



OUTREACH ISRAEL NEWS

REACH TEACH ENCOURAGE DISCIPLE



NOVEMBER 2012

G.T.T.
Gone To Texas

A compass rose is visible in the top left corner. The background features the words 'OUTREACH ISRAEL' and 'NEWS' in large, stylized letters, with 'NEWS' being significantly larger. Below these words, the words 'REACH', 'TEACH', 'ENCOURAGE', and 'DISCIPLE' are arranged horizontally. The background also contains faint, large letters 'S', 'W', 'E', 'S' and some numbers like '08304050' and '0304050'.

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STATEMENT OF BELIEF

Outreach Israel Ministries and TNN Online

There is One Almighty Creator God of the Universe, who has revealed Himself to us in the manifestations of Father, Son, and Holy Spirit.

Yeshua the Messiah (Jesus Christ) came in fulfillment of the Messianic prophecies of the Scriptures and is fully God. It is mandatory for us to believe in a Divine Redeemer to be saved. Salvation is a free gift of God to all who receive Messiah Yeshua into their lives and confess of their sins. Those who reject Messiah will be consigned to eternal punishment.

The Holy Scriptures, Genesis-Revelation, are the inspired, infallible Word of God as revealed in the original Hebrew, Aramaic, and Greek texts.

There is only one assembly of chosen ones/elect, the congregation of Israel, of which all Believers in Messiah are a part. God does not have two groups of elect: Israel and "the Church."

The Torah (Genesis-Deuteronomy) is the foundation of all Scripture, was followed by our Messiah Yeshua, and is to still be followed and studied by Believers today.

Yeshua the Messiah is coming to gather the saints after the Tribulation period.

OIM is an *agapē* ministry, freely and benevolently giving the vast majority of its teachings and resources, without charge, to those who desire to be spiritually nourished.

For a fuller Statement of Faith, consult the OIM website

Outreach Israel News is the monthly newsletter of Outreach Israel Ministries, a non-profit organization with an emphasis on reaching, teaching, and encouraging the Messianic community. Subscription to **Outreach Israel News** is without cost and supported only by donation.

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OIM UPDATE

November 2012

The start of November is a memorable time for our family, because it marks two significant events which have shaped our ministry life. First, after being called to sell everything we owned in 1998—that we could not stuff into two twenty-foot containers—we had relocated to Honduras, and were living on the tropical island of Roatán, when Hurricane Mitch struck, killing an estimated 10,000 people and devastating the country. This horrific tragedy opened up an opportunity for us to return to the United States and to become ministry consultants, which ultimately led us to relocate to Kissimmee, Florida where we have resided since 2000. Secondly, on November 1, 2002, the naming by Margaret and inception of **Outreach Israel Ministries** was initiated during our search for the Father's will for our lives while on Jekyll Island, Georgia. Needless to say, we have mixed but thankful emotions about how the Holy One has led our family, but we are delighted to announce that His cloud and pillar of fire are finally lifting and allowing us to relocate back to Dallas, Texas, where our sojourn began, when Margaret and I were married in 1994.



After waiting over two years to sell in a difficult real estate market, we have leased an ideal house for our family and ministry needs, that commences on November 15. We have our current residence under contract to another ministry couple, with an anticipated closing in December. (As soon as we have the details of our new mailing address, we will have an update posted at outreachisrael.net, as this is likely to be the last newsletter mailed with the current Central Florida address.) *So, if you see a clapboard sign with a white-washed G.T.T. (Gone To Texas) adorning our home in Florida later this month—it will be reminiscent of the Kentucky and Tennessee pioneers who positioned this sign in front of their cabins, leaving their homes to move west, after Texas won its revolution in 1836 forming the Republic of Texas.*

We are very appreciative of all of the prayers and financial support that has already been extended our way over the past two years, as deposits and moving expenses are beginning to pile up. As we get relocated and reestablished, we will have some new expenses—and we need you to continue to help with our move! Our son, John McKee, is relocating with us back to Texas, and has a special need for a new car, truck, or SUV, as his current vehicle, due to its age, will not be going with us.

While we have all definitely seen and felt the hand of the Lord upon our family over the years, the lessons He has taught us have prompted me to write an article this month entitled, **"Wait Patiently on the Lord."** This deals primarily with the trials and tribulations of life, and the "patience" fruit of the Spirit, which He wants all of His children to have (cf. Galatians 5:22-23). Of course, the Holy Scriptures are replete with references to waiting upon the Lord, so one might suspect that patiently waiting should epitomize the walk of faith by His saints, as noted in this one example from the Psalms:

"A Song of Ascents. Out of the depths I have cried to You, O LORD. Lord, hear my voice! Let Your ears be attentive to the voice of my supplications. If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be feared. I wait for the LORD, my soul does wait, and in His word do I hope. My soul waits for the Lord more than the watchmen for the morning; indeed, more than the

watchmen for the morning. O Israel, hope in the LORD; for with the LORD there is loving-kindness, and with Him is abundant redemption. And He will redeem Israel From all his iniquities” (Psalm 130:1-8).

However, as many have discovered and can identify with—in the instant gratification era in which we live—patiently waiting upon the Lord is an attribute which tends to develop rather slowly over time. Hopefully this testimony will be an encouragement to all those seeking to glorify the Holy One as His loving, joyful, peaceful, patient, good, faithful, kind, and-self controlled ambassadors to this wicked and perverse generation!

Finally, we are grateful for those who are actively supporting our **Theological Defense Trust**, as well as our **OIM Prison Ministry** which continues to expand. We remain confident that the materials we are producing will be of great spiritual benefit to the many saints the Father is restoring to the Hebraic Roots of our faith. With thirty titles essentially ready as we get ready to go into 2013, we definitely believe the Lord is finally letting those seeking a solid, loving, scholarly analysis of many topics, which deal with the Messianic restoration currently progressing around the globe, to have some materials which can sort through much of the confusion which tends to persist in the Messianic community. *More, doubtlessly, needs to be done...*

May our efforts and your continued prayers and support be used to further His promised goals, as we all continue to labor until the Messianic restoration of all things...

Mark Huey



OIM MOVING FUND

Outreach Israel Ministries and TNN Online is relocating from Kissimmee, FL to the Dallas-Ft. Worth metroplex by December 2012. The regular work of ministry continues, but with the added responsibility and expenses of moving half-way across the United States. We need your help to defer many of the additional costs and in helping us to get settled in our new home and offices!

Please contribute today!

WAIT PATIENTLY UPON THE LORD

by Mark Huey

Human nature by design was created in the image and likeness of the Creator (Genesis 1:26-27), and consequently—since the Maker is an initiator of actions from declaring that there be light, to the infinitesimal details of the motions of the universe, down to the anatomical minutiae of every particle ever conceived—the propensity for the people He made to naturally yearn to make things happen, is intrinsically normal. In fact, upon the formation of humanity, God positioned man and woman as stewards over the Earth with its creatures and vegetation, ultimately proclaiming the extraordinary goodness of what He initially intended them to do, as noted in what is known as the Adamic or Edenic covenant/mandate:

“God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.’ Then God said, ‘Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given* every green plant for food’; and it was so. God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day” (Genesis 1:28-31).

