

OIM UPDATE

July 2012

This past month has not only been physically relaxing, as our family enjoyed another annual reunion with Margaret's family for a week at Gulf Shores, Alabama—but spiritually invigorating, as we have discussed on long drives and impromptu meetings some of the current challenges facing the Messianic community of faith. We have been talking about our specific ministerial responsibilities to provide sound, written theological teachings to the Body of Messiah. Needless to say, the combination of stepping away from the research and writing workload, coupled with inspirational thoughts and conversations, have deepened our resolve to pursue the call upon our family to fight the good fight of faith. We continue to arrest whatever worldly aspirations exist by submitting our time, abilities, and resources to the work of the Lord, advancing His Kingdom on Earth through our endeavors.

Providentially, a substantial portion of our inspiration was actually derived from a recent, nefarious attempt by some misguided Messianic leaders, to further divide the restorative progress of the Almighty in bringing Jewish and non-Jewish Believers together as one in the Messiah (John 17:11). However, despite this ill-conceived distraction, God's plan will not be deterred. The restoration of *all of His people* that is to be anticipated (Acts 3:18-21) will occur according to His sovereign will for the Creation. Yet, the ability for us as mortals to understand its great power and significance requires some concentrated work in considering the Scriptural revelation from the Torah, Tanakh, and Apostolic Writings.

Hence, with the Father's penultimate mission in mind, directed to groups of Messianic Believers from all tongues, tribes, and nations—who will have a testimony of salvation in Yeshua obey the Torah's commandments (Revelation 12:17; 14:12)—I have been prompted to write this month's lead article, entitled, "**Our Heavenly Father's Heart: The Messianic Restoration.**" Prayerfully what is stated in this abbreviated overview, will reflect the Lord's heart for His children, explain what His plans require of the Body of Messiah, and be used by the Holy Spirit to guide many to persevere through these challenging times.

While Outreach Israel Ministries and TNN Online humbly recognize that we only have some of the answers to what the Father is doing, and how He is going to achieve His plan for the Messianic community—we do have a considerable amount of thoroughly researched, written materials, which address a wide spectrum of Biblical topics and issues confronting the Messianic community of faith. For the past ten years, we have been faithfully providing weekly Torah studies, Bible studies, and various other teachings and FAQ entries of importance. There are, as to be anticipated, many issues yet to be examined, and there are concerns that many people who are seeking greater understanding about the Hebrew and Jewish Roots of the faith, legitimately have. With so much that the Lord has enabled us to do in the past decade, *we know now more than ever that much more must be done!*

In many regards, we have discerned that there is a relative dearth of Messian-

ic oriented, **written materials**, which can coherently and apologetically define and describe a restorative Messianic theology. We believe that a major role for us to play is to continue writing scholastically engaged, cogent arguments, through key books that confront the issues of the day, and commentaries on Biblical texts. We will also continue to produce more reflective and devotional publications, which are to inspire more dedication to walking with Yeshua on a consistent basis. Because of the increasing theological pressure upon us as a ministry, we are announcing the formation of the **Theological Defense Trust (TDT)**. (See inserted letter for more details.) We have a definite need to elicit your prayers and regular financial support for our ongoing efforts. We encourage you to become a **Trustee** of the TDT, so that through our co-laboring endeavors, we can see financial pressure relieved, as the spiritual pressure becomes greater.

“May the LORD bless you and keep you, may the LORD make His face shine on you, and be gracious to you; may the LORD lift up His countenance on you, and give you peace” (Numbers 6:25-26).

Advancing His Kingdom, until the restoration of all things...

Mark Huey

OUR HEAVENLY FATHER'S HEART

the Messianic restoration

by Mark Huey

From the Holy Scriptures of Genesis to Revelation, imparted to us by human vessels inspired by the Holy Spirit of God—there exists a seamless, incremental love story, embedded with a faith component, which depicts the heart of a loving and compassionate Father for His chosen children. Since the Lord God is the epitome of unconditional love (1 John 4:8), He has provided humanity with a sovereign, providential outline, consisting of pertinent knowledge and instructions—that describe not only what He has predetermined to accomplish from eternity past—but also the responsibilities incumbent upon people, to realize their individual and corporate destinies. When we commit ourselves to read the Bible, the periods of ancient history that it covers, and the diversity of literature types that it incorporates—men and women of faith should be overwhelmed as to the genius and wisdom of their Creator, in communicating the concepts needed for a useful and beneficial life on Earth, and beyond.

