

# THE MESSIANIC WALK

## BOOKS BY J.K. McKEE

*Salvation on the Line, Volume I: The Nature of Yeshua and His Divinity—Gospels and Acts*

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### ***The Messianic Walk***

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*Torah In the Balance, Volume I*

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*Israel in Future Prophecy*

# THE MESSIANIC WALK

THE END-TIME MOVE OF GOD

J.K. McKee

**MESSIANIC APOLOGETICS**  
[messianicapologetics.net](http://messianicapologetics.net)

# THE MESSIANIC WALK

## THE END-TIME MOVE OF GOD

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# Abbreviation Chart and Special Terms

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

Special terms that may be used have been provided in this chart:

ABD: <i>Anchor Bible Dictionary</i>	exegesis: "drawing meaning out of," or the process of trying to understand what a Biblical text means on its own
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	EXP: <i>Expositor's Bible Commentary</i>
ANE: Ancient Near East(ern)	Ger: German
Apostolic Scriptures/Writings: the New Testament	GNT: Greek New Testament
Ara: Aramaic	Grk: Greek
ASV: American Standard Version (1901)	<i>halachah</i> : lit. "the way to walk," how the Torah is lived out in an individual's life or faith community
ATS: ArtScroll Tanach (1996)	HALOT: <i>Hebrew &amp; Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)
b. Babylonian Talmud ( <i>Talmud Bavli</i> )	HCSB: Holman Christian Standard Bible (2004)
B.C.E.: Before Common Era or B.C.	Heb: Hebrew
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	HNV: Hebrew Names Version of the World English Bible
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	ICC: <i>International Critical Commentary</i>
BECNT: <i>Baker Exegetical Commentary on the New Testament</i>	IDB: <i>Interpreter's Dictionary of the Bible</i>
BKCNT: <i>Bible Knowledge Commentary: New Testament</i>	IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>
C.E.: Common Era or A.D.	ISBE: <i>International Standard Bible Encyclopedia</i>
CEV: Contemporary English Version (1995)	IVPBBC: <i>IVP Bible Background Commentary (Old &amp; New Testament)</i>
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>	JBK: New Jerusalem Bible-Koren (2000)
CJB: Complete Jewish Bible (1998)	JETS: <i>Journal of the Evangelical Theological Society</i>
CJSB: Complete Jewish Study Bible (2016)	KJV: King James Version
DRA: Douay-Rheims American Edition	Lattimore: <i>The New Testament by Richmond Lattimore</i> (1996)
DSS: Dead Sea Scrolls	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
ECB: <i>Eerdmans Commentary on the Bible</i>	LS: <i>A Greek-English Lexicon</i> (Liddell & Scott)
EDB: <i>Eerdmans Dictionary of the Bible</i>	
eisegesis: "reading meaning into," or interjecting a preconceived or foreign meaning into a Biblical text	
EJ: <i>Encyclopaedia Judaica</i>	
ESV: English Standard Version (2001)	

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

LXX: Septuagint

m. Mishnah

MT: Masoretic Text

NASB: New American Standard Bible (1977)

NASU: New American Standard Update (1995)

NBCR: *New Bible Commentary: Revised*

NEB: New English Bible (1970)

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

NETS: New English Translation of the Septuagint (2007)

NIB: *New Interpreter's Bible*

NIGTC: *New International Greek Testament Commentary*

NICNT: *New International Commentary on the New Testament*

NIDB: *New International Dictionary of the Bible*

NIV: New International Version (1984)

NJB: New Jerusalem Bible-Catholic (1985)

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

NKJV: New King James Version (1982)

NRSV: New Revised Standard Version (1989)

NLT: New Living Translation (1996)

NT: New Testament

orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world

OT: Old Testament

PME: Practical Messianic Edition of the Apostolic Scriptures

PreachC: *The Preacher's Commentary*

REB: Revised English Bible (1989)

RSV: Revised Standard Version (1952)

t. Tosefta

Tanach (Tanakh): the Old Testament

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

TDNT: *Theological Dictionary of the New Testament*

TEV: Today's English Version (1976)