Nevertheless, despite being given preeminent authority over the created order, after Adam and Eve chose to disobey the instruction from the Almighty to not eat of the Tree of Knowledge of Good and Evil, the consequence was ensuing curses, including a spiritual death (separation from communion with God), and expulsion from the idyllic setting in the Garden of Eden (Genesis 2:16-17; 3:14-24). This resulted in a more complex relationship between humanity and their Creator, as fallen, independent people began the classic struggle between their blinded, carnal inclinations, and the choice always extended by the Maker to return to dependent communion with Him. Down through the annals of time, the Lord has preserved a record (the Holy Scriptures) of various people and their actions, as the ultimate goal of the Holy One was and remains to restore people to a position where He can commune with them and them with Him. However, the challenge of overcoming the sin nature inherited in Adam has always impeded humanity’s blessed communion—which is perhaps most readily exemplified by impetuous peoples’ unwillingness to wait patiently upon the Lord for His will to be done. Too many people prefer instead, to make poor, flesh-driven choices, that result in reaping what is sown on both spiritual and physical levels.

Provisionally for instruction and edification, the Holy Scriptures are replete with many contrasting examples of both those who have waited on the promised words and commands of God, and those who have not. As I was searching the Tanakh recently, two Hebrew words generally, or at least often, translated into English as “wait” or “waiting,” caught my attention: *yachal* (יָחַל) and *chul/chil* (חָיַל/חָיִל). Obviously, each verb has to be evaluated in the passage or passages where it appears, and they may also take on interesting nuances depending on the Hebrew verb stem which is employed. (For a brief summary, we recommend Miles V. Van Pelt, *Biblical Hebrew: A Compact Guide* [Grand Rapids: Zondervan, 2012].) Yet, *yachal* seems to widely just mean “wait” (*BDB*, 403-404; *CHALOT*, 133), whereas *chul/chil* can take on the connotation of waiting, being in stress, some kind of trepidation, or even childbirth (*BDB*, 297; *CHALOT*, 102). There are some impor-

tant spiritual lessons to be learned by noting some key places where these terms appear.

There are two places in Deuteronomy, where terror or anguish is used to describe not only the enemies of Israel, but also Israel itself, as it might fail to recognize the origin of its birth:

“This day I will begin to put the dread and fear of you upon the peoples everywhere under the heavens, who, when they hear the report of you, will tremble and be in anguish [*v'chalu*, וְלָחַץ, Qal vav consecutive perfect] because of you” (Deuteronomy 2:25).

“But Jeshurun grew fat and kicked—you are grown fat, thick, and sleek—then he forsook God who made him, and scorned the Rock of his salvation. They made Him jealous with strange *gods*; with abominations they provoked Him to anger. They sacrificed to demons who were not God, to gods whom they have not known, new *gods* who came lately, whom your fathers did not dread. You neglected the Rock who begot you, and forgot the God who gave you birth [*mehol'lekha*, מְהוֹלֵלְכֶם, Polel participle]. The LORD saw *this*, and spurned *them* because of the provocation of His sons and daughters. Then He said, ‘I will hide My face from them, I will see what their end *shall be*; for they are a perverse generation, sons in whom is no faithfulness” (Deuteronomy 32:15-20).

The concept of properly waiting upon the Lord, trusting in Him alone for His timing on the affairs of the world, should be an instructional theme for the generations who follow the God of Israel to consider—especially as the lives of the patriarchs, monarchs, and prophets of Israel are recorded for posterity's sake.

Noah

Noah was a man who found favor with God (Genesis 6:8), and received instruction to build an ark which he patiently did for some one hundred years, as he waited upon the Lord to bring a devastating flood upon the Earth:

“Now the earth was corrupt in the sight of God, and the earth was filled with violence. God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth. Then God said to Noah, ‘The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth. Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch” (Genesis 6:11-14).

Noah's patient construction project, and his faithfulness to obey, were eventually rewarded, after the deluge of forty days and nights subsided. However, after waiting another one hundred and fifty days for the water to recede with the Ark finally coming to rest on the mountains of Ararat, we see how Noah had some difficulty with waiting, notably as he had sent out a raven, and later a dove, to see whether or not the waters had regressed:

“But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided. Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained; and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased. In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat. The water decreased steadily until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains became visible. Then it came about at the end of forty days, that Noah opened the window of the ark which he had made; and he sent out a raven, and it flew here and there until the water was dried up from the earth. Then he sent out a dove from him, to see if the water was abated from the face of the land; but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the

ark to himself. So he waited [*v'yachel*, ^{לַיָּחַל}, Piel vav consecutive imperfect] yet another seven days; and again he sent out the dove from the ark. The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth. Then he waited [*v'iyiyachel*, ^{לַיָּחַל}, Nifal vav consecutive imperfect] yet another seven days, and sent out the dove; but she did not return to him again. Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up" (Genesis 8:1-13).

Based on the two forms of the verb *yachal* appearing, in the Piel stem (intensive action, active voice) in v. 10, followed by the Nifal stem (simple action, passive voice) in v. 12, it would seem that the manner in which Noah waited changed from the time immediately after the Flood and the horrific circumstances he had just witnessed—to some time later as things calmed down. Even though Noah had found favor with God, he was still human, and he was doubtlessly a bit emotional about the circumstances he was experiencing, as an expectant, perhaps even uneasy waiting—transitioned to a more steady wait with God in control. The raven he sent out returned without an indication that plant life survived the Flood. After waiting another seven days, Noah sent out a dove, which then returned with a freshly picked olive leaf in its beak. Perhaps with some faith in the promises of God, after waiting another seven days, Noah sent out a second dove, which did not return to the Ark. At this point, he realized that the waters were receding, and it was soon time for the animals aboard to disembark.

Job

Job was a tested and tried ancient follower of the One True God, noted in Scripture for his enduring patience.

Job's primary sin which was being dealt with, during his season of affliction, was an inherent pride and self-righteousness buried deep in his heart. Despite the fact that comparatively speaking, Job's good works toward others exceeded most people today—the Lord allowed Satan to sift him physically, while bringing a number of counselors with varying words, and ultimately Himself admonishing Job for his besetting sin. First are the piercing words of Eliphaz the Temanite, which questioned Job's high opinion of his relationship with God. These are followed by the youngest, yet seemingly wisest Elihu, who pointed out the pride of Job and his need to fearfully wait upon the Lord:

"Then Eliphaz the Temanite responded, 'Should a wise man answer with windy knowledge and fill himself with the east wind? Should he argue with useless talk, or with words which are not profitable? Indeed, you do away with reverence and hinder meditation before God. For your guilt teaches your mouth, and you choose the language of the crafty. Your own mouth condemns you, and not I; and your own lips testify against you. Were you the first man to be born, or were **you brought forth** [*cholalta*, ^{חֹלְלָה}, Polal perfect] before the hills? Do you hear the secret counsel of God, and limit wisdom to yourself? What do you know that we do not know? *What* do you understand that we do not? Both the gray-haired and the aged are among us, older than your father. Are the consolations of God too small for you, even the word *spoken* gently with you? Why does your heart carry you away? And why do your eyes flash, that you should turn your spirit against God and allow *such* words to go out of your mouth? What is man, that he should be pure, or he who is born of a woman, that he should be righteous? Behold, He puts no trust in His holy ones, and the heavens are not pure in His sight; how much less one who is detestable and corrupt, man, who drinks iniquity like water! I will tell you, listen to me; and what I have seen I will also declare; what wise men have told, and have not concealed from their fathers, to whom alone the land was given, and no alien passed among them. The wicked man **writhes** [*mitcholeil*, ^{מִתְחַלְּלֵי}, Hitpolel participle] in pain all *his* days, and numbered are

the years stored up for the ruthless. Sounds of terror are in his ears; while at peace the destroyer comes upon him. He does not believe that he will return from darkness, and he is destined for the sword. He wanders about for food, saying, 'Where is it?' He knows that a day of darkness is at hand. Distress and anguish terrify him, they overpower him like a king ready for the attack, because he has stretched out his hand against God and conducts himself arrogantly against the Almighty" (Job 15:1-25).