Beginning with the foundational building blocks of the Torah (Pentateuch), affirmed by the Historical Books, Prophets, Writings and Wisdom literature—further by the Gospels and Epistles of the Apostles—the Holy One has given people sufficient guidance through His Word. Yet, even with the Sacred Scriptures placed as the central feature of our faith, He has not fully revealed all knowledge of the secret things (Deuteronomy 29:29). This is because He desires His children to live by faith, trusting in Him, in order to receive the righteousness He requires of those who will eternally reside in His presence. This freewill human choice, to believe in the loving Creator God, was first demonstrated by Abraham (Genesis 15:6), confirmed by the Prophet Habakkuk (Habakkuk 2:4), and then reiterated by figures such as the Apostle Paul (Galatians 2:20; 3:11; Romans 1:17) and the author of Hebrews (Hebrews 10:38). Naturally, after a person receives the blessed assurance of God's love and righteousness by faith in Him alone, it is not only most prudent, but steadfastly required—that in order to perpetuate one's communion with the Heavenly Father, and in essence, steadily discover more of His revealed will—that faithful people diligently study the Scriptures (Acts 17:10-11) for all that they entail. Paul's mentoring words to Timothy are most useful to remember here:

“All Scripture is inspired by God and useful for teaching, for reproof, for restoration, and for training in righteousness, so that the person belonging to God may be capable, fully equipped for every good deed” (2 Timothy 3:16-17, TLV).

Faithful Believers, by doggedly studying the entire counsel of God—coupled with the key inspiration only available via the indwelling Holy Spirit (cf. Jeremiah 31:31; Ezekiel 36:26-27; John 14:26)—by His grace are able to be shown more of His plan for salvation history, and aspects of what His sovereign design is for

His Creation and the people, families, communities, and nations which occupy Planet Earth. Throughout the course of Biblical history, many of the ancient Prophets indicated that a critical component of the Father's will was to eventually return the Earth and humanity to an idyllic state, as first witnessed at the beginning, so that the intimacy of communion between Himself and people and nature at large, can be recaptured—the fullness of *shalom* (שְׁלוֹמִים). But in order to bring about such an *ultimate* “restoration of all things” at some point in the future, it was first necessary for the supreme sacrifice of Yeshua the Messiah to be provided, to offer permanent atonement for the sin of humankind. The words of the Apostle Peter are highly important for us to each contemplate, as we regard where the world currently stands between Yeshua's ascension into Heaven, and His Second Coming:

“But the things which God announced beforehand by the mouth of all the prophets, that His Messiah would suffer, He has thus fulfilled. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Yeshua, the Messiah appointed for you, whom heaven must receive **until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time**” (Acts 3:18-21).

For nearly two millennia, the message that the Messiah of Israel and Savior of humanity has come, has gone forth to be declared to the world, incorporating many millions from all tongues, tribes, and nations into the company of redeemed (cf. Revelation 7:9). Yeshua the Messiah died for human sin, He rose from the dead, and He reigns at the right hand of the Father (Romans 8:34; Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 1 Peter 3:22) awaiting His return. During the past several decades, with the advent of the Messianic movement—consisting of significant numbers of Jewish Believers in Yeshua, coupled with a wide variety of non-Jewish Believers embracing their Hebraic Roots in a very tangible way—dedicated pursuers of the Most High have been patiently, but concentratedly, waiting for the moment when the Kingdom is to be restored to Israel (Acts 1:6). However, because the enemy of our souls is knowledgeable about the Scriptures, and has been certainly witnessing the work of the Holy Spirit as the restoration of Israel proceeds, he will surely attempt to thwart the progress made. His traditional tactics are to foment strife, division, and discord—which is surely present among many of those called into the Messianic movement. Suffice it to say, due to many issues because of the complicated nature of Jewish and Christian relations over the centuries, **some serious challenges must be overcome**.

