies in the Tanach, in particular the Philistines, were often taunted for being “uncircumcised” (i.e., 1 Samuel 17:26, 36; 2 Samuel 1:20).

During the Maccabean crisis of the Second Century B.C.E., the Seleucid Greeks made it illegal for Jewish mothers to circumcise their infant sons, on the threat of death (1 Maccabees 1:48). The right for Jews to circumcise, was something that the Maccabees properly fought and gave their lives for. So, it should not be surprising that by the First Century C.E., as the good news or gospel was going out into the Mediterranean, that it was definitely believed, that in order for non-Jews to be fully admitted into the people of God, that they needed to be circumcised as Jewish proselytes. While there were ancient Jewish discussions involving what it meant for a non-Jew to become a proselyte, circumcision was widely agreed to be necessary. Debates are witnessed throughout Paul’s letter to the Galatians whether circumcision was necessary of Greek and Roman Believers for them to be fully received into the Body of Messiah, and the Jerusalem Council of Acts 15 met to decisively address the issue: “It is necessary to circumcise them and to order them to keep the law of Moses” (Acts 15:5, ESV). Circumcision was not deemed necessary for non-Jewish Believers to be fully welcomed in as equal brothers and sisters of the Jewish Believers (Galatians 3:28).

There is little doubting the importance that male circumcision continues to have for Jewish Believers in Israel’s Messiah. Yeshua the Messiah Himself, was circumcised (Luke 1:57-66). The Apostle Paul was circumcised (Philippians 3:5), and he definitely says, “Then what is the advantage of being Jewish? Or what is the benefit of circumcision? Much in every way. First of all, they were entrusted with the sayings of God” (Romans 3:1-2, TLV). Paul had his disciple Timothy, who was born of a Jewish mother but had a Greek father, circumcised (Acts 16:1-3). Yet, Paul also warns against any over-inflated self-opinions about circumcision that First Century Jews might have had, as he also says, “Circumcision is indeed worthwhile if you keep the Torah; but if you break the Torah, your circumcision

The Messianic Walk

has become uncircumcision. Therefore, if the uncircumcised keeps the righteous decrees of the Torah, will not his uncircumcision be counted as circumcision?" (Romans 2:25-26, TLV).

Most of us are not fully informed as to all the details regarding the circumcision of infant males in our various Messianic congregations and assemblies. At most, we are probably aware of how a Messianic Jewish couple or intermarried couple, will make sure that a newborn male is circumcised on the eighth day. Sometimes, a Jewish *mohel*, who has been specially trained in circumcision, will circumcise a Messianic Jewish male infant. Involved with this will be various traditions and customs involving the naming of the male child (cf. Luke 1:59), and blessings issued upon him. When a Jewish *mohel* is not available, then if there is a doctor in your local congregation, he or she will usually be consulted for the options that are available, which may then result in the infant male being circumcised in a hospital setting. At a later time, some kind of infant dedication, perhaps involving Jewish circumcision blessings, will take place.

Beyond the Jewish community, male circumcision has been a widespread medical practice in much of the West, for well over a century. Although its medical benefits have been debated in recent times, the authors of *Messianic Judaism Class* address the question "Are there any physical benefits to circumcision?" with, "There might be. They have discovered in Africa that the tribes that circumcise their males have a lower rate of HIV/AIDS infection."⁵ Because male circumcision is a common medical practice, questions inevitably arise regarding what non-Jewish families in the Messianic movement should do, when having a male child. ***All agree that physical circumcision is not required for salvation.*** There are those in the Messianic movement, approaching a passage like 1 Corinthians 7:17-24 as if addressing a vocational calling, who think that non-Jewish infant males should not be circumcised.⁶ There are others, who think that physical circumcision as a medical practice, is hardly prohibited, but that some of the traditional Jewish ceremonies and blessings involving the naming of a male child, should be reserved for infant males of Messianic Jewish and intermarried couples. Another sort of ceremony or child dedication should be practiced to bless a non-Jewish infant male. Significant questions are posed for the future, given how in the Millennial Kingdom,

⁵ *Messianic Judaism Class*, Teacher Book, 56.