"Then Elihu continued and said, 'Do you think this is according to justice? Do you say, "My righteousness is more than God's "? For you say, "What advantage will it be to You? What profit will I have, more than if I had sinned?" I will answer you, And your friends with you. Look at the heavens and see; and behold the clouds—they are higher than you. If you have sinned, what do you accomplish against Him? And if your transgressions are many, what do you do to Him? If you are righteous, what do you give to Him, or what does He receive from your hand? Your wickedness is for a man like yourself, and your righteousness is for a son of man. Because of the multitude of oppressions they cry out; they cry for help because of the arm of the mighty. But no one says, "Where is God my Maker, who gives songs in the night, who teaches us more than the beasts of the earth and makes us wiser than the birds of the heavens?" There they cry out, but He does not answer because of the pride of evil men. Surely God will not listen to an empty cry, nor will the Almighty regard it. How much less when you say you do not behold Him, the case is before Him, and you **must wait** [*u'techoleil*, פֹּלֵאִים, Polel imperfect] for Him! And now, because He has not visited in His anger, nor has He acknowledged transgression and well, Job opens his mouth empty; He multiplies words without knowledge" (Job 35:1-16).

Finally in the Lord's discourse directly to Job in chapters 38-39, He metaphorically used all types of analogies, which further reminded Job of his limitations and need to fear the Almighty:

"Who has put wisdom in the innermost being or given understanding to the mind? Who can count the clouds by wisdom, or tip the water jars of the heavens, when the dust hardens into a mass and the clods stick together? Can you hunt the prey for the lion, or satisfy the appetite of the young lions, when they crouch in *their dens* and lie in wait in *their lair*? Who prepares for the raven its nourishment when its young cry to God and wander about without food? Do you know the time the mountain goats give birth? Do you observe the calving [*choleil*, חָלַל, Polel infinitive] of the deer? Can you count the months they fulfill, or do you know the time they give birth? They kneel down, they bring forth their young, they get rid of their labor pains. Their offspring become strong, they grow up in the open field; They leave and do not return to them" (Job 38:36-39:4).

There are various places within the Book of Job, where Job himself, while waiting, appears to have been self-righteously struggling with his flesh (Job 6). He still admitted, though, that he would hope in God—but continued to argue with the Lord (Job 13), and even enjoy others looking upon him as almost a god (Job 29):

"Oh that my request might come to pass, and that God would grant my longing! Would that God were willing to crush me, that He would loose His hand and cut me off! But it is still my consolation, and I rejoice in unsparing pain, that I have not denied the words of the Holy One. What is my strength, that I **should wait** [*ayacheil*, אָיַח, Piel imperfect] ? And what is my end, that I should endure? Is my strength the strength of stones, or is my flesh bronze? Is it that my help is not within me, and that deliverance is driven from me? For the despairing man *there should be* kindness from his friend; so that he does not forsake the fear of the Almighty" (Job 6:8-14).

"Please hear my argument and listen to the contentions of my lips. Will you speak what is unjust for God, and speak what is deceitful for Him? Will you show partiality for Him? Will you contend for God? Will it be well when He examines you? Or will you deceive Him as one deceives a man? He will surely reprove you If you secretly show partiality.

Will not His majesty terrify you, and the dread of Him fall on you? Your memorable sayings are proverbs of ashes, Your defenses are defenses of clay. Be silent before me so that I may speak; then let come on me what may. Why should I take my flesh in my teeth and put my life in my hands? Though He slay me, I will hope [*ayacheil*, אַיָּחֵיל, Piel imperfect; I will wait, New American Bible] in Him. Nevertheless I will argue my ways before Him. This also will be my salvation, for a godless man may not come before His presence. Listen carefully to my speech, and let my declaration *fill* your ears. Behold now, I have prepared my case; I know that I will be vindicated. Who will contend with me? For then I would be silent and die” (Job 13:6-19).

“And Job again took up his discourse and said, ‘Oh that I were as in months gone by, as in the days when God watched over me; when His lamp shone over my head, *and* by His light I walked through darkness; as I was in the prime of my days, when the friendship of God *was* over my tent; when the Almighty was yet with me, *and* my children were around me; when my steps were bathed in butter, and the rock poured out for me streams of oil! When I went out to the gate of the city, when I took my seat in the square, the young men saw me and hid themselves, and the old men arose *and* stood. The princes stopped talking and put *their* hands on their mouths; the voice of the nobles was hushed, and their tongue stuck to their palate. For when the ear heard, it called me blessed, and when the eye saw, it gave witness of me, because I delivered the poor who cried for help, and the orphan who had no helper. The blessing of the one ready to perish came upon me, and I made the widow’s heart sing for joy. I put on righteousness, and it clothed me; My justice was like a robe and a turban. I was eyes to the blind and feet to the lame. I was a father to the needy, and I investigated the case which I did not know. I broke the jaws of the wicked and snatched the prey from his teeth. Then I thought, ‘I shall die in my nest, and I shall multiply *my* days as the sand. ‘My root is spread out to the waters, and dew lies all night on my branch. My glory is *ever* new with me, and my bow is renewed in my hand.’ To me they listened *and* waited [*v’yicheilu*, וַיִּחְלוּ, Piel perfect], and kept silent for my counsel. After my words they did not speak again, and my speech dropped on them. *They* waited [*v’yichalu*, וַיִּחַלוּ, Piel perfect] for me as for the rain, and opened their mouth as for the spring rain. I smiled on them when they did not believe, and the light of my face they did not cast down. I chose a way for them and sat as chief, and dwelt as a king among the troops, as one who comforted the mourners” (Job 29:1-25).