Mercifully, with a comprehensive understanding of what has been revealed in the Scriptures, as enlightened by the indwelling presence of the Holy Spirit, the Father has given His people not only the written blueprint for what He is doing during this Messianic restoration, but also the spiritual insight and gifting to successfully contend with Satan's strategy. However, if the Word of God is being misinterpreted or misapplied, due to false conclusions or a biased perspective, then misguided distractions will impede and deter the speed and the progress of the restoration He has planned.

Mutual Submission

One of the most important, yet frequently under-discussed and seldom contemplated key theological concepts—by the considerable bulk of today’s broad Messianic movement, from Messianic Judaism to the One Law/One Torah and Two-House sub-movements—is the foundational Apostolic concept of mutual submission. Certainly, each one of us, as fellow brothers and sisters in the Lord, is aware of the inherent need and requirement to serve one another, through acts of kindness, mercy, helps, and general assistance. Concurrent with this, there is an overwhelming need for each one of us, in spite of our personal differences, to exhibit a great deal of respect and honor to one another.

As the good news of the Messiah Yeshua spread beyond the borders of the Land of Israel in the First Century, it is surely witnessed in the Apostolic Scriptures how there were many challenges seen within the fledgling *ekklēsia*. There were surely many not only cultural, but spiritual and ideological prejudices, for the ancient Jewish and Greek and Roman Believers to overcome, in order to be one Body of Messiah as their Savior Himself had desired (John 17:22). Having placed their trust in Him, and being regenerated by the work of the Holy Spirit, such Believers were directed to embrace a humble and respectful attitude in their relations with one another. In his lengthy Epistle to the Romans, which addressed some of the significant salvation-historical issues regarding the redemption of Israel (Romans chs. 9-11), the Apostle Paul issued some important direction toward the Roman Believers, which every generation of Messiah followers since has had to integrate into their respective walks:

“For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith” (Romans 12:3).

By admonishing the Romans to not think too highly of themselves, Paul was elaborating upon a key principle of mutual honor, respect, *and* submission which is detectable throughout his letters. The foundational, familial relationship of how husbands and wives are to relate to one another, as co-leaders of the family, is something that is to be then surely manifested among all people within the Messianic community:

“[B]e subject to one another in the fear of Messiah” (Ephesians 5:21).

In his letter to the Philippians, Paul elucidates on the need for fellow Believers to serve one another, placing *someone else’s needs* ahead of one’s own. He substantiates this by emphasizing how Yeshua the Messiah, existing as God in the Heavenly realm, humbled Himself by taking on human form, and experienced the most ultimate of all humiliations by being brutally executed and shamed upon a Roman cross:

“Therefore if there is any encouragement in Messiah, if any consolation of love, if any fellowship of the Spirit, if any affection and compassion, make my joy complete, that you be of the same mind, having the same love, being of one accord, of one mind. Do nothing from selfish ambition or empty deceit, but in humility of mind consider one another better than himself, each of you not *only* looking out for his own interests, but each of you also for the interests of others. Have this mind among yourselves, which was also in Messiah Yeshua, who, ex-

isting in the form of God, did not regard equality with God as something to be exploited, but emptied Himself, taking the form of a slave, being born in human likeness. And being found in appearance as a human being, He humbled Himself, becoming obedient to the point of death, even death on a cross" (Philippians 2:1-8, author's rendering from *Philippians for the Practical Messianic*).

Considering how the Lord Yeshua was willing to humble Himself, and take on human form—how much more should His followers, in emulating Him, at least try to lay aside selfish ambition and conceit, and sincerely submit mutually one to another, in order to display and represent His love (Philippians 1:17; James 3:14, 16)? By wisely and discerningly applying this loving, humble approach with one another, the Father's heart will be pleased, as His will is accomplished during this fomenting season of a Messianic restoration. Yet in order to do this properly, this means that each one of us will need to give up something from our religious, ethnic, or cultural backgrounds—because the work and service of the good news is the most important. It will also mean that groups of people within the Messianic movement who have been marginalized will need to be elevated. Most importantly, though, a mutual submission ideology should enable us to see that each one of us has gifts and talents and skills which need to be employed for the benefit of all in the Body of Messiah.

