



OUTREACH ISRAEL NEWS

REACH TEACH ENCOURAGE DISCIPLE

SEPTEMBER 2009
YESHUA'S SECOND COMING
in relation to the Fall appointed times

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'.

OUTREACH ISRAEL NEWS

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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 people 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

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OIM UPDATE

September 2009

There always seems to be something special about the month of September. Of course, before becoming Messianic, it was the traditional return to school or the beginning of football season or the harvest that made this time special, as the unrelenting heat of Summer gives way to cooler breezes and the browning flora. Yet as many of us have learned to celebrate the feasts of the Lord (Leviticus 23) and make it a part of the yearly cycle, this joyful season inaugurates many Biblical commemorations that bind all of God's people together in a very special way. For almost fifteen years, we have witnessed Jewish and non-Jewish Believers uniting with one another during the Fall appointed times, as they seek the Lord's face for the next year. What a blessing that has been! We certainly believe that the restoration of the whole House of Israel is moving ahead!

For me personally over the past several weeks, I have had the privilege of traveling to minister to a physically ailing sister (Marsha) and my aging parents, as we all contend with the realities of our mortality. The month of Elul has been largely spent in Colorado, where I have had the delight of visiting with some of the Denver-area Messianic groups. They have not only comforted me during this family trial, but sincerely weighed into the spiritual and physical battle for my family with fervent prayers. It is a great blessing for me to know that when informed, the Body of Messiah truly responds with loving prayers that are undoubtedly filling golden bowls in the Heavenly realm. Your continued pleas for all of these circumstances are greatly appreciated!

Nevertheless, the work of the ministry continues as we approach *Yom Teruah/Rosh HaShanah*, the Ten Days of Awe, *Yom Kippur*, and *Sukkot*. OIM will once again be offering a special series of teachings for the Fall appointed times and Virtual Sukkot. To aid your family or Messianic fellowship, we are pleased to announce the recent release of the new paperback edition of the *Messianic Fall Holiday Helper*. This is an excellent instructional tool, covering the critical aspects, but also overlooked aspects, of the Fall high holidays. Contact us to order your copy—and we will get it to you immediately!

This month, we have reproduced a chapter from the *Messianic Fall Holiday Helper*, entitled “**Yeshua's Second Coming in Relation to the Fall Appointed Times.**” We hope you enjoy this look at the prophetic significance of why this Fall season is such a joy to consider year after year, as we all eagerly anticipate the return of the Lord. Additionally, we have included a recent McHuey Blog, “**Circling or Keeping Commandments?**”

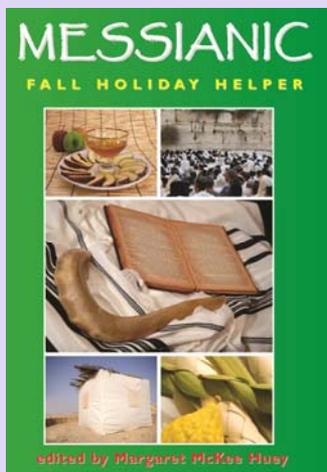
Our ongoing TNN Press book printing project is moving ahead at a steady gallop. I was greatly encouraged when a Christian bookstore in Longmont, Colorado, which just happened to have a “Messianic” book section, excitedly purchased a number of our first three paperback books for sale at their store. This convinced me more than ever that the Holy Spirit is definitely touching many in the Christian community who are sincerely interested in their Hebraic or Jewish

Roots. The Father is absolutely in control of this, moving it along at His deliberate pace. Yet, people are being moved to investigate more, and the time is definitely ripe for our evangelical brethren to see a fair-minded and spiritually edifying Messianic approach. Your continued partnership with us by supporting our efforts, to get more of our titles produced in paperback, is greatly appreciated.

Have a wonderful season of joy! *Chag Samaech!*

Until the restoration of all things...

Mark Huey



MESSIANIC FALL HOLIDAY HELPER

paperback edition

The Fall holiday season of *Yom Teruah/Rosh HaShanah*, *Yom Kippur*, and *Sukkot*—also including *Shemini Atzeret* and *Simchat Torah*—is a very special, sacred time of year for God's people. It is considered to be the most holy time of year in Judaism. As such, this season can teach us all important things about the great value of corporate repentance of sin, and an annual inspection of our individual spiritual maturity. We can learn lessons

about the Lord's ongoing plan of salvation history, especially the Second Coming of Yeshua the Messiah (Jesus Christ) and the future establishment of His Millennial Kingdom!