After the text narrates how Job was righteous in his own eyes, and anger was consuming Job and his counselors—the youngest witness Elihu was finally at the point where, in what appears to be the Spirit of God welling up inside him with a righteous fear, uttered forth a critique full of wisdom:

“Then these three men ceased answering Job, because he was righteous in his own eyes. But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God. And his anger burned against his three friends because they had found no answer, and yet had condemned Job. Now Elihu had waited to speak to Job because they were years older than he. And when Elihu saw that there was no answer in the mouth of the three men his anger burned. So Elihu the son of Barachel the Buzite spoke out and said, ‘I am young in years and you are old; therefore I was shy and afraid to tell you what I think. I thought age should speak, and increased years should teach wisdom. But it is a spirit in man, and the breath of the Almighty gives them understanding. The abundant *in years* may not be wise, nor may elders understand justice. So I say, “Listen to me, I too will tell what I think.” Behold, I waited [*holchalti*, הוֹלַחְתִּי, Hifil perfect] for your words, I listened to your reasonings, while you pondered what to say. I even paid close attention to you; indeed, there was no one who refuted Job, not one of you who answered his words. Do not say, “We have found wisdom; God will rout him, not man.” For he has not arranged *his* words against me, nor will I reply to him with your arguments. They are dismayed, they no longer answer; words have failed them. *Shall I* wait [*v’holchalti*, וַהוֹלַחְתִּי, Hifil vav consecutive perfect], because they do not speak, because they stop *and* no longer answer? I too will answer my share, I

also will tell my opinion. For I am full of words; the spirit within me constrains me. Behold, my belly is like unvented wine, like new wineskins it is about to burst. Let me speak that I may get relief; let me open my lips and answer. Let me now be partial to no one, nor flatter *any* man. For I do not know how to flatter, *else* my Maker would soon take me away” (Job 32:1-22).

From looking at the various ways that patience and waiting are described in the Book of Job, one should understand that there are forms of “waiting,” motivated by self-reliant pride—versus a trusting fear of the Lord, “waiting” upon Him in accordance with His will.

Abraham and Sarah

Recognizing much of the difficulty of waiting on the Lord is certainly seen in the decisions of Abraham and Sarah, as they lacked the patience to wait upon Him to fulfill His promise that an heir would come forth from Abraham’s own body (Genesis 15:2-4). However, the fact that the initial promise was to Abram alone, perhaps allowed the circumstances of Genesis 16, with Sarai having recommended that Abram impregnate Hagar. Of course, by not waiting for Sarah to years later conceive and give birth to Isaac, who was to be the promised seed of the couple—there have been many challenges and problems that have ensued since the birth of Ishmael, the son of Hagar, something never looked upon favorably elsewhere in the Bible (cf. Galatians 4:24-25). Perhaps only by seeing that the fleshly conception of Ishmael, was then followed by the more God-guided conception of Isaac, can Bible readers better appreciate the righteousness of Abraham and Sarah. They were still human beings who made mistakes. Only by enduring some degree of trial and agony, caused by Hagar and Ishmael among their company, could Abraham and Sarah be molded into the people God wanted them to be.

Consider this uplifting, but somewhat revealing word, to those pursuing righteousness found in Isaiah 51:

“Listen to me, you who pursue righteousness, who seek the LORD: Look to the rock from which you were hewn and to the quarry from which you were dug. Look to Abraham your father and to Sarah **who gave birth to you in pain** [*techolelkhem*, תְּחוּלְלֶכֶם, Polel imperfect]; when *he was but* one I called him, then I blessed him and multiplied him” (Isaiah 51:1-2).

Joseph

An instance where there was definitely some long suffering, in waiting upon the Lord for His will to be done, can be found in the life of Joseph. During his youth Joseph had received a number of dreams (Genesis 37), which foretold what was going to eventually happen in his future life regarding his family. The dreams’ influence upon Joseph is best described in Psalm 105, where there is a confirmation that the “word” Joseph received in his dreams, was a motivating force for righteous living throughout his entire life:

“Do not touch My anointed ones, and do My prophets no harm.’ And He called for a famine upon the land; He broke the whole staff of bread. He sent a man before them, Joseph, *who* was sold as a slave. They afflicted his feet with fetters, he himself was laid in irons; **until the time that his word came to pass, the word of the LORD tested him**. The king sent and released him, the ruler of peoples, and set him free. He made him lord of his house and ruler over all his possessions, to imprison his princes at will, that he might teach his elders wisdom. Israel also came into Egypt; thus Jacob sojourned in the land of Ham” (Psalm 105:15-23).

Here, the various tests of Joseph—from being sold into slavery by his brothers, to imprisonment on false accusations, to being overlooked until he was able to interpret the dreams of Pharaoh (Genesis 41)—were each trials that were diametrically opposed to the dreams that he had received. Yet because of Joseph’s great faith and hope in the word of

the Holy One, he was able to endure the sufferings in order to be positioned as a physical savior for his father and brothers, and hence a fledgling nation of Israel. Clearly, he waited upon the Lord!

Moses

Moses, the great deliverer of Ancient Israel, from the bondage of slavery in Egypt, was also tested, for the Lord's will to be manifested. From his burst of anger when upset by the ill-treatment of his brethren by the Egyptians, that warranted a personal escape into the wilderness of Midian (Exodus 2:11-15)—it is notable that this lack of patience and the propensity for anger to erupt, eventually reemerged decades later, when Moses was commanded to speak to the rock to bring forth water. However, due to his growing fatigue and frustrations with the stiff-necked and recalcitrant Israelites he was leading through the desert sojourn, he instead struck the rock twice, eliciting a punishment from the Lord that forbade his crossing over into the Promised Land:

"[A]nd the LORD spoke to Moses, saying, 'Take the rod; and you and your brother Aaron assemble the congregation and speak to the rock before their eyes, that it may yield its water. You shall thus bring forth water for them out of the rock and let the congregation and their beasts drink.' So Moses took the rod from before the LORD, just as He had commanded him; and Moses and Aaron gathered the assembly before the rock. And he said to them, 'Listen now, you rebels; shall we bring forth water for you out of this rock?' Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank. **But the LORD said to Moses and Aaron, 'Because you have not believed Me, to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them'**" (Numbers 20:7-12).

Once again, the lesson to be learned is the need to be patient and wait upon the Lord—no matter what role one has to play in God's plan. Such is a plan that is being ultimately orchestrated by the Holy One of Israel, according to His perfect will for the Creation.

David

Perhaps no one understood the need to wait patiently upon the Lord better than King David, who in contrast to King Saul—and in spite of their separate anointings as the king of Israel—displayed a spirit that was able to focus steadfastly on God, even with some major transgressions complicating his life. This patience, with the Lord's timing, is perhaps best seen in the few times that David could have taken the life of Saul, but refused to do so because he knew that Saul was an anointed king (1 Samuel 24:6-10; 26:9-23), and he was waiting on the Lord to bring about his own rule of Israel. On the other hand, Saul, a definite man of the flesh, is noted for his lack of patience when he was asked by Samuel to wait for him at Gilgal for an offering of sacrifices before the Lord. Early in his reign, while Saul waited for seven days, he was unable to hold off from offering the burnt offering before Samuel arrived, hence receiving a rebuke and eventual loss of his kingship:

"Now he waited [Kektiv (what is written): *v'yiychel*, נִיחַל, Nifal vav consecutive imperfect] seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. So Saul said, 'Bring to me the burnt offering and the peace offerings.' And he offered the burnt offering. As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him *and* to greet him. But Samuel said, 'What have you done?' And Saul said, 'Because I saw that the people were scattering from me, and that you did not come within the appointed days, and that the Philistines were assembling at Michmash, therefore I said, "Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the

LORD.” So I forced myself and offered the burnt offering.’ Samuel said to Saul, ‘You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever. But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you” (1 Samuel 13:8-14).