Equality for All

Surely, within much of the modern Messianic movement—as much as there was in the First Century Messianic movement—there was substantial, divergent opinion about the different roles of people in the Body of Messiah. There are, however, two distinct vantage points from which we can consider such roles. Are such roles determined primarily by ethnicity, culture, and gender—or are they determined by the abilities and personal tools granted to every person by God?

Within the Apostolic Scriptures, there is an emphasis detected that not all of God's people are exactly the same, because the various spiritual gifts, natural talents, and other skills, will vary (1 Corinthians 12). At the exact same time, however, as each man or woman has certain talents which can benefit their brothers and sisters in the Messiah, what is emphasized far more frequently is the unity and commonality that such people have—rather than what makes them different. Undoubtedly, in the Father's heart, He is surely blessed when He witnesses His children respecting and honoring one another, using their gifts and abilities to serve and bless one another, and contribute to a spiritual environment where all can mature in His love and grace:

"Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. *Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.*

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. **Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.** 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**" (Romans 12:6-18).

The quintessential declaration, of equality of all of those who are in Messiah Yeshua, is witnessed in Galatians 3:28. It is widely agreed among examiners that this single statement directly subverted an ancient Jewish prayer (t.*Berachot* 6:18) that declared the superiority of Jewish males above all other groups of people:

"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Messiah Yeshua" (Galatians 3:28).

Obviously, a verse like Galatians 3:28 cannot be viewed as abolish or erasing all distinctions among people. At the same time, though, one's personal ethnic, cultural, or gender differences can be said to matter much less to God than they often matter to the people who hold them as being important! *They do get blurred in light of the common problem that all people have in needing to be redeemed from sin.* Recognizing this key, foundational truth, is something that is quite difficult for people across the different sectors of the Messianic movement—including the sectors that tend to dislike or despise the others. Who we are as people is to be first established in Yeshua the Messiah, and from that our individual differences are to be used as tools by which all in the community of faith can be served and blessed. Learning how to do this, and stopping much of the language that intends to divide people rather than unite people, is a long term battle to be fought without any immediate signs of stopping.

Torah for All

In addition to a mutually submissive and equality for all ideology needing to be present among today's Messianic Believers, the Lord has also emphasized throughout His Word that the same, basic set of Instruction applies to all of His people. While there are various natural differences detectable among the commandments of His Torah, specifically between groups of people in Ancient Israel like the Levitical priesthood, and regulations pertaining to the sexual anatomy of males and females—on the whole all who were a part of the general population of Ancient Israel, whether they were native born or sojourner, were expected to follow Moses' Teaching. A firm emphasis that is seen in the Torah is the statement,

"You shall have one law for him who does *anything* unintentionally, for him who is native among the sons of Israel and for the alien who sojourns among them" (Numbers 15:29).

This principle applies to how all the instructions "that the LORD has commanded you through Moses, from the day when the LORD gave commandment and onward throughout your generations" (Numbers 15:23), were liable to be learned and adhered to by the native and sojourner in Ancient Israel. Yet, because of the human proclivity to disobey, and/or knowing how sojourners in Ancient Israel would have had a tendency to not be as familiar with command-

ments as natives, there as a sacrifice available for the inadvertent or unintentional sins of the people (Numbers 15:24-26). While such people needed to be learning and keeping God's Torah, there was definitely mercy in the form of an animal sacrifice available for those who would falter.

What was not available, for those in the community of Ancient Israel, was an animal sacrifice which would be able to cover intentional sins committed by people. It was not until the Lamb of God Himself, Yeshua the Messiah, was sacrificed that a permanent atonement could be fully available for anyone. In the estimation of the Apostle Paul, while all have sinned or violated the Law of God, Yeshua's sacrifice is available to provide each of us with eternal redemption:

"But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, even *the* righteousness of God through faith in Yeshua the Messiah for all those who believe; for there is no distinction; for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Messiah Yeshua; whom God displayed publicly as a propitiation in His blood through faith. *This was* to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed" (Romans 3:21-25).

