

# OIM UPDATE

## September 2012

This month with the rapid approach of the appointed times and various holy convocations directed in Leviticus 23, the Messianic community has multiple opportunities to exercise its faith, by wholeheartedly participating in these seasonal remembrances. From the first day of the month of Tishri, with *Yom Teruah* or *Rosh HaShanah*, to the tenth day of the month when *Yom Kippur* or the Day of Atonement is observed—there are ten days traditionally known as the “Ten Days of Awe.” This is a time when followers of the God of Abraham, Isaac, and Jacob should all be encouraged to resolve any conflicts that might exist from the previous year’s interactions with others, either in the community of faith or people at large.

As ancient Jewish teaching reflects, the Synagogue considers *Yom Kippur* to be the most sacred day of the year, and to be a time when the Almighty reviews a person’s recent “life portfolio,” if you will, and determines if another year of life on Earth will be granted to the supplicant. However, with the ancient Levitical sacrificial system in abeyance since the destruction of the Temple in 70 C.E., there is considerable concern by many seeking righteousness before the Creator, because there are no “sanctioned” offerings for transgressions against others. So, the admonition to personally and directly reconcile with others—if there is a known breach from either party in a relationship—should be conducted before *Yom Kippur* commences. Hence, this season is necessarily referred to as the Ten Days of Awe, when many sincere people take the time to search their hearts, seeking and asking for answers from God about any potential offense that might exist. If something surfaces in the mind, then every attempt is made to reconcile whatever issues remain unresolved, by humbly confessing sin and/or sincerely asking for forgiveness, with the assurance that repentance is the immediate goal.

With this in mind, during the past month I was able to focus on obeying a command uttered by Yeshua in His Sermon on the Mount (Matthew 5:24), which has been captured in the testimonial, “**Forgiveness: Confession and Repentance.**” Hopefully by the grace of God, my willingness to comply with this directive of the Lord will continue to not only bear fruit in my life, but also inspire you to follow the same instruction and reap the benefits and blessings of obedience to His Holy Word!

This month and the coming month will be extremely busy for us, as Margaret and I will be attending a Messianic conference, and then go off to Texas to participate in three different *Sukkot*-related events, as well as look at some rental home properties in anticipation of our house sale here in Florida. Please pray for traveling mercies, that we will have favor with all we encounter, and that we will be able to make our publications available to a growing number of people pursuing their Hebraic Roots.

We want to sincerely thank all of you who have caught the vision to support our **Theological Defense Trust**. Slowly but surely, the Lord is beginning to put our financial needs onto the hearts of some who perceive the need for balanced, scholarly, and well-researched written materials for people in the broad Messianic community. It is our prayer that God will use these publications to strengthen and encourage the Body of Messiah, who we believe are on the cutting edge of what the Father is doing, as the Messianic restoration of all things continues to gain momentum, despite some of the chronic and more recent challenges.

Blessings and shalom,  
Mark Huey

# FORGIVENESS

## *confession and repentance*

by Mark Huey

Have you ever wondered why followers of the God of Abraham, Isaac, and Jacob, who claim belief in and allegiance to Yeshua the Messiah, are not often having the spiritual impact on the world that should be readily apparent? Perhaps a main reason is that there is not a clear understanding of what is required of Believers to receive the blessings and spiritual empowerment promised through obedience to God's Word. Or even more critically, perhaps ignorance to some of the foundational rules which outline the spiritual war, which has consumed the world since the Fall of humanity in the Garden of Eden, are not being followed, in order to achieve victory over the schemes of the Adversary (2 Corinthians 2:11; Ephesians 6:11). After all, Satan and his minions are fully aware of the absolute truthfulness of the Word of God, which has established the parameters of how the spiritual and material worlds function (James 2:19). By absolutely knowing that it is impossible for God to lie (Hebrews 6:17-18), these forces of evil have actually used the non-compliance of wide numbers of saints to the basic instructions found in the Word, to stymie and neutralize Believers' effectiveness as ambassadors (2 Corinthians 5:20) of the Holy One of Israel, to every wicked generation down through the ages.

