

OIM UPDATE

May 2015

With the Feast of Weeks (*Shavuot*) in mind, this past month I had the privilege of accompanying my eighty-eight year old mother on a weekend visit to Boulder, Colorado to attend a reception for the **Red Lipstick Fund**. This mercy fund was created to honor the inspirational vision of my sister Marsha, who succumbed to breast cancer in 2010, after nine years of medical treatment. While it is difficult to believe that it is approaching five years since her unwanted death, the fruit-bearing legacy of what was established by her friends—to fulfill “*the mission of the Red Lipstick Fund (RLF) to offer financial assistance to those in need and receiving treatment for cancer at the Tebo Cancer Center and Boulder Community Hospital*”—was overwhelming to witness (now over \$1 million raised and self-endowed and funded in just three years). I was personally moved by the extraordinary success of the fund, to help the financial burdens of needy cancer patients—because during Marsha’s final weeks of life, she came to faith in the Messiah Yeshua, at a **proverbial 11:59:59 point**. After decades of prayer for her salvation, my prayers, and the prayers of many others, were finally answered, as I related in a testimonial article for the October 2010 edition of OIM News.

Nevertheless, before the RLF reception I took a few minutes to reacquire myself with a poem that I was inspired to write for her memorial service, to communicate to her many “liberal” and searching friends in the Boulder, Colorado community, the beauty of understanding the profundity of God’s eternal Word. After all, it was the very words of the Messiah found in Matthew 7:7-8 that drew Marsha into the loving arms of the Savior: “*Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.*” Thankfully, even at a very late hour, Marsha asked, sought, and knocked, until the door to Heaven was opened to receive her. But upon rereading my poem, and after listening to the speakers at the afternoon reception, I came to the realization that the concluding stanza of the poem was actually “prophetic” in its pronouncements. A summary quote from John 12 preceded the final verse that was Marsha’s final “exhortation” to her family, friends, and many acquaintances:

*“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.
Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.
If anyone serves me, he must follow me; and where I am, there will my servant be also.
If anyone serves me, the Father will honor him” (John 12:24-26, ESV).*

**For I am Up, Up, and Away, and Gone to Seed!
May He bear much fruit...my heart does plead.**

With tangible evidence of a variety of fruit being born, I have been prompted to write this month’s lead article entitled, “**Bearing Fruit and Beyond,**” in order to encourage one and all to consider their personal legacies, and what sort of

life they will lead to hopefully impact others.

Additionally, I want to extend gratitude to those of you who are supporting our ministry, with consistent prayers and finances for the **Theological Defense Trust** and the **Prison Ministry Free Book Fund**. Your partnership with our efforts continues to **bear much fruit**, as the Messianic restoration of all things proceeds according to the Father's perfect timing for His Creation.

"May the LORD bless you, and keep you; the LORD make His face shine on you, and be gracious to you; the LORD lift up His countenance on you, and give you peace" (Numbers 6:24-26).

Chag Sameach Shavuot!

Mark Huey

BEARING FRUIT AND BEYOND

by Mark Huey

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

Recently, in light of the commemoration of *Shavuot* later this month, and the early Summer wheat harvest it recognizes, the above Scripture resurfaced in my thoughts, as I was reminded of my sister's premature death in 2010 from breast cancer. Her heartfelt comments about other cancer patients in need, inevitably inspired her close friends to create a benevolence fund to monetarily help people tormented by the ravages of battling this unrelenting disease without a reliable cure. Regrettably, Marsha had to die, in order for her earnest wishes to be realized by the founding of the **Red Lipstick Fund**. Hence, I had thoughts of the above verse, when my mother and I attended a reception in Boulder, Colorado last month, which celebrated a major milestone and reflected on the blessed fruit of crucial monetary gifts from the fund, bestowed upon physically and financially hurting individuals.