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

TNIV: Today's New International Version (2005)

TNTC: *Tyndale New Testament Commentaries*

TWOT: *Theological Wordbook of the Old Testament*

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

v(s). verse(s)

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

Vul: Latin Vulgate

WBC: *Word Biblical Commentary*

Yid: Yiddish

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

# Introduction

The Messianic movement is a vitally important community of people, Jewish and non-Jewish alike, who have been called at this point in time, **to be involved with some very important salvation historical work**. At no other time in human history, since the First Century C.E., have we seen Jewish people coming to faith in their Messiah in significant numbers, and non-Jewish Believers tangibly embracing their spiritual heritage in Israel's Scriptures, **and both** joining together as "one new humanity" (Ephesians 2:15). In today's Messianic congregations and synagogues, there is a broad conviction that we are seeing a return to something that was lost almost two thousand years ago. In fact, we are all a part of something which will culminate in "all Israel will be saved" (Romans 11:26) and the return of Yeshua to Planet Earth.

Centuries ago, if you were a Jewish person who expressed faith in Israel's Messiah, it was widely believed by Christian authorities that you could no longer regard yourself as being Jewish anymore. Today's Messianic Jewish movement has rightly corrected this—as Jewish Believers in Yeshua hardly stop being Jewish! Today's Messianic movement is a safe place for Jewish Believers to maintain their Jewish heritage and culture, without fear of reprisal and/or assimilation. More recently, if you are a non-Jewish Believer investigating and appreciating his or her spiritual heritage in the Old Testament and Judaism, you likely have received many accusations and insults levied against you, rooted in misunderstandings of Jewish history and tradition, by Christian people who have never really bothered to do their homework. Today's Messianic movement has become a safe place for non-Jewish Believers who have been called, at this time in history, to join with their Jewish brothers and sisters to participate in the restoration of Israel's Kingdom (cf. Acts 1:6). When we can all come together as one in the Lord, and employ the various strengths and virtues from our shared Judeo-Protestant heritage, I certainly believe that a great deal of significant progress can be made for the Kingdom of God!

Being a part of ***the Messianic walk*** is something that does not just have individual components to it, but it affects the corporate Messianic community, albeit a still-developing and still-emerging movement. Being a part of the Messianic walk involves each of us comprehending (1) the Messianic vision, (2) understanding and appreciating Biblical and Jewish holidays, (3) having a fair-minded approach to external expressions of God's commandments, (4) **actively participating in Jewish outreach and evangelism**, (5) actively participating in the life and fellowship of a local Messianic congregation, and (6) staying up to date with developments in Messianic theology and Bible teaching. Whether you choose to employ *The Messianic Walk* workbook for individual or group edification, the Messianic movement at the beginning of the 2020s offers each of us a venue to grow substantially in our faith and make a difference.

This workbook is a direct product of me teaching the New Foundations-New Members class at my own Messianic congregation, Eitz Chaim (EC) of Richardson, Texas ([www.ecdallas.org](http://www.ecdallas.org)). In the Spring of 2016, I was given the responsibility of taking over

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the New Foundations-New Members class, but would only do it on the condition of me being given a free hand to teach the class on my own terms. The materials which had been employed for the class, were certainly important staples for any Messianic library, and were books with which I was familiar. Originally, the class for EC was taught with *Jewish Roots: A Foundation of Biblical Theology* (Shippensburg, PA: Destiny Image, 1995) by Dan Juster, and *Our Hands Are Stained With Blood* (Shippensburg, PA: Destiny Image 1992) by Michael Brown. When I took the New Foundations-New Members class in the Spring of 2014, a different workbook was being employed, *Messianic Judaism Class* (Copenhagen, NY: Olive Press, 2011), by James Appel, Jonathan Bernis, and David Levine. This workbook was much easier for most students to follow, but many of the questions were formulated in the sense of “Tell us what Bible verse XYZ means...” Bible verse XYZ could have a dozen different meanings...