The recorded history found in the Holy Scriptures, from Genesis to Revelation, has been preserved for edification and guidelines, on how to achieve ultimate triumph over the Evil One (1 Corinthians 10:11). Yet the key to overcoming is knowledgeable obedience to the Word, not allowing the Adversary to prosecute charges against the saints before the throne of the Eternal God (Job 1:6-12; 1 Peter 5:8; James 4:7), and hence reducing their effectiveness in advancing His Kingdom on Earth (Matthew 6:10).

This lamentable reality came home to roost in my personal meditations recently, as I was confronted by my own non-compliance to the promptings of the Holy Spirit and His Word over the past several years during the annual time of individual reflection, confession, and reconciliation during the Ten Days of Awe between *Yom Teruah* and *Yom Kippur*. And so, I would like to share a personal testimony—as a spiritual weapon of warfare against the Accuser of the brethren (Revelation 12:10-11)—which can hopefully prompt you to consider the great value of forgiveness, achieved through confession of sin, and a repentance in turning away from disobedience, resulting in clinging to the Lord who has provided atonement for our transgressions (Isaiah 53:5; Hebrews 9:28; Romans 4:25; 1 Corinthians 15:3).

A number of years ago I made a truthful statement to an older person, but did so very disrespectfully with what I justifiably considered "righteous indignation," regardless of the consequences. The result was that this person took offense and held my actions against me. The sad truth is that I knew that this person was offended with just cause, and discovered far too frequently evidence of that offense from a selection of witnesses. Nevertheless, because in my mind I was justified and hurt by the false allegations, I did not pursue reconciliation in order to resolve the disagreement. The great irony was that every year when it came around to the Ten Days of Awe when disputes and disagreements should be reconciled, I refused to humble myself and seek forgiveness, despite the persistent prompting of the Holy Spirit to do so. In fact, as I reflect back on all of the promptings, while reading or speaking or writing or hearing about the Ten Days of Awe, I simply "stiff armed" the Holy Spirit and did nothing to comply with Yeshua's admonition found in His Sermon on the Mount to be reconciled to a brother *before* presenting any offerings at the

altar:

“You have heard that the ancients were told, ‘YOU SHALL NOT COMMIT MURDER [Exodus 20:13; Deuteronomy 5:17]’ and ‘Whoever commits murder shall be liable to the court.’ But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty *enough to go into the fiery hell. Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.* Make friends quickly with your opponent at law while you are with him on the way, so that your opponent may not hand you over to the judge, and the judge to the officer, and you will be thrown into prison. Truly I say to you, you will not come out of there until you have paid up the last cent” (Matthew 5:21-26).

Human pride is such that because of hurts associated with misunderstandings, people have a natural inclination to want to be right, and through the machinations of their thought life, they can easily justify actions or inactions in order to protect their perceived positions as individuals. But when someone is born from above (John 3:16) and has received the life of Messiah Yeshua, by the Holy Spirit, via a redeemed heart of flesh, with the Law of God written upon it (Jeremiah 31:33; Ezekiel 36:26-27)—then the reality that one must lose his or her life in order to gain eternal life becomes real (Matthew 10:39, 16:25; Mark 8:35; Luke 17:33; John 12:25). This transformation from a natural self to a spiritual self establishes a completely new mindset, as the sanctification process begins conforming Believers into representatives of the Holy One in the world, with the renewed mind of Messiah and His attributes operating through them, as Believers are being conformed to His image:

- “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one. For WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM [Isaiah 40:13, LXX]? But we have the mind of Messiah” (1 Corinthians 2:14-16).
- “For those whom He foreknew, He also predestined to *become conformed to the image of His Son*, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified” (Romans 8:29-30).
- “And do not be conformed to this world, but be transformed by the **renewing of your mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect” (Romans 12:2).