⁶ There is no agreement among examiners whether 1 Corinthians 7:17-24, and its reference to "Let each man abide in that calling wherein he was called" (1 Corinthians 7:20, American Standard Version), relates to a vocational calling or a calling into salvation and sanctification.

The latter position is what the author ascribes to, based on the Greek source text and related statements in the Pauline letters (Ephesians 4:1; 2 Timothy 1:9). Consult the author's commentary *1 Corinthians for the Practical Messianic*.

Controversies Involving Torah-Based “Means of Grace”

no one uncircumcised of heart or flesh can enter into the Lord’s sanctuary (Ezekiel 44:9).⁷

Water Immersion

Within the broad Christian tradition, to be sure, some significance is placed on what is customarily called “baptism.” Baptism as an English term is widely derived from the Greek verb *baptizō* and Greek noun *baptisma*. The verb *baptizō* appears in not just the Greek New Testament or Apostolic Scriptures, but also the Septuagint, or ancient Greek translation of the Hebrew Tanach. As is noted by the *Thayer* lexicon, *baptizō* can mean “*to cleanse by dipping or submerging, to wash, to make clean with water.*”⁸ Due to much of the socio-religious associations that can go along with the English term “baptism,” the Messianic community tends to employ the more neutral term “immersion.” It is also quite common to hear the term *mikveh* employed, representative of a “*gathering of water, esp. the ritual bath of purification*” (*Jastrow*).⁹ Many of the debates that take place in Protestantism, to be sure, involving “baptism,” do not need to be repeated in today’s Messianic congregations.

While Believers in Israel’s Messiah can often conclude that water immersion is something which is only witnessed in the Messianic Scriptures (New Testament), water immersion for Believers is rooted in the purification rituals of the Tanach (cf. Exodus 29:1, 4; Leviticus 17:15-16; Psalm 51:2). Individuals, and certainly members of the Levitical priesthood, had to typically go through a ritual purification in water, before approaching God in the Tabernacle or Temple. In Second Temple times, water immersion was required of new proselytes to Judaism, who would often be regarded as “born again” (b. *Yevamot* 48b). Yet, Jewish persons would often go through ritual immersion in water for other reasons in life, namely to denote a significant status change. When John, the precursor of Yeshua of Nazareth, arrived on the scene immersing people in water, it was precisely so that they could be called to repentance and be readied to recognize the coming Messiah (Matthew 3:4-6; John 1:24-25; cf. Matthew 3:13-17).

Water immersion following salvation (cf. Matthew 28:19-20), was deemed quite critical for new Believers in the First Century C.E. Those who were saved on the day of *Shavuot*/Pentecost were immersed in water (Acts 2:38), as were Cornelius and his companions when the good news was declared to them by Peter (Acts 10:45-48). The total immersion of a human person into water following a

⁷ For a further review, consult the author’s article “Is Circumcision for Everyone?”, appearing in *Torah in the Balance, Volume II*.

⁸ Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson, 2003), 94.

⁹ *Jastrow*, 829.

The Messianic Walk

declaration of faith in Israel's Messiah, is to not only signify a status change (Romans 6:6-7), but also for one to be identified with His death, burial, and resurrection: "Or do you not know that all of us who were immersed into Messiah Yeshua were immersed into His death? Therefore we were buried together with Him through immersion into death—in order that just as Messiah was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have become joined together in the likeness of His death, certainly we also will be joined together in His resurrection" (Romans 6:3-5, TLV).

Messianic Jewish Believers can, at times, have some initial difficulty with water immersion as a part of coming to faith, because of *forced baptisms* enacted during the Middle Ages by Roman Catholicism. Frequently, European Jews were forced to convert and be baptized, or they could face seizure of property, deportation, or even death.¹⁰ Non-Jewish Believers from evangelical Protestant backgrounds—particularly where "Believer's baptism" was practiced—can have difficulty with not necessarily seeing how water immersion is rooted within Tanach purification rituals, but how the Jewish *mikveh* is something which has a wider range of applications. While the most important status change for a man or woman, is when he or she receives the salvation of Yeshua—there are likely other times when going through water immersion may be something useful. In Orthodox Judaism, women are immersed in water following their menstrual cycle. People in today's Messianic community, may decide to go through a *mikveh* when a significant status change in their life is about to take place. Your congregational leadership should be consulted, before you go through any water immersion. As obvious as it might be, while Messianic congregations frequently do not require one to be re-immersed for congregational membership—going through a *mikveh* might be something you find useful, should you enter into a new community of Messiah followers.¹¹