Originally when I took the EC New Foundations-New Members class, the facilitator would take around eighteen weeks to take people through the *Messianic Judaism Class* workbook, and each class would essentially be spent by going through the different study questions. When the eighteen weeks were over, the class might have gotten through about two-thirds of the material. *This was hardly useful, given the fact that **the most important information** for people becoming members of a Messianic congregation, is going to be found in the final chapters of the book(s) they are employing.* When I took over the New Foundations-New Members class, I streamlined everything to nine weeks. Students would have to do work on their own in the *Messianic Judaism Class* workbook, and when they came to the congregation, I would give them a brief presentation on the subject matter—but most especially would then discuss what the subject matter meant for our local congregation in North Dallas, and our interactions with both the Jewish and evangelical Protestant communities. Given some of the limitations of the *Messianic Judaism Class* workbook, I would also recommend that students purchase its associated Teacher Book, which would offer various answers to its questions.

Today, with the 2020s literally on our doorstep, the *Messianic Judaism Class* workbook and Teacher Book, are resources dated to the late 1990s. This new workbook, ***The Messianic Walk***, has been produced as a direct result of me teaching the Eitz Chaim New Foundations-New Members class from *Messianic Judaism Class*, and various discussions with my congregational leadership and students. I am also directly affected by my ongoing ministry work with Outreach Israel ([www.outreachisrael.net](http://www.outreachisrael.net)) and Messianic Apologetics ([www.messianicapologetics.net](http://www.messianicapologetics.net)), as today’s Messianic movement does not exist in a bubble, and there are subjects mentioned which reflect our current times. *The Messianic Walk* is indebted to the previous work of many leaders and teachers in today’s Messianic Jewish movement, **and should be employed in concert with the *Messianic Judaism Class Teacher Book***, as there will be various references and quotations made.

At the same time, *The Messianic Walk* workbook also represents a capstone to much of the labor that I have conducted since being called into full-time Messianic ministry in 2003. *The Messianic Walk* workbook is not designed to answer every single question that you have about the Messianic movement and its purposes—but it is designed to acclimate you enough to this journey, and it will point you in the right direction where you can be further informed and educated.

J.K. McKee

Editor, *Messianic Apologetics*

# A Spiritual Scavenger Hunt

Every single one of us, as a redeemed man or woman of faith, has been on some kind of life journey that has led us to the salvation of Yeshua the Messiah, and hopefully into a place of contributing to the purposes of the Kingdom of God. One of the questions that I frequently ask myself, as a person who has been involved in the Messianic movement since 1995, very much is: *How did I get here?* A follow up question to this is: *What does God actually want me to do here?*

I truly came to dynamic saving faith on August 8, 1995. While this concerned dealing with some demonic issues from my family's past, as well as some issues involving the death of my father in 1992<sup>1</sup>—within several months of repenting of my sins and being born again I was in the Messianic movement. My mother Margaret, and her new husband Mark Huey, had gone on a Zola Levitt tour to Israel in December of 1994, where they had the impression that when returning to the United States, they needed to be focusing on the Biblical feasts of the Lord (Leviticus 23). And, by the Fall high holidays of 1995, we were attending a Messianic Jewish congregation, and getting acclimated to things like the weekly *Shabbat*, a kosher-style of diet, and various mainline Jewish traditions and customs.

One of the things that was very appealing for Mark and Margaret Huey, entering into the Messianic movement, was the fact that my mother was an Arminian, and my new stepfather was a Calvinist. While we all came from a broadly evangelical Protestant background, this new blended family knew that it was going to have to chart a new spiritual course. Throughout the second half of 1995 and into 1996, we tried attending *Shabbat* services on Saturday, while also going to Sunday Church. By the Spring of 1996, we had fully crossed over to the Messianic Jewish congregation. Not only was our faith in the Messiah being enriched and enlivened at new levels—with there being significant "hands on" spiritual activities to be considering—the Jewish community is one which indeed likes to talk about significant issues. Fellowship times either before or after the service, or getting to know new friends at their homes, was a substantial blessing. *We were a family that liked to talk about the Bible, things of the Lord, and current events.*

Our full transition into the Messianic movement was also enjoined in the Spring of 1996 by our family encountering a number of—at the time—compelling voices, "quasi-Messianic" we would say now, who were making significant predictions about the end-times, the return of Yeshua, and the Middle East peace process. In the Summer of 1996,

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<sup>1</sup> Some of my experience in coming to salvation is covered in my article "The Assurance of Our Salvation" (appearing in *Introduction to Things Messianic*) and *Why Hell Must Be Eternal*.