Of course, the good, acceptable and perfect will of God is to obey His instructions—but this is where problems often arise. *We simply do not obey.* Even when such guidelines are found in the opening chapters of the Gospels and the recorded words of the Messiah, people still have a tendency to do what is right in their own eyes rather than follow His instructions. I was guilty of non-compliance, but did not even consider the consequences until recently—when once again prompted by the Holy Spirit, I realized that it was finally time to humble myself and reconcile with the offended person.

After a number of phone calls and several weeks getting our schedules coordinated, my wife and I were able to spend some time with the offended person and his wife. After a number of hours of emotional conversation punctuated with confession, tears, prayers, and discussions about the present and future—with no need to regurgitate the past—the offer and acceptance of forgiveness by all parties was present. There was a sense that I was

not only “clean,” but that the Almighty was pleased, because the valid argument perhaps being presented by the Adversary prosecuting my case was now eliminated. I now understood that when the time finally comes when I am going to have to stand before Yeshua to be evaluated for my deeds, I am not at all going to be liable of not making an attempt to reconcile with this particular offended person. In fact with all confidence, when all of my deeds while living on Earth are being reviewed, this is one act of disobedience that has been confessed and resolved.

I know from reading the Holy Scriptures that it is imperative that as followers of Yeshua the Messiah, that we are all going to be held accountable for working out our personal salvation with fear and trembling:

“So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your salvation with fear and trembling**; for it is God who is at work in you, both to will and to work for *His* good pleasure” (Philippians 2:12-13).

I also know that if we continue to sin willfully after receiving the knowledge of the truth, which includes the clear instructions about the sacrifice of Yeshua, that the Lord will judge His people with perfect justice. However as is noted, especially since the fear of the Lord is the beginning of wisdom (Proverbs 9:10; Job 28:28; et. al.), that it is a terrifying thought to fall into the hands of the living God:

“For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES [Isaiah 26:11]. Anyone who has set aside the Law of Moses dies without mercy on *the testimony* of two or three witnesses. How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? For we know Him who said, ‘VENGEANCE IS MINE, I WILL REPAY [Deuteronomy 32:35].’ And again, ‘THE LORD WILL JUDGE HIS PEOPLE [Deuteronomy 32:36; Psalm 135:14].’ It is a terrifying thing to fall into the hands of the living God” (Hebrews 10:26-31).

The admonition to one and all, who call upon the Lord of Hosts, is to do the correct thing when it comes to achieving peace and reconciliation among those with whom we have interactions. We should endeavor to seek forgiveness through confession and repentance. After all, it is within our power to humble ourselves and seek peace with all people:

“Never pay back evil for evil to anyone. Respect what is right in the sight of all men. **If possible, so far as it depends on you, be at peace with all men.** Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, ‘VENGEANCE IS MINE, I WILL REPAY [Leviticus 19:18],’ says the Lord. ‘BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD [Proverbs 25:21-22].’ Do not be overcome by evil, but overcome evil with good” (Romans 12:17-21).

The benefits of following the commands of the Holy One are without measure. However, if one continues to resist the gentle nudging of the Holy Spirit as He brings the Word to renewed minds, we are clearly evidencing a rebellious spirit that will eventually be dealt with in some manner or form. Hopefully, as we have experienced in this testimony, our choosing to obey His Word will turn His face back toward us, and His countenance will continue to lovingly guide us into desiring Him more, as we cling to Him who is life Eternal.

*May we all be so moved as we enter into this season of forgiveness, confession, and repentance before Him and those with whom we share this earthly sojourn!*

I am having difficulty understanding the writings of the Apostle Paul. In my spirit, I believe his letters to be inspired of the Holy One, but in reading them I sense that they might be opposed to Torah. Can you help me with this?