The *Messianic Fall Holiday Helper* is a valuable compilation of resources designed to assist you, your family, and your Messianic fellowship for this season. We have included a selection of articles summarizing the role of mainline Jewish tradition, and reflective articles that focus on day-to-day observances of the Ten Days of Awe and the eight days of Tabernacles. Messages from customary books of the Tanach (Old Testament) like Deuteronomy and Ecclesiastes, which are often studied and discussed during the Fall high holidays, have been offered. A few FAQs on the Fall high holidays have also been provided. Finally, some significant liturgy derived from Conservative Jewish sources—including a template for both a *Rosh HaShanah* and *Yom Kippur* morning service—is available.

If you have ever wondered what role the Fall high holidays should play in the life of a Believer, then the *Messianic Fall Holiday Helper* is definitely something for you. You will be blessed by what you can learn during these convocations!

Available now! \$17.99 (shipping to be added)

YESHUA'S SECOND COMING

in relation to the Fall appointed times

by J.K. McKee

There are many who examine the Fall holidays for their prophetic significance in relation to the return of the Messiah.¹ As Paul wrote to the Colossians, “These are a shadow of the things to come, [and] the substance belongs to Messiah” (Colossians 2:17, ESV). All of the appointed times have important lessons to teach God’s people today about His plan of salvation history, and what they particularly show us about the Messiah’s work for us. It is important that we understand each of the Fall holidays’ significance to us as Believers, and what each represents regarding the Second Coming of Yeshua. These are themes that should certainly be expounded upon in preaching and teaching when your Messianic congregation or fellowship comes together during the Fall *moedim*—especially as they concern things that are largely yet to occur!

Yom Teruah/Rosh HaShanah

Yom Teruah or the Day of Blowing was established to be a holy convocation observed by a special blowing of the *shofar*. In Jewish tradition the holiday is remembered as *Rosh HaShanah* or the head of the civil new year. This day is to call the people of God to attention for the Ten Days of Awe before *Yom Kippur*. *Yom Teruah/Rosh HaShanah* has special significance to us as Believers in Yeshua as we will be caught up in the air to meet Him at the blast of the trumpet at His Second Coming (Matthew 24:29-31; 1 Corinthians 15:51-52; 1 Thessalonians 4:16-17). Leviticus 23:23-25 tells us,

“Again the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation. You shall not do any laborious work, but you shall present an offering by fire to the LORD.’”

Yom Teruah is also commonly referred to as the Feast of Trumpets, and is a holiday that many evangelical Christians are familiar with by name. They are familiar with it because many prophecy teachers, both pre-tribulational and post-tribulational alike, believe that Yeshua will return on this day to gather the saints, often because of the simple reason that the trumpet is blown. Unfortunately, that is about as far as the Christian understanding of *Rosh HaShanah* often goes. Likewise, much of the emphasis on the Lord returning on the Feast of Trumpets comes from the pre-tribulational camp, which has spilled over into various segments of the Messianic community.

Rosh HaShanah is a time when God’s people are to form a “holy convocation,” or what the Hebrew refers to as a *miqra-qodesh* (מִקְרָא־קֹדֶשׁ). It seems more than likely that this “holy convocation” to be formed in the future is the gathering of the saints into the clouds. But notice that this “holy convocation” is not a command to “the Church”; it is a command to Israel. Notwithstanding the fact that

¹ This article has been reproduced from the paperback edition of the *Messianic Fall Holiday Helper*, pp 155-159.

God does not have two groups of elect,² it is Israel who is gathered into the clouds at the sounding of the *shofar* on *Rosh HaShanah*. Likewise, it is that same Israel which is called to endure through the Seventieth Week of Israel or Tribulation period. And, all born again Believers in Yeshua are a part of the Commonwealth of Israel (Ephesians 2:11-12) or the Israel of God (Galatians 6:16).

While many pre-tribulationists believe that “the rapture” will occur on a *Rosh HaShanah*, they do not allow the prophetic pattern of the festivals to properly play out. They believe that the Messiah will return to the Earth to establish His Kingdom seven years later, as opposed to a closer day-to-day sequence which would be realized if these people actually observed it every year—rather than just consider its symbolism. Just as Yeshua came in fulfillment of the Spring festivals, and prophetically fulfilled them in a largely day-to-day sequence, so will He for the Fall festivals.³ He will not come on *Rosh HaShanah*, and then come seven years later to prophetically fulfill *Yom Kippur*. If He comes on *Rosh HaShanah* to gather the saints, He will do it in a much closer timeframe.