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my parents made a point to attend both the MJAA Messiah conference in Grantham, PA and the UMJC conference in Sturbridge, MA, mainly with the purpose of getting acclimated to this movement we were getting involved with. But when they returned home to Dallas, they got plugged in more and more to the prophecy teachings and predictions. Certainly for a new family, with three children who had lost their father several years earlier, the thought that Yeshua was soon going to return, was something that grabbed our attention. In fact, it grabbed our attention for a number of years!

At the beginning of 1997, our family moved out of Dallas to a small farm north of the city. Over the course of 1997, while we continued to maintain our connections to the local Messianic Jewish congregation, my stepfather helped host a series of prophecy conferences. In March of 1997, I launched my first website, where I posted a number of opinion articles on both end-time prophecy and Messianic themes. On August 15, 1997, I started the website Tribulation News Network or TNN Online. And, in forecasting the future with the close of the Millennium and Y2k impending, my stepfather actually got involved with a shortwave radio operation based out of Central Honduras. In the Spring of 1998, and with some end-time concerns being present, my family sold its major assets and sent two containers with all of our possessions to the island of Roatán in the Bay Islands of Honduras.

It was my stepfather's plan in 1998 to go back and forth between Roatán and the mainland, doing work for the shortwave radio venture and some real estate consulting in the Bay Islands. We would then see what the global-prophetic situation in the world would be. None of this came to pass. For eight months (April-December) we rented a number of picturesque homes on Roatán, with our two containers still on the dock waiting to be opened. Due to the intervention of Hurricane Mitch in October-November 1998, one of the deadliest storms on record, we knew it was time to return to the United States. An opportunity opened for my stepfather to do some consulting work for a ministry in Oklahoma. We are thankful that we did not lose anything due to Hurricane Mitch!

I am most especially thankful that even though my high school career was not what others would have wanted it to be, that I did finish my senior year through a homeschooling correspondence program, and that in the Fall of 1999 I was able to enroll at the University of Oklahoma. As we returned to the United States in 1999, any end-time preoccupation, fear, or paranoia did get removed from us, and we instead returned to witnessing what God was doing through an increasingly expanding and diversifying Messianic movement. As I was finishing up the first year of my college studies in 2000, my parents accepted an offer to consult with another ministry out of Central Florida. This venture ended in 2002, but by this time we had become a part of an independent Messianic assembly in the Greater Orlando area.

Throughout my college studies at the University of Oklahoma, my TNN Online website, Theology News Network, was something which definitely kept my attention, and it also kept me away from associating with the wrong crowd. I was working on my bachelor's degree in political science, and as a result took classes not only in political philosophy and theory, but also in histories ancient and modern relevant to Biblical Studies, and was able to take some modern Hebrew and classical Greek. Being on my own for these years, with my website as a hobby, did get me to focus on what being part of

the Messianic movement *meant to me*. I was not really a part of a Messianic congregation or fellowship, and so I instead would spend *Shabbat* often in Bible study or in writing for my website. I did try to be a part of various on campus ministry groups, which had some success for a season, but eventually did not work out too well by the time I graduated. While there were sincere evangelical Christian people at OU, it was obvious that the Messianic movement, its focus on Israel, and reconnecting with the Tanach or Old Testament, were just too foreign. And, I do have to admit that I was not always too kind or graceful in response to criticism I would receive. *It was good that this happened while I was in college, and not when I entered into full time ministry.*

In the Fall of 2002, my parents launched Outreach Israel Ministries, which at the time had a very broad vision of incorporating many different possible ventures. When I graduated from college in 2003, I returned to Central Florida, TNN Online became a division of OIM, and our ministry began releasing its first series of educational resources. For the most part, these books, bearing titles like *Hebraic Roots: An Introductory Study* and *Introduction to Things Messianic*, were written with the intention of helping aid many non-Jewish Believers, like our family, in getting acclimated to the Messianic movement.