There are a variety of important things that any reader of Paul's letters needs to keep in mind, the foremost being that Paul's letters were written to ancient groups of Believers in the First Century. When Twenty-First Century readers encounter the Pauline Epistles, we are definitely reading *someone else's mail*. Our responsibility, as with any text of Scripture, is to do our best to place ourselves into the original circumstances and setting of a letter's audience, interpret the letter for what it meant to the audience, and then seek a reasonable application for modern times. Unfortunately, the vast majority of those who have difficulty with Paul's letters, either Messianic or Christian, do not keep this in mind. They think that Paul writes directly to them in the Twenty-First Century, almost ignoring how every one of his letters bears the title of its *specific recipients*.

A wide number of today's Messianic Believers tend to have a love-hate relationship with the Apostle Paul. On the one hand, the many passages in Paul's letters that laud the love of God demonstrated via the Messiah Yeshua, and the service that Believers should have one for another, are greatly appreciated. On the other hand, passages in Paul's letters that appear to be negative toward the Torah or Law of Moses are either ignored, or they tend to be interpreted along some traditional Christian (typically dispensationalist) lines.

Few of today's Messianic Believers have really expelled significant efforts to dig beyond an English translation of Paul's letters, much less into their background and joining into conversations in contemporary Biblical Studies. The widely-known controversy over Romans 10:4, which is commonly rendered with "Christ is the end of the law" (NASU), although *telos* (τέλος) can also mean "aim," "purpose," or "goal" (Common English Bible), or at least "culmination" (TNIV), is something that can be overlooked.<sup>a</sup> If something like this can be overlooked, then more complicated issues like how to render *dogma* (δόγμα) in Ephesians 2:15,<sup>b</sup> or *exesti* (ἔξεστι) in 1 Corinthians 6:12; 10:23,<sup>c</sup> can catch people completely off guard. Issues like what "under the law" means, as either having to obey the Mosaic Torah or born again Believers not standing under the condemnation of the Torah upon Law-breakers, are often not even probed or considered.<sup>d</sup>

There are some commonly encountered approaches seen regarding the letters of the Apostle Paul in the broad Messianic movement. Some of these are a bit disturbing, whereas others of these are representative of a particular theological vantage point:

<sup>a</sup> Consult the FAQ on the TNN website, "Romans 10:4."

<sup>b</sup> Consult the FAQ on the TNN website, "Ephesians 2:14-15."

<sup>c</sup> Consult the FAQ entries on the TNN website, "1 Corinthians 6:12" and "1 Corinthians 10:23."

<sup>d</sup> Consult the editor's articles "What Does 'Under the Law' Really Mean?" and "What Does 'Under the Law' Really Mean?—A Further Study."

- **View #1:** “Paul is a false apostle!” Paul’s writings are against Torah and they should not be considered Scripture.
- **View #2:** “I don’t know what to do with Paul.” Paul’s writings are somehow inspired Scripture of the Holy One, but they are just too difficult to interpret or handle. Paul’s approach to the Torah is too complicated for us to really understand.
- **View #3:** “Paul is the Apostle to the Gentiles.” Paul’s words about the Torah represent a bilateral ecclesiology of Israel and the Church. His letters about Torah speak of Gentiles in the Christian Church not having to follow it, and were not written to Jews who are to keep it. While appearing to be negative, Paul does not think that Gentiles have to follow Torah, as that would erase or blur Jewish and Gentile distinction.
- **View #4:** “Paul’s letters have transmission and background issues to be carefully considered.” The issue of Paul and the Law is a complicated debate in theological studies. In the Lutheran tradition, Paul is believed to place God’s Law and God’s grace at odds with one another. In the Calvinist and Wesleyan traditions, though, Paul is believed to always uphold God’s moral Law as a standard of Christian holiness, to be followed by all. Messianic Believers need to appreciate approaches like that of Calvinism and Wesleyanism, and further investigate the text of the Pauline corpus for its transmission from Greek into English, and potential First Century background issues.