It is here in this scene that not only is Saul’s kingdom forecast to end, but the well known statement that the Lord had sought out for Himself a “man after His own heart” and appointed him ruler over His people, is also found here, because Saul did not follow the command of the Lord.

Is this perhaps an indication to God’s people even today, that He is most pleased when they have the patience to wait upon Him, for His timing on the matters of life? Is waiting patiently upon the Lord indicative of people who have hearts which are sincerely submitting their wills to His will, with a heart after the Lord’s heart?

Taking some time to read through the many Psalms of David is a delight to behold, especially in light of all of his exhortations to wait upon the Lord, in so many of the circumstances of life in which he found himself, and just as a general rule for those who trust in the Lord for all things. Just a sampling of David’s heart is revealed in these few quotes from the Psalms, noticing the interchangeability of wait and hope:

“How great is Your goodness, which You have stored up for those who fear You, which You have wrought for those who take refuge in You, before the sons of men! You hide them in the secret place of Your presence from the conspiracies of man; you keep them secretly in a shelter from the strife of tongues. Blessed be the LORD, for He has made marvelous His lovingkindness to me in a besieged city. As for me, I said in my alarm, ‘I am cut off from before Your eyes’; nevertheless You heard the voice of my supplications when I cried to You. O love the LORD, all you His godly ones! The LORD preserves the faithful and fully recompenses the proud doer. Be strong and let your heart take courage, all you who hope [*ha'meyachalim*, הִתְיַחַלִּים, Piel participle] in the LORD” (Psalm 31:19-24).

“Behold, the eye of the LORD is on those who fear Him, on those who hope for His lovingkindness, to deliver their soul from death and to keep them alive in famine. Our soul waits for the LORD; He is our help and our shield. For our heart rejoices in Him, because we trust in His holy name. Let Your lovingkindness, O LORD, be upon us, according as we have hoped [*yichalmu*, יִחַלְמוּ, Piel perfect] in You” (Psalm 33:18-22).

“Yes, I am like a man who does not hear, and in whose mouth are no arguments. For I hope [*hochalti*, הוֹחַלְתִּי, Hifil perfect] in You, O LORD; You will answer, O Lord my God. For I said, ‘May they not rejoice over me, *who*, when my foot slips, would magnify themselves against me.’ For I am ready to fall, and my sorrow is continually before me. For I confess my iniquity; I am full of anxiety because of my sin. But my enemies are vigorous *and* strong, and many are those who hate me wrongfully. And those who repay evil for good, they oppose me, because I follow what is good. Do not forsake me, O LORD; O my God, do not be far from me! Make haste to help me, O Lord, my salvation!” (Psalm 38:14-22).

“A Song of Ascents, of David. O LORD, my heart is not proud, nor my eyes haughty; nor do I involve myself in great matters, or in things too difficult for me. Surely I have composed and quieted my soul; like a weaned child *rests* against his mother, My soul is like a weaned child within me. O Israel, **hope** [*yacheil*, יִחַל, Piel imperative] in the LORD from this time forth and forever” (Psalm 131:1-3).

In David’s Psalms, some of the places, where the verb *chul* is used, appears when David is in harm’s way, in the midst of his own sin, or when he is probably anticipating

either human judgment or God's judgment upon him. This is a general reminder that even if one has a heart after God's own heart, there still remain mortal limitations which need to be controlled. There is also an absolute need, as stated by David (Psalm 51), to confess sin and seek forgiveness with a contrite heart that trusts and delights in Him (Psalm 37), anticipating His answers (Psalm 55), and the ultimate gift that those who wait upon the Lord will have an inheritance (Psalm 37):

"A *Psalm* of David. Do not fret because of evildoers, be not envious toward wrongdoers. For they will wither quickly like the grass and fade like the green herb. Trust in the LORD and do good; dwell in the land and cultivate faithfulness. Delight yourself in the LORD; and He will give you the desires of your heart. Commit your way to the LORD, trust also in Him, and He will do it. He will bring forth your righteousness as the light and your judgment as the noonday. Rest in the LORD and wait patiently [*v'hitcholeil*, וַחִתְּוֹלֵל, Hit-poel infinitive] for Him; do not fret because of him who prospers in his way, because of the man who carries out wicked schemes. Cease from anger and forsake wrath; do not fret; *it leads* only to evil-doing. For evildoers will be cut off, but those who wait for the LORD, they will inherit the land. Yet a little while and the wicked man will be no more; and you will look carefully for his place and he will not be *there*. But the humble will inherit the land and will delight themselves in abundant prosperity. The wicked plots against the righteous and gnashes at him with his teeth. The Lord laughs at him, for He sees his day is coming" (Psalm 37:1-13).

"For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Your lovingkindness; according to the greatness of Your compassion blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin. For I know my transgressions, and my sin is ever before me. Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge. Behold, I was brought forth [*cholalti*, חוֹלַלְתִּי, Polal perfect] in iniquity, and in sin my mother conceived me. Behold, You desire truth in the innermost being, and in the hidden part You will make me know wisdom. Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness, let the bones which You have broken rejoice. Hide Your face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and sustain me with a willing spirit" (Psalm 51:1-12).

"For the choir director; on stringed instruments. A Maskil of David. Give ear to my prayer, O God; and do not hide Yourself from my supplication. Give heed to me and answer me; I am restless in my complaint and am surely distracted, because of the voice of the enemy, because of the pressure of the wicked; for they bring down trouble upon me and in anger they bear a grudge against me. My heart is in anguish [*yachil*, יָחִיל, Qal imperfect] within me, and the terrors of death have fallen upon me. Fear and trembling come upon me, and horror has overwhelmed me. I said, 'Oh, that I had wings like a dove! I would fly away and be at rest. Behold, I would wander far away, I would lodge in the wilderness. Selah'" (Psalm 55:1-7).

Daniel

One of the best examples of waiting upon the Lord is perhaps found in the life of the Prophet Daniel, who at a young age, was captured and taken to Babylon, where he resided and was revealed important messages for the future by God. Along with Noah and Job, the Prophet Ezekiel noted that these figures all had a certain degree of righteousness, which was exemplary (Ezekiel 14:14, 20), and as noted earlier, were certainly known for their patience. In the case of Daniel, it is known from his prophecy that he studied the other prophecies which were available for him to study (such as is noted in Daniel 9:20

regarding the prophecy of Jeremiah 25:11-12; 29:10, and the seventy years of captivity for those of the exiled Southern Kingdom.) However, what is most intriguing about Daniel, as he was receiving visions and interpreting dreams of the Babylonian rulers, was Daniel's knowledge of the need to wait upon the Lord's timing in everything. This understanding ultimately led him to pray a confessional prayer for his people (in the spirit of Leviticus 26)—which those of us today surely also need to remember, read, and perhaps even recite often, as the nations continue to tumble toward the End of the Age:

"So I gave my attention to the Lord God to seek *Him* by prayer and supplications, with fasting, sackcloth and ashes. I prayed to the LORD my God and confessed and said, 'Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land. Righteousness belongs to You, O Lord, but to us open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of their unfaithful deeds which they have committed against You. Open shame belongs to us, O Lord, to our kings, our princes and our fathers, because we have sinned against You. To the Lord our God *belong* compassion and forgiveness, for we have rebelled against Him; nor have we obeyed the voice of the LORD our God, to walk in His teachings which He set before us through His servants the prophets. Indeed all Israel has transgressed Your law and turned aside, not obeying Your voice; so the curse has been poured out on us, along with the oath which is written in the law of Moses the servant of God, for we have sinned against Him. Thus He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity; for under the whole heaven there has not been done *anything* like what was done to Jerusalem. As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the LORD our God by turning from our iniquity and giving attention to Your truth. Therefore the LORD has kept the calamity in store and brought it on us; for the LORD our God is righteous with respect to all His deeds which He has done, but we have not obeyed His voice. And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day—we have sinned, we have been wicked. O Lord, in accordance with all Your righteous acts, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people *have become* a reproach to all those around us. So now, our God, listen to the prayer of Your servant and to his supplications, and for Your sake, O Lord, let Your face shine on Your desolate sanctuary. O my God, incline Your ear and hear! Open Your eyes and see our desolations and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name" (Daniel 9:3-19).

Wait Patiently Upon the Lord

With Daniel's prayer in mind, and the company of witnesses from Noah, to Job, Abraham, Joseph, Moses, David, Daniel, and the multitude of saints who have lived down through the ages—it is imperative to note that they were all waiting patiently upon the coming of Yeshua the Messiah, and the promises of the Lord to establish His rule and reign. As the author of Hebrews says,

"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with

endurance the race that is set before us, fixing our eyes on Yeshua, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Hebrews 12:1-2).

Modern-day Messiah followers know that Yeshua came and offered Himself as a permanent atonement for the sin of fallen humanity, and that by faith in His accomplished work, we can each receive eternal life. Furthermore, by His words (Matthew 24; Acts 1), His followers know that at a certain appointed time established by the Father, Yeshua will return to rule and reign over Planet Earth for a thousand years, to then be followed by the Eternal State, when the Devil and the unrighteous will finally be punished.

So meanwhile, in the undeterminable wait, may the true saints of the Holy One of Israel *learn to wait patiently by faith* in His sovereign will and timing for all things. May they wait upon Him, rather than impatiently prefer their own will, and persevere in the work of advancing His Kingdom on Earth until the Messianic restoration of all things...

BOOK REVIEW

Judah Himango

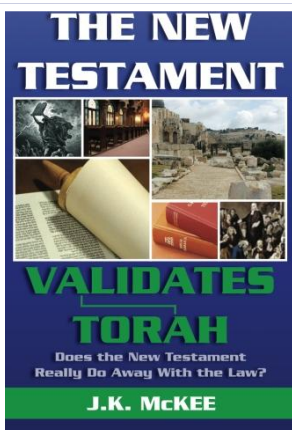
I talk to a lot of newcomers to the Messianic movement—Hebrew Roots in particular is growing rapidly—and folks ask, "Where can I get sound Messianic teaching?"

I always point them to J.K. McKee's website, TNN Online (www.tnnonline.net). McKee is one of the few souls I've come to trust over the years: grounded in the Scriptures, engaged with modern scholarship. Devoted to Messiah and Torah. In my years of knowing John McKee, as well as his parents Mark and Margaret Huey and Outreach Israel Ministries, they've all been gems in the rough, examples of Messiah both online and in the real world. I count them as my friends.

In his massive 430-page book, *The New Testament Validates Torah*, McKee presents a reasoned and convincing argument for Torah observance for Messiah's followers today.

This book is needed now more than ever. As it stands, as of late 2012, the Messianic movement is, well...a bit of a mess. Plagued with "unscholarship"—teachers with no credentials, lack of scholarship, people with no knowledge of Hebrew claiming to know the only real name of God, shifting ministerial alliances, congregants majoring on the minors, even real heresies and apostasy.

McKee's book goes against the grain and makes something beautiful: framed in the Scriptures and engaged with biblical scholarship—and even Greek (if you can believe it)—McKee presents the case for the ongoing validity of Torah for Messiah's



"When you are finished reading this book, you will be able to strongly defend the validity of Torah for born again believers."

disciples.

Why Torah?

Believers today are facing a difficult road ahead.

The western world is growing secular and more hostile towards faith, and its Christian heritage in particular. We're seeing our culture in the 21st century grow more godless, more lawless: atheism is more popular than ever. Western nations are displacing faith with State and Darwin and anything-but-God, a legal and powerful homosexual agenda in media and in law, pornography commonplace, divorce and broken homes the norm. Christianity in particular is mocked and laughed at as outdated skygod myth from the old generation.

Meanwhile, a shallow pop Christianity aims to blend in with this same world, and while it attracts many, it's impact is superficial and leaves us searching for something deeper.

What's the answer?

The Messianic faith calls for a return to the foundation: The Torah, the Law, the first 5 books of the Bible. In it contains God's commandments, the moral foundation of Judaism and Christianity, the very fabric and code of our faith. The Messianic call to Torah is ultimately a call to holiness: separation from the sinful world, a return to those things that the Apostle Paul called "holy and righteous and good" (Romans 7:12).

But is returning to Torah a Scriptural idea? If believers keep Torah, won't we be practicing legalism? Won't we be Judaizing? Isn't Christ the end of the Law?

In *The New Testament Validates Torah*, McKee tackles these issues and presents the Scriptural case for a return to Torah for modern believers.

Practical, Scriptural rebuttals to anti-Torah beliefs

McKee's arguments for Torah play out as responses to the arguments of a typical evangelical pastor who believes the Law is done away with. I found this technique practical. So many of us have heard these exact arguments preached from the pulpit and parroted by our Christian friends; having straightforward answers presented with detail and brevity gives us a solid base for defending our convictions.

The Law for ancient Israel only?

How is it that believers should keep the Law when it was apparently only given to Israel, and only for the ancient era at that? McKee notes how God's law predated Moses and the revelation of Sinai. He argues from Scripture, citing how Abraham "obeyed Me and kept My charge, my commandments, My statutes, My laws" (Genesis 26:5), and backs up this assertion from Jewish and Christian commentary. This lays a foundational understanding in which God's Instruction is eternal, predating Sinai and still applicable to today's believers.

The Law as a stopgap to Christ?

Many Christians reject Torah by citing Paul's letters. Paul says in Galatians, for

example, that the Law was added “until the seed would come to whom the promise had been made” (Galatians 3:19), and Christians commonly interpret this to mean the Torah given on Sinai was a temporary measure until Christ arrived.

But McKee rightly points out that the Law could not merely have been a stop-gap measure: he builds on the previous point of the eternal nature of the Torah, and bolsters this argument by citing Messiah’s own words that the Torah will last as long as heaven and earth exist (Matthew 5:17-19). Instead, we should read these verses in light of the Torah’s powerlessness to provide final redemption and point us to the need for Messiah.