Communion

Significant questions can be raised by various people entering into the Messianic movement, from evangelical backgrounds, particularly regarding what is done regarding the common practice of communion. In diverse Christian traditions, remembering the Last Supper of Yeshua can take place any number of ways and any number of times. Sometimes communion is weekly, sometimes it is monthly; sometimes communion is offered to all in church attendance, and sometimes it is only offered to members of a particular denomination or assembly. Sometimes

¹⁰ *Messianic Judaism Class*, Teacher Book, 63.

¹¹ For a further review, consult the article "The Waters of Immersion," appearing in *Torah in the Balance, Volume II*.

Controversies Involving Torah-Based “Means of Grace”

Christian communion uses leavened bread and grape juice, and sometimes Christian communion uses an unleavened wafer and wine.¹²

Messianic people are of the broad conviction that what is commonly called the Last Supper, held between Yeshua and His Disciples before His execution, was actually a Passover *seder* meal. Yeshua’s establishment of the New Covenant, by referencing the elements of bread and wine, were conducted in association with the unleavened bread and wine of the traditional *seder* meal (Luke 22:19-20; 1 Corinthians 11:23-25). While many Christians remember the Lord’s Supper via a weekly or annual communion, Messianic practice tends to be far more infrequent.

How do Messianic people approach “For as often as you eat this bread and drink this cup” (1 Corinthians 11:26, TLV)? As indicated by the workbook *Messianic Judaism Class*, “Some interpret this to mean, ‘as often as you celebrate Pesakh, once per year. Some interpret this as every time you gather together. Some interpret this as one per week, month, quarter. Some interpret this as whenever you are guided by the Spirit.’”¹³ On the whole, within the broad Messianic community, the Lord’s Supper will be remembered within the context of the Passover *seder*, making it an annual *serious* occurrence. If the Lord’s Supper is at all honored a bit more regularly, it will likely be observed at some kind of a private prayer meeting, employing unleavened bread and grape juice.

Consult Your Rabbi

The four areas we have just covered: *bar/bat mitzvah*, circumcision, water immersion, and communion, are areas where today’s Messianic movement is admittedly still developing and exploring. The way that these practices are observed and applied in one congregation, is not likely to be the same as they are observed in another congregation. In the customary packaging for items labeled as “Kosher for Passover,” one also frequently finds “Consult your Rabbi.” This means that there might be some questions that need to be asked of one’s local, spiritual leader. And indeed, when it involves *bar/bat mitzvah*, circumcision, water immersion, communion, or some other significant practice witnessed in today’s Body of Messiah—your local, spiritual leader(s) will likely need to be consulted. And, such leader(s) should be honest enough with you, to indicate those areas where the Messianic movement as a whole is in need of some further theological refinement.

The admonition of Hebrews 13:17 directs Messiah followers to “Obey your leaders and submit to them, for they keep watch over your souls as ones who must give an account. Let them do this with joy and not with groaning, for that would be

¹² For a further review, consult Paul E. Engle, ed., *Understanding Four Views on the Lord’s Supper* (Grand Rapids: Zondervan, 2007).

¹³ *Messianic Judaism Class*, Teacher Book, 67.

The Messianic Walk

of no benefit to you" (TLV). Yet, all of us—recognizing a few of the present difficulties of our still-emerging and developing Messianic faith community—have at times been in (strong) disagreement with congregational leadership, over a particular issue or two. We need to each recognize how **there is only one Messianic movement**, and it is very small. None of the subjects we have just talked about, should merit one leaving a congregation or assembly, if you have a disagreement with your congregational leadership—or more likely some (outspoken) people within your congregation—over their implementation and application. Instead, we should each learn to give one another the space that we need to live out a Messianic walk of faith, and also respect the individual and familial needs of other people.