View #4, “*Paul’s letters have transmission and background issues to be carefully considered,*” is definitely how a ministry like Outreach Israel and TNN Online has chosen to handle and interpret Paul’s letters. We do not consider the Apostle Paul to be anti-Torah by any means, but there should also be no question that Paul, as well as other figures like James, Peter, and John—all believe that faith in Yeshua and what He has accomplished by His sacrifice for sinful humanity, are more important than the Torah of Moses. The Apostolic Scriptures are absolutely opposed to a principle of Torah-keeping for salvation and a legalistic misuse of the Torah. Consistent with the cries of Ancient Israel’s Prophets, the Apostolic Scriptures also tend to be stridently focused on the moral and ethical issues addressed by Moses’ Teaching, as Yeshua Himself directed His followers to focus on “the weightier provisions of the law: justice and mercy and faithfulness” (Matthew 23:23). This does not mean that things like Sabbath-keeping or kosher eating were unimportant,<sup>e</sup> just that the focus of teaching we see in the Apostolic Scriptures seems to be more targeted toward basic human behavioral issues. In terms of the early non-Jewish Believers, who often came from the lower classes, it should not be difficult to understand why the Apostles stridently focused on them repenting from gross sins such as idolatry or sexual immorality.<sup>f</sup>

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<sup>e</sup> Consult the *Messianic Sabbath Helper* and *Messianic Kosher Helper* (forthcoming) by TNN Press.

<sup>f</sup> Consult the editor’s commentary *Acts 15 for the Practical Messianic*.

Like all texts of the Apostolic Scriptures, it would go too far for one to think that the issue of Torah-keeping is the only issue addressed by the Pauline Epistles. Each one of Paul's letters is addressed to a particular ancient audience or person, and likely to issue specific instruction or admonitions for circumstances faced by such audiences or persons. In much of today's Messianic movement, there tends to not be a wide enough comprehension for the actual identity of the audience of Paul's letters, and the basic situation(s) being addressed. If this is done, then readers will see that Paul is not at all anti-Torah.

The following is a brief summary of each of the Pauline letters, listed in their canonical order. This should be useful for providing you with some basic guidelines when approaching Paul's letters as a Messianic Believer:

**Romans:** This letter was largely written to tell the Roman Believers that Paul was coming their way, as he intended to travel all the way to Spain. Not having encountered these Believers before, Paul lays out much of his teaching style and approach in the form of various vignettes. As he does this, he must address the circumstances which have arisen from the Roman Jews having been expelled from Rome by the edict of Claudius, but were now returning. This created a power struggle between the Jewish and non-Jewish Believers, the latter not being forced to leave. Romans emphasizes how the non-Jewish Believers rely more on the Jewish Believers than they realize, and how all are to respect one another given the universal realities of human sin. Paul lays out in salvation historical terms how all Israel is to be restored, and the place of the nations in such a restoration.

**1 Corinthians:** This letter was composed to address an intensely complicated series of circumstances, for one of the most dysfunctional groups of First Century Messiah followers. The Corinthian Believers had been booted out of the local synagogue, they were factionalized, and they were known by various slogans (i.e., "everything is permissible for me"). Paul had to address an entire series of problems faced by the Corinthians, including fornication, eating meat sacrificed to idols, and disorderly conduct in the assembly. It is detectable within Paul's letter that he quotes various Corinthian slogans, and refutes them or shows them to be significantly problematic. The doctrine of resurrection is significantly expounded upon as a core tenet of Messianic faith.

**2 Corinthians:** This letter was a follow up to various reports that Paul had received about the spiritual progress of the Corinthians. While the Corinthians still had problems yet to be resolved, they had taken much of the Apostle's admonishment to them seriously, and were improving in their behavior.