“No one can keep the Torah. So why try?”

Others argue that because no one can keep the Torah, there’s no point in trying, and instead we should just trust in the grace of Christ.

I find this argument silly, akin to a dieter saying, “No one can resist cookies. So why try?”

But McKee treats this argument fairly and more seriously than I would have. He goes to the Scriptures to prove that obedience—even if attempted and at times failed—is better than open rebellion. He shows that God’s grace should be given a response of obedience, not law-breaking, citing Paul’s rebuke that we establish the Law through grace (Romans 3:31). He also warns believers not to err as some early believers did, thinking Torah observance would bring salvation.

And this is really a great example of what you’ll find in the book: a balanced view set forth that doesn’t swing to one side with no abandon, but instead considers Jewish and Christian sources and discerns from the Scriptures a right path for Yeshua’s disciples.

But what about this verse?

The heart of the book deals with the Scripture passages traditionally given against Torah observance. You know, things like,

- “...the Law was given through Moses; grace and truth were realized through Jesus Christ...” (John 1:17)
- “...you are not under law but under grace...” (Romans 6:14, 15)
- “...Christ is the end of the law...” (Romans 10:4)
- “All things are lawful for me...” (1 Corinthians 6:12)
- “...a man is not justified by the works of the Law...” (Galatians 2:16)
- “When He said, ‘A new covenant,’ He has made the first obsolete...” (Hebrews 8:13)

And there are many more verses! In fact, McKee addresses nearly 30 verses—literally *every* verse used against Torah observance that I’ve heard in my 20 or more years in the Messianic movement—and provides answers that are engaged with modern scholarship, given in light of the Greek text, and supported in the broad view of the Scriptures.

Take for example his dealing with the difficult passage in Romans 8:2, “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of

death.”

Does this mean Jesus has set us free from the Torah?

He examines the Greek text to find *tou nomou tes hamartias kai tou thanatou* (the law of sin and death) may not actually refer to the Mosaic Law. But if it did, he reasons, it would then mean commandments such as “You shall not murder”—laws designed to prevent death, are somehow producing death. *Non sequitur*.

McKee suggests two alternative views of this verse:

- The verse as principles and spiritual constants: Yeshua’s rule is life, sin’s rule is death.
- The verse contrasts the functional conditions of Torah: Life in the living Torah, Yeshua, but darkness and death in rebellion to this Torah.

Both interpretations do no harm to the Torah and fit within the Scripture’s broad view of the Torah.

He concludes by citing Christian scholarship, where N.T. Wright interprets the verse as the Torah remaining God’s law, not responsible for bringing death, but instead continuing to be active in a believer’s life (pp 113-114).

This same thorough, Scriptural analysis is typical in the book. For the nearly 30 verses traditionally presented against Torah observance, McKee gives a detailed response, answers that consult scholarship, examine the Greek text, and sit in harmony with the broad view of the Scriptures.

Under the Law?

How do we deal with the repeated “you are not under the law” passages of the New Testament (i.e., Galatians 3:23; 4:4-5, 21; 5:18; 1 Corinthians 9:20-22; Romans 6:14-15)? Does it mean to say we do not have to keep God’s commandments?

The book’s answers were enlightening to me (pp 293-340). McKee first consults Christian scholarship and shows that various modern scholars do not always think that the matter is conclusive, even noting a few doubts from Christian scholars like Douglas Moo who believe that the Mosaic Torah was decisively for the time before Messiah. McKee also looks at a few Messianic examiners and how they’ve tackled the “under the law” passages:

- David H. Stern says “under the law” speaks of legalism.
- Aaron Eby says “under the law” means relying on ritual conversion to Judaism as a means of salvation.
- Tim Hegg says “under the law” means under the condemnation of the Torah, or those who rely on Jewishness for justification.

The book looks at these possible interpretations and is open about the potential issues with these interpretations. McKee is honest: “I am not entirely convinced that any of these alternatives deals adequately with how *hupo nomon* {under the law} is used within the text” (p 299).

But with that same honesty, he asserts that the traditional Christian view that “under the law” means “obedience to God’s Torah” is likewise unsustainable in

light of Yeshua's pro-Torah statements and the broad view of the Scriptures.

He suggests that the best understanding of "under the law"—one that fits in contrast to the "under grace" statements and with the whole of Scripture—is one defined as being subject to the Torah's condemnations and penalties on lawbreakers. He argues that **Yeshua's disciples, because of God's grace and their redemption in Him, are not subject to the Torah's harsh penalties** for lawbreakers.

How to become Torah observant

If the New Testament is not against keeping God's commandments in the Torah, but in fact upholds the Torah, where does that leave us as believers today?

For many Christians, the realization that the New Testament is not anti-Torah is an eye-opener. It challenges our faith life: we're to walk in holiness according to God's commandments as Messiah did. This is a revelation that changes a person's life moving forward, going against the grain, viewing Messiah in a Jewish light, no longer antagonistic towards the Torah, the Jewish people, Israel.

Where we go from here is key. The author recommends a gradual approach, growing in the faith by honoring God's commandments more and more in your life. Taking on the feasts, a kosher diet, and the sabbath *while steadfastly remembering* first Messiah's amplification of loving God and neighbor (Deuteronomy 6:5; Leviticus 19:18; cf. Matthew 19:19; 22:39; Mark 12:31; Luke 10:27; Romans 13:9; Galatians 5:14; James 2:8). Above all, the book teaches Torah observance not as a means to be saved or to appear Jewish, as some have, but encourages Torah obedience out of a desire to live as Yeshua the Messiah lived and to grow in your faith.

"Arguably, we have not seen these numbers of Believers in Messiah Yeshua following the Torah since the days of the First Century....We live in exciting times, where Moses' Teaching surely is going forth and greater *shalom* and well being are being experienced by the saints (Isaiah 2:2-4; Micah 4:1-3). The realization that the New Covenant really does involve a supernatural transcription of the Law onto the hearts of the redeemed (Jeremiah 31:31-34; Ezekiel 36:25-27; Hebrews 8:8-12; 10:16-17) is becoming quite conscious to many! The Messianic movement has much to accomplish in the future!" (pp 390-391).

The New Testament Validates Torah is a guide for the believers seeking holiness in God's commandments. Scriptural and engaged with biblical scholarship, it equips believers with the truth of God's Torah and amplifies your ability to defend your convictions from the Scriptures. ***Grab the book and see for yourself!***

Judah Himango is the author of the Messianic blog Kineti L'Tziyon (<http://judahgabriel.blogspot.com>), which largely represents a One Torah/One People perspective on Messianic faith, intending to bring together Jewish and non-Jewish followers of Messiah Yeshua, in lives of holiness and praise to our God and Savior.

A 15 YEAR REFLECTION

I have noticed that in the past year you have been quite busy. Is there an important update you would like to give, in light of all that you have been doing?