In three short years with over \$1 million sown into the fund since its inception, it has reached an endowed state dedicated to this principal goal: *"The mission of the Red Lipstick Fund (RLF) is to offer financial assistance to those in need and receiving treatment for cancer at the Tebo Cancer Center and Boulder Community Hospital"* (<http://redlipstickfund.org/video/>). Mercifully, the fruit being born by these fiscal resources goes far beyond just money to pay the bills of those afflicted.

Over the weekend spent interacting with family, friends, and even nurses and doctors I met during my hospital visits in 2008-2010, I was able to discern some significant heart changes. These have reached deep into the souls of those magnetically drawn, into a blossoming garden of sincere and sensitive people, who simply want to assist others along life's seemingly unfair, disease infected travails. The evidence of both tangible and intangible fruit springing forth from my sister's passing was indeed a blessing to behold!

In some respects, images of a seed bearing fruit actually began on the Sunday morning of the reception, when I read some totally unrelated writings. First while reminiscing in my sister's home office, I came upon a poem I wrote and recited at her memorial service, which I had framed and given to my brother-in-law after her funeral in September 2010. The title, **"Marsha's Lifewatch: Up, Up, and Away. Gone to Seed!"** concluded with a reiteration of John 12:24-26, where Yeshua equates losing one's life and serving Him, to a seed dying and being planted in the Earth to bear fruit:

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, It remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him" (John 12:24-26, ESV).

**For I am Up, Up, and Away, and Gone to Seed!
May He bear much fruit...my heart does plead.**

Needless to say, my heart leapt, as I realized that the concluding stanza was somewhat prophetic in nature, based on the relative success of the fund.

Secondly, I read some articles in the New York Times, a paper I seldom examine. But because my brother-in-law was subscribed to the Sunday edition, it was available to peruse that morning. Eventually, I was drawn to an editorial written by noted quasi-conservative columnist David Brooks, entitled "The Moral Bucket List." I was struck by these two paragraphs, which in a way summarized the essential point Brooks was trying to make about where people invest their lives:

"It occurred to me that there were two sets of virtues, the résumé virtues and the eulogy virtues. The résumé virtues are the skills you bring to the marketplace. The eulogy virtues are the ones that are talked about at your funeral — whether you were kind, brave, honest or faithful. Were you capable of deep love?"

"We all know that the eulogy virtues are more important than the résumé ones. But our culture and our educational systems spend more time teaching the skills and strategies you need for career success than the qualities you need to radiate that sort of inner light. Many of us are clearer on how to build an external career than on how to build inner character."

<http://www.nytimes.com/2015/04/12/opinion/sunday/david-brooks-the-moral-bucket-list.html?partner=rssnyt&emc=rss&_r=0>

I was reminded of this insightful editorial from my morning reading at the afternoon reception, when one of the founders of the Red Lipstick Fund spoke to encourage others to consider their own legacies, and perhaps think about making another contribution to the fund. She shared about the extraordinary success of the fund, and referenced this timely Brooks' editorial in regard to what she had witnessed in the life of my sister Marsha. She remarked that Marsha was not at all about building a resume of career achievements. Instead, the speaker noted that Marsha had consistently attempted throughout her life to simply help others with needs, without necessarily thinking about any funeral accolades. Marsha's life example had inspired her friends to organize a fund that placed cancer ridden people's challenges ahead of their own needs.

Marsha's memorial service years earlier attested to Brooks' "eulogy virtues" recommendation. In fact, the retiring rector of the Episcopal church told me that in his many years of service, he had never presided at a memorial service or funeral where there was standing room only, with people spilling out of the cathedral doors. And what amazed this seasoned "man of God" most, was the fact that

Marsha was **not** a member of the church or even a regular attendee.

Lamentably, Marsha always had a challenge with what she perceived and voiced to be the hypocrisy of the Christian Church and churchgoers. This limited perspective had a tendency to keep her away from the things of the Spirit until her dying days. But as I reflected on that back in 2010 when I wrote her memorial poem and was reminded of it once again at the reception, I can confirm that Marsha was not a “talker” who got all caught up in religion or theology. Instead, she was inherently a “doer” of good works (cf. James 1:22), without even knowing (from my born again point of view) what “the Word” said to do.