**Galatians:** This letter was written to address how the non-Jewish Believers in Galatia had been led astray by outside Influencers (or "Judaizers") who were forcing them to go through ritual proselyte circumcision to Judaism, to really be members of God's people. The "works of law" spoken against in this letter likely had to do less with general obedience to God's Torah, and more to do with ancient *halachah* or how the Torah was followed by an ancient Jewish sect. In Galatians, Paul places the emphasis of membership in God's covenant people on faith in Yeshua and what He has achieved via His sacrifice, not how human works associated with the Torah are to achieve redemption and such member-

ship.

**Ephesians:** This letter was a general epistle written to various assemblies of Messiah followers in Asia Minor. Paul expresses how the great work of Yeshua the Messiah has reconciled Jewish and non-Jewish Believers together as “one new humanity” in the Commonwealth of Israel. Their unity is to be a reflection of the greater work to come in salvation history, and is to be modeled by Believers’ good conduct and service to one another, via employment of their unique spiritual gifts in the Lord. This letter was likely written at the same time as Colossians, perhaps expanding various themes seen in Colossians.

**Philippians:** This letter was written to a group of Paul’s dear friends in Philippi, as he languished in a Roman prison, not quite knowing what was yet to happen. Unlike some of Paul’s other letters, there are no major negative rebukes issued to this audience, as the words are largely those of great appreciation to fellow Believers. Paul undoubtedly has lived a life with Yeshua the Messiah at its very center, as who He is and what He has accomplished make all human achievements—Jewish, Greek, or Roman—utterly meaningless.

**Colossians:** This letter was written to address a congregation that Paul had never before seen in person, but had grown up in Colossae as a result of his preaching in Ephesus. The people were largely influenced by a false teaching that was rooted within a local Judaism that itself had been infected by the local paganism and mystery cults (perhaps to be described as proto-Gnostic). This false teaching had advocated that Yeshua the Messiah was only one of various intermediary forces, and not really that Divine, and also pushed various ascetic rituals and practices like intense fasting. The false teaching had an emphasis on various Torah practices, but such Torah practices were misused as they were associated with various ungodly emphases.

**1 Thessalonians:** This letter was largely written to provide some reassurances to the Thessalonians, whom Paul had to abruptly leave because of pressure enforced upon him by the local Jewish leaders because of his preaching the gospel. The Thessalonians were experiencing persecution, and Paul gave them some important instruction about the return of the Messiah and future resurrection of the dead.

**2 Thessalonians:** This second letter was written to the Thessalonians shortly after the first letter, because of a misunderstanding of various remarks made about the end-times. The Thessalonians thought the Messiah was imminently coming, probably due to some agitators who had entered in among them, and so Paul must assure them how various events must precede the return of Yeshua.

**1 Timothy:** This first letter to Timothy was composed as Timothy was given the task by Paul of overseeing various assemblies in the vicinity of Ephesus. A false teaching had arisen in Ephesus with inappropriate emphases from the Torah, which had widely overlooked the many key teachings of the Law on proper and upstanding living. Timothy also had to see that proper leaders were raised up among the Ephesians, and see that the women in Ephesus were correctly trained and dignified in their activities.

**2 Timothy:** This second letter to Timothy includes more details about the false teaching that had arisen in Ephesus, which apparently advocated that the general resurrection had already taken place. More than anything else, 2 Timothy represents a kind of “last will and testament” of the Apostle Paul, in Roman imprisonment once again, as he knows he is soon to die and meet the Lord Yeshua.

**Titus:** This letter was written to address the unique service that Titus performed for Paul, helping to get the Messiah followers on the island of Crete established in the Lord. There are some overlaps between the Cretan false teaching, and the Ephesian false teaching faced by Timothy, likely detectable. Titus seemingly had to face a group of opportunistic Jewish people who were misusing the Torah, and negatively influencing the Cretan Believers.

**Philemon:** This letter was written to address the circumstances by which the runaway slave Onesimus encountered Paul in Rome, and how he came to faith in Yeshua as a result. Paul writes this letter to Philemon, a Believer in either Colossae or the Lycus Valley of Asia Minor, entreating him to be kind and generous to Onesimus. Philemon was written at the same time as Colossians.