There are many people in today's Messianic Judaism, who deny the thrust of a Torah passage like Numbers 15:29, which prescribes the same sacrifice for all in the community of Ancient Israel, for failing to follow Moses' Teaching. They believe that God's Torah is really to only be followed by the Jewish people. While those from the nations, who come to faith in Yeshua the Messiah, are to surely appreciate the Torah as Bible history and be guided by its moral and ethical principles—anything beyond this is often considered to be an erasure of Jewish identity. Some think that non-Jewish Believers embracing things like keeping the seventh-day Sabbath/*Shabbat*, the appointed times of Leviticus 23, or eating kosher, is a bad thing. At the same time, though, the Prophets of Israel declared that in the Last Days the nations would actually come to Zion and be taught by the Torah (Micah 4:1-3; Isaiah 2:2-4). Even though such a prophetic expectation has been traditionally declared every time the Torah scroll is brought out before the congregation in *Shabbat* services in synagogues worldwide, far too much of the Messianic world has yet to really consider its importance for what is happening today with non-Jewish Believers flooding the Messianic movement! Furthermore to be considered could be the word of Zechariah 8:23:

"Thus says the LORD of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'"

Holy Spirit Empowerment

The overwhelming weight of Scripture from Genesis to Revelation confirm to readers that the Almighty's objectives and plans for His chosen ones are without deviation, but understanding what the Father is doing requires enlightenment from the indwelling presence of the Holy Spirit. Yeshua communicated the following to His Disciples at the Last Supper:

"Yeshua answered and said to him, 'If anyone loves Me, he will keep My

word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things I have spoken to you while abiding with you. **But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.** Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful" (John 14:23-27).

Thankfully, in order to comprehend and adhere to what the Holy One is in the process of accomplishing via the end-time Messianic restoration each of us is participating in, He has empowered His people with supernatural enablement to not only understand what He has declared, but to complete the mission. Quite notable, though, for each of us to remember, is how Yeshua the Messiah instructed,

"If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that He may be with you forever; *that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you*" (John 14:15-17).

By abiding in the Vine, Yeshua (John 15), Believers will be conformed to His image (Romans 8:29) through the sanctification process, and will learn to yield their wills to the promptings and leadings of the Holy Spirit. This will involve an innate compulsion to not only love God and others, but to obey His Instructions. Yeshua the Messiah explained this perfectly:

"Just as the Father has loved Me, I have also loved you; abide in My love. **If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.** These things I have spoken to you so that My joy may be in you, and *that your joy may be made full. This is My commandment, that you love one another, just as I have loved you*" (John 15:9-12).

God's love story continues, with the recognition that adhering to His commandments, epitomized by love one for another—with the Body of Messiah mutually and equally submitted one to another—to help bring about the restoration so dear to the Father's heart. *It will culminate in the return of Yeshua the Messiah.* Our never ending challenge, as followers of the Messiah, is to wholeheartedly embrace the Father's will and continue to submit our will to His—as ultimately demonstrated by Yeshua's willingness to offer His body as a blood sacrifice for the sin of humanity (Matthew 26:39). If we are able to be obedient to the Lord, not only will He be pleased, but each of us will have the privilege and distinct honor to participate in aspects of the "restoration of all things." Each of us, who compose today's emerging Messianic movement, should consider the high necessity of being the fullness of what is needed to bring about the restoration of the Kingdom to Israel (Acts 1:6; cf. Romans 11:25ff). After all, when the Messiah finally returns, He will be welcomed by a dedicated and thankful body of saints who have trusted in Him and obeyed the Torah's commandments (Revelation 12:17; 14:12)!

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 a wonderful kosher recipe that is great for a Summer supper!

Lemon-Fried Chicken

- 1 Chicken – cut up
- 1/8 - cup fresh lemon juice
- 1/8 - teaspoon garlic salt
- Cooking Oil
- 1/4 - teaspoon salt
- 1/8 - teaspoon dried thyme
- 1/8 - teaspoon dried marjoram
- 1/8 - teaspoon pepper
- 3/8 - cup flour
- 1/2 - teaspoon grated lemon rind
- 1/2 - teaspoon paprika

Wash the chicken, dry. Place in a shallow dish and cover with lemon juice, 1/4 cup oil, garlic salt, salt, thyme, marjoram, pepper. Marinate in refrigerator for 2 hours. Remove and drain. Roll chicken in flour, lemon rind and paprika. Heat 1/2 cup oil in frying pan. Brown the chicken on all sides. Place in baking dish. Bake uncovered in a preheated 350 degree oven for 45-50 minutes, or until tender. Enjoy!

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