Nevertheless, the perspective conveyed in Brooks’ editorial on what was really important in life, was right on cue in light of the legacy Marsha’s life inspired. Hence, once interned like the proverbial seed in the Earth, her example invigorated others to do something positive in terms of lasting import to others in need. In fact, based on what was conveyed at the weekend reception, it is quite possible that the endowed Red Lipstick Fund and its ability to help people with financial challenges, should be able to last in perpetuity. Praise the Lord!

Under the inspiration of what I believe was an open door to share about Marsha’s last days salvation experience, I spent the balance of the reception recalling much of her personal testimony to many of the people gathered. Of course some of the nurses, the oncologist, and her cardiologist husband, were “all ears,” as I reiterated the final spiritual moments of Marsha’s life before she passed away from her cancer-ridden body. Multiple times, tears welled up in the eyes of those I was sharing with, as they each had vivid memories of Marsha and her deathbed exhortations to help others in need. For them to be reminded that she had to die in order for the Red Lipstick Fund to be formed, gave me the opportunity to weave in the above verse about the requirement for a seed to be buried in the ground, before it can sprout to life and begin to bear fruit. But this time I was able to weave in the fuller context of the verse with its eternal ramifications:

“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. **He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.** If anyone serves Me, he must follow Me; and where I am, there My servant will be also; **if anyone serves Me, the Father will honor him**” (John 12:24-26).

As I shared the blessing of the physical fruit being born by the Red Lipstick Fund, I was able to point out Marsha’s ultimate, eternal spiritual benefits. While she only knew the Creator God for a short amount of time, and did not **fully** understand the spiritual concept of losing one’s life in order to gain eternal life—the blessing of His promise to honor those who serve Him was realized. In Marsha’s case, although her time as a Believer was extremely short, her testimony lives on. In fact, it is allowing some of the caregivers (nurses, doctors, and administrators) who are Believers, to not only help prolong and enrich lives with the monetary gifts, but also share the love of the Lord with others in those special moments of meeting needs. Thankfully I was able to connect with some of these caretakers at the reception, and encourage them to direct the afflicted ones to the Messiah and His offer of salvation to those who would believe in His atoning work. **From my limited perspective, I could only imagine the amount of physical**

and spiritual fruit which will result from the death of my sister, a fruit bearing seed. **But I am convinced that much fruit is yet to come!**

So in contemplating all of these circumstances this past month, and reflecting on the concept of a death required to bear fruit—I was reminded of a rather lengthy passage found in 1 Corinthians 15:16-58, which is typically referenced at many funeral ceremonies. While at these gatherings there is generally a specific mention of the resurrection of the body and the need to believe on the Lord, the emphasis is usually on the conclusion which reminds the reader about the natural preceding the spiritual, and Yeshua's victory over the power of death:

"However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. Just as we have borne the image of the earthy, we will also bear the image of the heavenly. **Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.** Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, **'DEATH IS SWALLOWED UP IN VICTORY. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?'** [Isaiah 25:8; Hosea 13:14] The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah. **Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord"** (1 Corinthians 15:46-58).

In Paul's summation of life resulting in inevitable death, **there is the concluding reminder that our work on His behalf, pointing people to His accomplished atonement at Golgotha, is *not* in vain.** In the case of my sister, her shortened life and the results of a life dedicated to helping others, was rewarded with not only a legacy which will live on—but an honorable legacy from her Heavenly Father.

Personally, I pause to thank Him for her testimony to me, and the fact that I can continue to use her life to encourage others to seek the blessing of knowing the Holy One and His Son Yeshua. For once again, the Word of God continues to remind us all that only after the death and burial of a grain of wheat or a seed, will it bear fruit. And we can all praise Him that it bears bountiful fruit according to His will and beyond our wildest expectations!

"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24).

Let me conclude with this thought-provoking question: When we die and are buried in the ground, will our death bear any fruit? This is something to definitely contemplate!

May our own work unto Him be so rewarded with much fruit, as we seek to advance His Kingdom on Earth, until the Messianic restoration of all things....