The Apostle Paul is not anti-Torah, in that he is opposed to the Law of Moses as a standard to be followed by all of God's people. He makes it clear in Romans 8:4, for example, “that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit,” a certain reference to the New Covenant promise to supernaturally transcribe the Torah onto the hearts and minds of the redeemed (Jeremiah 31:31-34; Ezekiel 36:25-27).<sup>g</sup> Torah-keeping is to definitely come via the supernatural compulsion of God's Spirit on those who are in Messiah.<sup>h</sup> Yet, Paul is also clear that who Yeshua is as the Savior is superior to the Torah, as he says in Philippians 3:9 that “[I] may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Messiah [or, *the* faithfulness of Messiah],<sup>i</sup> the righteousness which *comes* from God on the basis of faith.”

It is irresponsible for any of today's Messianics to claim that the Apostle Paul is anti-Torah, when most frequently those who make such a conclusion have not conducted a targeted examination of the passages they struggle with, including the Greek source text and potential historical and background issues.

Our ministry has released a wide array of materials that can aid you in your understanding of the Pauline Epistles, including the general book *The New Testament Validates Torah*, various “Message of...” articles, the relevant entries in *A Survey of the Apostolic Scriptures for the Practical Messianic*, and specific volumes of the *Practical Messianic* commentary series (as of 2012: Galatians, Ephesians, Philippians, Colossians-Philemon, 1&2 Thessalonians, and the Pastoral Epistles of 1&2 Timothy and Titus).

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<sup>g</sup> Consult the editor's article “What is the New Covenant?”

<sup>h</sup> It may be useful for you to review the FAQ entry on the TNN website, “Galatians 5:2-3,” which examines the issue of whether or not Jewish people are “obligated” to keep the Torah, and non-Jewish people are not “obligated.”

<sup>i</sup> Grk. *dia pisteōs Christou* (διὰ πίστεως Χριστοῦ).

# KOSHER YOUR PLATE

*edited by Margaret McKee Huey*

It is my intention to bring our Messianic cooks timely recipes of interest in each issue of the OIM News. In this issue, I have included two important recipes for the Fall high holidays!

## **Apple Dumplings**

2-cups flour  
2-teaspoons baking powder  
1/3-teaspoon salt  
6-tablespoons butter  
4-tablespoons milk  
honey

### **Apple Mixture:**

3-cups sliced apples  
1-cup sugar  
1-teaspoon cinnamon  
1-tablespoon flour  
4-tablespoons butter  
1/4-teaspoon nutmeg

Mix flour, baking powder, salt and cut in the butter with a knife. Mixing with the knife, slowly add milk. When stiff dough forms, divide it into 6 pieces. Roll out each piece and add portions of Apple Mixture. Bring corners of dough up and around apples, pinching to hold in place. Prick with a fork and place in greased baking pan. Bake 10 minutes at 350 degrees, then lower to 300 degrees and bake for 25 minutes until browned. Drip honey on top of each. Enjoy! Serves 6

## **Coconut Pound Cake**

1-cup shortening  
2-cups granulated sugar  
5 eggs  
2-cups flour  
1 can (3 1/2 oz) flaky coconut  
1 1/2-teaspoon baking powder  
1-teaspoon salt  
1-cup buttermilk  
1 1/2-teaspoon coconut flavoring

Cream shortening and sugar. Add eggs one at a time, beating well after each one. Sift dry ingredients and add alternately with buttermilk to creamed sugar mixture. Add coconut flavoring and can of coconut. Bake in a greased and floured stem pan in a preheated 350-degree oven for 50-60 minutes. Glaze cake with following: Boil 1-cup sugar and 1/2 cup water and cook for 2 minutes. Add 1 teaspoon coconut flavoring. Brush glaze over top while it is still hot and in pan.

*Please submit your recipes to Margaret Huey at the OIM office for inclusion in this column and our upcoming cookbook "Kosher Your Plate."*