J.K. McKee:

Near the end of October 2011, a friend of mine contacted me, and asked me if I had ever considered making TNN Press book titles available as eBooks for Amazon Kindle. I was admittedly skeptical, and even a little hostile, mostly because I was afraid of people copying our materials, and copyrights being totally dishonored. When I looked into what Kindle eBooks actually were, and how they worked, all I can say is that I was hooked. *My fears were alleviated.* And so, for the past year, most of what I have been doing is preparing all of the titles we have thusfar released in our ten years of ministry as Outreach Israel (2002-2012) for paperback and eBook release. As we enter into November 2012, twenty-six titles have been released in both of these formats, and four titles are presently in the queue, in the process of final editing and soon release. ***Thirty titles being essentially ready is pretty impressive.***

A year from now, many things are going to have happened, both to our family and to our ministry. The biggest change which will have occurred will be our family's relocation back to the Dallas-Ft. Worth metroplex, something—if you can believe it—which we actually announced all the way back in 2010. The official reason why it has taken so long for us to relocate is simple: we have been caught up in the bad real estate market in Central Florida, itself being affected quite badly since the 2008 financial crisis. Unofficially, though, as I have prayed and thought about it, I believe that the Lord has had our family placed in Central Florida in a condition of “semi-exile” (since 2000), needing to be widely separated off from the main corpus of Messianic activity, so that we could clamp down and focus a great deal of our attention on Biblical research and on preparing a wide base of materials useful for the next season of Messianic expansion and growth, with the time and space necessary to think through and reflect upon many of the tough issues facing the next generation of Messianic Believers. This is especially true given the complexities of Jewish and non-Jewish Believers coming together as “one new humanity” (Ephesians 2:15), in more conscious detail and expression.

I am quite happy with what I have been able to oversee accomplished

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over the past year. When my mother and I talk about eBooks for Amazon Kindle, in particular, we can only say, *“It is a miracle...”* When eBooks got launched, they already had exposure in the United States, the United Kingdom, France, Germany, Spain, and Italy. Now they are available in India and Japan. In the next year more countries will surely be in view. This gives a Holy Spirit-focused ministry like Outreach Israel and TNN Online a venue which five years ago could not at all have been possible. As frustrated as we have been with things since the 2008 recession, eBooks have been a grand opportunity, and a definite positive result of it for all saints the world over! Our materials and resources can go places where we are likely to never, ever personally step foot.

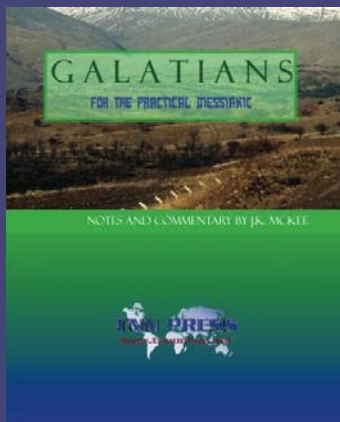
As I approach 2013, I am aware that the bulk of the work I did in 2012 is the kind of thing that only comes around “once in a ministry’s lifetime.” Still, I am aware that we have not yet reached a “point of threshold” with the array of detailed materials we need to provide regarding the essentials of the Messianic lifestyle, Jewish and non-Jewish Believers being fellow-citizens of an enlarged Kingdom realm of Israel, and strongly-debated issues for the broad Messianic movement. Following our family-ministry relocation to Dallas in 2013, **I will still be on a major “push” in the next year** to see that a number of key publications are finally finished, which could only be completed following the massive amount of work completed in 2012. These publications will deal with the subjects of Sabbath, kosher, Torah application for Jews and non-Jews, and various finer areas of Torah observance.

Our broad Messianic faith community presently finds itself in an interesting season of transition, reshifting, and hopefully also, maturation. *For some people, there will be a “pulling back of the reigns” taking place, and a few sacred cows (various sound bytes and sensational ideas) “sacrificed,” so to speak, as they have been allowed to perpetuate for a little too long.* In spite of some of the changes, progress and more Biblically-sound and more provable positions will be seen. Above all, though, we still await the grand restoration of the Kingdom to Israel (Acts 1:6), an enlargement of Israel’s Kingdom realm (Amos 9:10-11; Acts 15:15-18), the righteous from the nations coming to Zion being taught God’s Torah (Micah 4:1-3; Isaiah 2:2-4), and the “fullness of the nations” (Romans 11:25) manifesting. Most especially, we will be witnessing a grand salvation of the Jewish people and their fullness taking shape (Romans 11:12). The biggest and most exciting of the changes to be experienced will be the quantitative appreciation for a mutual submission ideology (Ephesians 2:21; Philippians 2:3-4) being embraced, and seeing all Messianic Believers—male *and* female alike—implement their gifts, talents, and skills as is appropriate in the Lord, for the betterment, blessing, and empowerment of all of us for this final stage of salvation history!

Available from TNN Press:

GALATIANS

FOR THE PRACTICAL MESSIANIC



Paul's Epistle to the Galatians is easily the most difficult to understand text for people within today's broad Messianic movement. Galatians has been historically interpreted by Christianity as delivering Believers a stark choice between God's Law and God's grace. Those who choose any obedience to the Law, according to this view of Paul, are unfaithful to the Messiah and the saving power of the gospel. Supposedly, Paul was desperately concerned for anyone who was trying to keep the Torah of Moses. Consequently, Galatians is a frequently-quoted text to today's Messianic Believers, many of whom are simply trying to live a life of holiness by obeying God's commandments in accordance with the example of obedience modeled by Yeshua (Jesus).

Understanding Galatians in its original context, for its original audience, and for the original issues that it addressed, can be a severe challenge. Was the issue that the Galatians faced forced circumcision, followed by salvation--or was the issue ritual proselyte conversion for inclusion among God's people? Likewise, who were the people errantly influencing the Galatians? Were they authorized members of the assembly, or misguided outsiders with a definitive agenda?

In the commentary *Galatians for the Practical Messianic*, TNN Online editor J.K. McKee takes a direct look at the issues of Paul's letter as he rebukes the Galatians for errors that have crept into their midst. Engaging with contemporary Christian scholarship on Galatians, critical questions regarding common conclusions of Paul's words are asked. Are Paul and Yeshua truly at odds when it comes to the Torah? Were the Jerusalem leaders and Paul at constant odds with one another? How do Paul's Pharisal background and views affect the composition of this letter? What were the spiritual dynamics present in Galatia? What does the term "works of law" really mean? These are only a few of the questions that are considered. Likewise, some of the proposals from the New Perspective of Paul in theological studies are also analyzed.

The Epistle to the Galatians gives us a small peek into the world of the First Century Body of Messiah, and the social dynamics and divisions between Jewish and non-Jewish Believers that had to be resolved. Many of the issues that the Jerusalem Council of Acts 15 would address had yet to be discussed. Many did not understand the Abrahamic blessing of his seed being a blessing to the whole world. Many thought that inclusion among God's people came via ethnicity, rather than faith. Many did not know the proper place of obedience to the Torah in the post-resurrection era. Paul's letter set in motion the need for these issues to be addressed by the First Century faith community.

This commentary will aid many Messianic Believers who have difficulty with Paul's letter to the Galatians. It also provides solid, exegetical answers to those who are skeptical, if not critical, of today's Messianic movement.

Also included in this commentary is an exposition on Acts 13:13-14:28: Paul's visit to Southern Galatia.

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