THE MESSAGE OF RUTH

by J.K. McKee

The Book of Ruth is a text that people turn to when they need to be reminded of the goodness and kindness of God's chosen toward strangers, and how He demonstrates His faithfulness through the actions of normal people. Elements common to the human condition, including: life, death, hardness, sustenance, love, and happiness are all the things that make the story of Ruth so important to the Biblical narrative. We consider Ruth when we want to be reminded about the acceptance that God displays toward us, and how He desires us to all be redeemed and be one with Him.

The account of Ruth begins during the time of the judges in Israel, when there was a famine in the land (1:1). Because the famine was so significant, Elimelech, his wife Naomi, and their two sons had to move to Moab to live in order to survive (1:2). While living in Moab, Elimelech dies (1:3). The two sons marry Moabite women, one of them being Ruth (1:4), but after a period of ten years both of the sons die, "and Naomi was left without her two sons and her husband" (1:5). A dilemma arises for Naomi, as to what to do next with her life.

The good news is that Naomi hears "that the LORD had come to the aid of his people by providing food for them" (1:6). As she prepares to return to the Land of Israel, she tells her two daughters-in-law, "go back, each of you, to your mother's home. May the LORD show kindness to you, as you have shown to your dead and to me. May the LORD grant that each of you will find rest in the home of another husband" (1:8-9a). The two daughters-in-law are distraught, declaring, "We will go back with you to your people" (1:9b). But Naomi tells them that she is unlikely to remarry, much less have any more sons for them to marry (1:12-13). The first daughter-in-law, Orpah, kisses her good by, "but Ruth clung to her" (1:14). As she leaves, Naomi encourages Ruth to do the same, but Ruth tells her very clearly: "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God" (1:16). Ruth commits to staying beside Naomi, and that only "death separates you and me" (1:17). "When Naomi realized that Ruth was determined to go with her, she stopped urging her" (1:18).

Both Naomi and Ruth make their way to Bethlehem, whose inhabitants somehow recognize that Naomi has returned. Yet, Naomi is clear to tell the people, "Don't call me Naomi...Call me Mara, because the Almighty has made my life very bitter. I went away full, but the LORD has brought me back empty...the Almighty has brought misfortune upon me" (1:20-21). The reason she says this to her old neighbors is quite clear: it was greatly bitter to be a widow in the Ancient Near East—one with no husband, sons, or any significant others to support her. Both Naomi and Ruth, while having come to Bethlehem in Israel, still find themselves destitute.

Naomi is not without any hope. She does have "a relative on her husband's side, from the clan of Elimelech, a man of standing, whose name was Boaz" (2:1). Ruth goes to glean from the fields, so that the two of them might have food to eat (2:2), and as she does so, "she found herself working in a field belonging to Boaz" (2:3). While she is gleaning, Boaz arrives, greets the harvesters, and asks "Whose young woman is that?" (2:5). A foreman explains to Boaz that she is a Moabitess, having recently arrived in Bethlehem with Naomi (2:6). Boaz decides to be quite generous to her, saying, "My daughter, listen to me. Don't go and glean in another field and don't go away from here. Stay here with my servant girls. Watch the field where the men are harvesting, and

follow along after the girls. I have told the men not to touch you. And whenever you are thirsty, go and get a drink from the water jars the men have filled" (2:8-9).

Ruth is surprised at Boaz' graciousness, and asks him, "Why have I found such favor in your eyes that you notice me—a foreigner?" (2:10). Boaz simply says, "I've been told all about what you have done for your mother-in-law since the death of your husband—how...you left your homeland and came to live with a people you did not know before. May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge" (2:11-12). Boaz then invites her to come and eat all that she wants (2:14), and he instructs his men to show her some special treatment when she comes to glean again (2:15-16). When Ruth returns to Naomi that evening, all she can ask her is, "Where did you glean today?...Blessed be the man who took notice of you!" (2:19a). Ruth then tells Naomi that it was Boaz (2:19b).