To be sure, as we got started in the first full two years of ministry, in 2003-2005, we had a lot to learn. Mark Huey and I did some speaking trips throughout the U.S., Canada, Israel, and the United Kingdom. In 2005, I started attending the Orlando campus of Asbury Theological Seminary, where I would work on my M.A. in Biblical Studies. As a result of our major travels in 2004, where we encountered all sorts of people identifying with the label “Messianic”—Jewish Believers, non-Jewish Believers, people part of Messianic Judaism, people part of break-off sects and new sects bearing provocative labels<sup>ii</sup>—**we realized that we had a huge amount of work ahead of us, and that even some of our own attitudes and viewpoints needed to change.** As a result of the first few semesters of attending Asbury Seminary, where I was able to reconnect with much of my Wesleyan upbringing, I was having, for the first time, to deal with the Holy Scriptures and the world of the Bible in a much more complex and detailed way. In learning new skills involving Biblical exegesis, Hebrew and Greek, and accessing technical commentaries and resources—I found myself being much better equipped to defend many of my convictions as a part of the Messianic movement. I also realized in 2005-2006, that a number of the things that our family picked up in our early days entering into the Messianic movement, were in serious need of reevaluation, even dismissal, being rather simple and downright unsupportable.

My seminary experience from 2005-2008 is something which I have not commented about too frequently among Messianic people, precisely because I know that on the whole many Messianic people are skeptical, if not hostile, to religious studies education. *I did not attend seminary to “convert” people to my Messianic beliefs.* I attended seminary to acquire skills, and be able to join into a larger conversation of Biblical Studies. And this is something that I was able to do. When I graduated in Spring of 2009, I was blessed to receive the Zondervan Biblical Languages Award for Greek. But immediately following

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<sup>ii</sup> These provocative labels included, but were not limited to, the Two-House and One Law/One Torah sub-movements.

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seminary, our ministry would have to start absorbing all of the new knowledge and resources that I had access to, and things certainly started to change.

One of the biggest things that shifted for us in 2009 was seeing that our ministry books be transferred out of spiral combs and into printed paperback books. It was at this time that I was able to totally dedicate all of my time to ministry work, and as titles were prepared for paperback release, updates reflecting my seminary training and degree would be steadily reflected. Yet as we all know, God has a unique way of being able to “jump start” things...

As the 2000s came to a close, and in particular as my youngest sister Maggie started finishing high school, our family knew that our time in Central Florida would be concluding. In the Summer of 2009, my mother, Maggie and I went on a college scouting trip out to the University of Oklahoma. I had not been back since my graduation. When the three of us walked into the Armory at OU, where the Naval ROTC unit was based, we all received the distinct impression that Maggie was going to OU. Of course, this did not affect me directly; I would be returning to Central Florida and be continuing my work of editing our books for paperback release, and working on new Bible studies. In the late Spring of 2010 we again went on a roadtrip out to OU, as Maggie had been accepted and was getting ready to start college in the Fall. My work was continuing.

Our family had originally believed that were we to move out of the Orlando area, that we would move northward to Jacksonville, where we have extended family. In late August 2010, my mother and I went to Jacksonville to help move my grandmother from her assisted living unit into a new memory care unit. While we were there, my stepfather Mark was on a trip visiting friends and other family members. I remember distinctly walking out of the Allegro in Orange Park, and telling my mother that I would seriously consider moving back to Dallas rather than move to Jacksonville. *This was quite a change, because neither one of us ever wanted to live in Dallas again.* Yet, with my sister Maggie now at the University of Oklahoma, and knowing that there was a vibrant and significant Messianic community in the DFW Metroplex, we definitely started feeling the pull West.