Naomi explains to Ruth how important Boaz has been for her family: "He has not stopped showing kindness to the living and the dead...That man is our close relative; he is one of our kinsman-redeemers" (2:20). A kinsman-redeemer¹ was one whose responsibility was to redeem family lands and pay outstanding debts, to make sure that family members were not reduced to complete servitude (Numbers 27:8-11). Naomi, with little doubt, considered herself to be of "the dead," having lost her husband and sons. Naomi advises her to stay close to Boaz' estate, as he will allow her to glean (2:22-23).

Naomi has the wisdom to wait and see what will become of Ruth and Boaz' new acquaintanceship. One day she tells Ruth, "My daughter, should I not try to find a home for you, where you will be well provided for? Is not Boaz...a kinsman of ours?" (3:1-2). Naomi instructs her to go to Boaz' threshing floor, wait until he eats and lies down, and then uncover his feet and lie down. She is to wear "perfume...and put on [her] best clothes" (3:3). Lying down next to one's feet was a customary, nonverbal way of requesting marriage in those days.²

Ruth follows Naomi's instructions. "When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet" (3:7-8). Awakening, Ruth tells Boaz, "Spread the corner of your garment over me, since you are a kinsman-redeemer" (3:9). Boaz cannot help but be impressed with her, as he has shown her kindness and beneficence since he first saw her. He responds with the words, "This kindness is greater than that which you showed earlier. You have not run after the younger men, whether rich or poor. And now, my daughter, don't be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character" (3:10-11).

Boaz then tells Ruth, "there is a kinsman-redeemer nearer than I. Stay here for the night, and in the morning if he wants to redeem, good; let him redeem. But if he is not willing, as surely as the LORD lives I will do it" (3:12-13). While Boaz was a close family member to Naomi, there was apparently another kinsman-redeemer who was much closer in relation. Because he was closer, he got the first choice of Ruth—but Boaz is clear to say that if he declines he will gladly take her. Boaz lets her return the next morning to Naomi, with "six measures of barley" (3:15) not wanting her to be empty-handed (3:16-17). Naomi is pleased with what has transpired, and is clear to tell Ruth: "Wait, my daughter, until you find out what happens. For the man will not rest until

¹ Heb. *go'elenu*; "one of our closest relatives" (NASU).

² Duane A. Garrett, ed., et. al., *NIV Archaeological Study Bible* (Grand Rapids: Zondervan, 2005), 391.

the matter is settled today” (3:18).

Boaz goes to the gate of the town, waiting for the closer kinsman-redeemer to arrive (4:1). Explaining the situation in front of the town elders, he tells the man, “Naomi, who has come back from Moab, is selling the piece of land that belonged to our brother Elimelech. I thought I should bring the matter to your attention and suggest that you buy it in the presence of the elders of my people. If you will redeem it, do so. But if you will not, tell me, so I will know. For no one has the right to do it except you, and I am next in line” (4:3-4). The man agrees, but then Boaz is keen to tell him, “On the day you buy the land from Naomi and from Ruth the Moabitess, you acquire the dead man’s widow, in order to maintain the name of the dead with his property” (4:5). It is then that this kinsman-redeemer does not wish to acquire Naomi’s land, as it may endanger his own estate (4:6). Boaz now has the right to acquire this property himself (4:8). Boaz then assertively declares to those gathered around him:

“Today you are witnesses that I have bought from Naomi all the property of Elimelech, Kilion and Mahlon. I have also acquired Ruth the Moabitess, Mahlon’s widow, as my wife, in order to maintain the name of the dead with his property, so that his name will not disappear from among his family or from the town records. Today you are witnesses!” (4:9-10).

Those at the gate of the city express their desire that God would bless him, and that “the LORD make the woman who is coming into your home like Rachel and Leah, who together built up the house of Israel” (4:11). “So Boaz took Ruth and she became his wife” (4:12), and Ruth has a son. Naomi is restored to a place of having her needs taken care of, and God is clearly credited with sending her a kinsman-redeemer (4:14-15). Naomi helps to raise Boaz and Ruth’s son, Obed. As the book closes, Obed “was the father of Jesse, the father of David” (4:16ff).

The Book of Ruth has a timeless message for every person who reads it, who needs to be reminded that when one joins to God’s people, He is sure to provide. For some reason or another, the Moabitess Ruth knew there was something significant about Naomi’s people and the God of Israel, and she did desire to join with them leaving Moab behind. Destitute and without a means of provision, Boaz takes a liking to Ruth, and is not only willing to purchase Naomi’s land, but also take Ruth as his own wife. Boaz steps in as the kinsman-redeemer, when the closer kinsman-redeemer did not desire to take the required action. As idealistic as it may sound, the Book of Ruth concludes with a happy ending, and the reader is told that from the line of Boaz and Ruth would come King David.

While Ruth can surely be read and considered at any time of year, in the Jewish tradition Ruth is often contemplated during the festival of *Shavuot*. Why is this the case? It is because the giving of God’s Torah on Mount Sinai to Israel is not to be an Israel-only affair. It is to be something that involves Israel reaching out beyond itself and serving the nations. Moab was one of the most rightly-hated nations by Israel, due to its great idolatry, abominations, and the child sacrifices it would offer to Molech. Yet in Ruth, a Moabite woman is nevertheless attracted to Israel’s God, welcomed among Israel’s people, and is shown true love by Boaz.

What does the Book of Ruth teach us as today’s Messianics? It asks us to make sure that we are accomplishing that mission—of seeing that even those of some of the most hated people can be welcomed into the fold, and be shown all of the goodness and grace that God offers. Fulfilling this task is only intensified for those of us who believe in Yeshua, who has provided final atonement for all sin, and in emulating the example of His Apostles who accomplished this call to the max.

TNN ONLINE EDITOR'S UPDATE

May 2015

Dear Friends:

While I have been extremely busy this past month, I cannot say that I have been “overwhelmed,”



as I have been pacing myself with the two major projects I have been coordinating for 2015: the 1 Corinthians Bible study and the *Messianic Sabbath Helper*. I have presently completed commentary through 1 Corinthians ch. 8 (half the epistle), and am steadily working through the Tanach passages for the *Messianic Sabbath Helper*. Of course, beyond these two assignments, there are additional Future Projects in various stages of planning and completion.

The biggest highlight of the past month has been for me to interact with many of you on my new Facebook Author profile [facebook.com/JKMMessianic](https://www.facebook.com/JKMMessianic) and Twitter feed [@JKMMessianic](https://twitter.com/JKMMessianic). I have also, as a result, been posting regular YouTube video podcasts at [youtube.com/tnnonline](https://www.youtube.com/tnnonline), before the Wednesday Night Bible Study audio podcast. The future of much of the Messianic movement, for better or for worse, is tied up in a proper utilization of social media. Many of the interactions I have had, employing some of these tools, have certainly been positive! At the same time, some of them have indicated how much of the work I have done, and am in the process of doing, is well-needed and long overdue. There are ideas and concepts circulating around the broad Messianic movement, which need to be reigned in—with a great deal of reason and fairness not often prevailing.

As I have embarked upon using Facebook and Twitter on a level which I have never used them before, I am reminded about some of the history of the TNN Online website, which started all the way back in August 1997. It did indeed start as “The Tribulation News Network Online,” and later had to transition to the more general “Theology News Network Online” or TNN Online. The website has compiled a wide amount of information on theological issues germane to the broad Messianic community: articles, FAQs, books, and commentaries. Yet, while we have always used the Internet as our primary vehicle of communication, the “online” part of TNN Online has really become important *and far more conscious* with the social media vehicles available to us via Facebook, Twitter, and YouTube. Our place as a cross-examining voice (Proverbs 18:17) is well needed in this hour!

It is my sincere hope and prayer that the hard work we have done—with the wide amount of resources we have produced—will pay off in bringing resolution to many of the issues people in our faith community, are discussing and debating.

Until next month...

J.K. McKee