We announced our intention to relocate to North Texas in the Fall of 2010, but we had no idea that it was going to take us over two years to do it. For my part, I knew that I had to gear up, seeing that all of our books were prepared for paperback release—and that if the Lord wanted us to go through any major theological changes, namely in the form of refining and expanding our teachings on various issues, **now would be the time to do it.** While 2011-2012 were hardly easy years for me, 2011 was a significant year for some theological transitions. 2012 was spent formatting all of our ministry books for both paperback and eBook release. At the end of 2012, my parent’s house in Kissimmee, FL finally sold, and by December we were all living in North Dallas once again—in the same exact zip code where we had originally moved in 1994, no less!

The Spring of 2013 was widely spent getting reacclimated to the DFW area, after being gone for fourteen years. What was most important to us was getting reconnected with the Messianic friends we knew from our early days in Messianic Judaism, back in 1995-1998. By the late Summer of 2013, we quickly got plugged into Eitz Chaim Messianic Jewish Congregation, as we had been good friends with the main leaders, Rabbi David and Elizabeth Schiller, in the late 1990s. Because EC is an assembly which encourages

participation from members, by the Winter of 2014 we had all taken the New Members class, our family began helping out with the different festivals (in particular the congregational Passover *seder*), and by the Fall of 2014 Mark Huey had been asked to become a *shammash* (deacon), by the Fall of 2015 being further elevated as an elder. I had given several teachings on *Shabbat*, and had renewed my own friendship with David that I had back in 1996-1997 when I was in my teens.

2014-2015 were important years not just in terms of transitioning to a new life back in North Texas, to take on new theological and spiritual challenges, and to consolidate ourselves—they were also very important as we began to discern what our own long term purpose would become as a family ministry. While we all agree that moving back to Dallas was the best decision we ever made, because we are human, no place on Earth is entirely perfect. Things in the United States shifted immeasurably with the legalization of homosexual marriage in the Summer of 2015. When this happened, I actually felt in a similar manner to how I did in 1996-1997, when we were encapsulated with end-time prophecy. If anything, American society crossed a Romans ch. 1 “red line,” **and we were all shown a “road sign” that End Game is approaching.** I myself have had the distinct supernatural impression that with as many things that I have researched and written on, that I would have to be targeted with my life, and would not be able to have all of the same opportunities that those who preceded me had. In June of 2015, the [tnnonline.net](http://tnnonline.net) domain was actually stolen from me during the few hours that the domain was needing to be re-registered, and so I made the necessary upgrade from TNN Online to **Messianic Apologetics**. This was a vital change for the future!

Mark and Margaret Huey like to frequently describe the journey our family has been on as a “spiritual scavenger hunt.” *We went from one place and experience...to another place and experience...and so on...* The journey of human life is always something that is ongoing. We learn new things every day through our experiences and interactions, with both the Lord and other human beings, as to how to be more effective in His service. But as far as the bulk of experiences that our family has had—in moving from place to place, in being called into Messianic education, and in interacting with broad and diverse sectors of this emerging faith community—on the whole our “spiritual scavenger hunt” is over. Much of what we are involved with today concerns our effectiveness as Messianic people, fine-tuning our strengths and abilities, and with new stages of development which are likely to equally excite and frighten us all.

Our family was first called into Messianic ministry to help others from evangelical backgrounds, adequately transition into a Messianic lifestyle—extending grace and mercy to others who were not similarly called (at present), and making sure that this was a genuine work of the Holy Spirit in their lives (cf. Jeremiah 31:31-34; Ezekiel 36:25-27). Our ministry experiences to the present day included things that we could both anticipate and not anticipate. Like everyone, we have had our good days and our bad days, we have had to firmly stand up for the truth of God’s Word, and we have had to admit where we have made mistakes and correct them.

Salvation history is on a decisive trajectory: “all Israel will be saved” (Romans 11:26ff). This is something that involves not only a massive salvation of Jewish people, but will culminate in the return of Israel’s Messiah—and with it the completion of not only many prophecies regarding the restoration of Israel’s Kingdom, but will involve