Between *Rosh HaShanah* and the next appointed time, *Yom Kippur*, are the Ten Days of Awe. This is usually viewed as a time to reflect on oneself and repent of sins in preparation for the Day of Atonement. What could be prophetically occurring during these ten days at the time of Yeshua's return? If you believe that the Messiah gathers the saints into the clouds on *Rosh HaShanah*, as I do, then this is probably the time when God's *orgē* wrath will be poured out on Earth.⁴ This would fit the character of *Yom Kippur* that we see in the Torah, coupled with the words of the Prophets.

Yom Kippur

Eschatologically, I believe a future *Yom Kippur* will be the time when the Day of the LORD (Heb. *Yom ADONAI*, יוֹם־יְהוָה) occurs, that being the time when God's wrath is poured out upon the unsaved of Planet Earth and Yeshua defeats His enemies at the Battle of Armageddon. This concept is readily emphasized in the Tanach by the Prophets. Isaiah cries out, “Wail, for the day of the LORD is near! It will come as destruction from the Almighty...Behold, the day of the LORD is coming, cruel, with fury and burning anger, to make the land a desolation; and He will exterminate its sinners from it...Therefore I will make the heavens tremble, and the earth will be shaken from its place at the fury of the LORD of hosts in the day of His burning anger” (13:6, 9, 13). We are told in Ezekiel 30:3, “For the day is near, even the day of the LORD is near; it will be a day of clouds, a time of doom for the nations.”

In its largest Biblical context, the Day of the LORD is a very short period of time (even though the terminology can be used to describe the force of God's vindication). Before it takes place we are told, “The sun will be turned into darkness and the moon into blood before the great and awesome day of the LORD comes” (Joel 2:31), as these events are to occur during the 42-month Great Tribu-

² For a further discussion, consult the article “When Did ‘the Church’ Begin?” by J.K. McKee.

³ Do note that the Scriptures do not require prophetic fulfillment in a kind of “binary” thinking, as though it is a computer programmed in a sequence of 0s and 1s. A closer day-to-day sequence means that when the Second Coming actually does take place, such fulfillment will remain constrained to the year of the Messiah's return—as opposed to the rapture being attended by a seven-year hiatus.

⁴ Consult the FAQ on the TNN website, “Wrath, spared from.”

lation. This parallels the sixth seal of Revelation 6:12: “I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth *made* of hair, and the whole moon became like blood.”

There are, of course, numerous other references in Scripture to this horrible time, each of which speaks in some way of “the day of the LORD’s anger” (Zephaniah 2:2). The prophetic fulfillment of *Yom Kippur* is best understood to represent this time period. The Day of Atonement is to be considered a very solemn, serious occasion between oneself and the Lord for reflection. *Yom Kippur* is to be a day of mourning, and the Scriptures tell us that at Yeshua’s appearing “the tribes of the earth will mourn” (Matthew 24:30; Revelation 1:7). Likewise, we are told that when Yeshua appears in the sky before non-Believers, they will be unable to stand in the awesome presence of the Lamb:

“The sky was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, ‘Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?’” (Revelation 6:14-17).

Others have applied these verses to Believers’ awe of King Yeshua prior to His Second Coming. Indeed, regardless of how these things specifically come to pass, any Believer is going to be humbled at His appearing—no different than if Yeshua walked right into our house! We would all be on our faces in great awe and worship, if not trying to hide ourselves under furniture or the carpet.

We as Messianic Believers observe *Yom Kippur* each year by afflicting ourselves and standing in awe of a holy, righteous, and eternal God. All too often, on the Day of Atonement we are reminded of how human we are before our Creator and how much we must be humbled. It should remind us of His final judgment on sinful man when many will say, “who can stand before it?” (Revelation 6:17, RSV). Let us not forget this during our *Yom Kippur* services. Yet at the same time, while *Yom Kippur* is to be a time of severity—let us also not forget Yeshua’s triumph over sin, death, and Satan.

Sukkot

Sukkot is the Feast of Tabernacles, also called the Feast of Booths. The Israelites were to dwell in temporary houses known as *sukkas*, huts covered by leafy branches. The Feast of Tabernacles commemorates the Ancient Israelites’ journey in the wilderness, and how God wanted earnestly to tabernacle with them. *Sukkot* is also a time when many Messianics believe Yeshua was born.⁵ It will be celebrated by all the saints in Jerusalem after His return. Tabernacles will be a critical holiday for all the nations to celebrate during the Millennium (cf. Leviticus 23:33-43; Numbers 29:12; Zechariah 14:1-21; John 1:14).

The original command concerning *Sukkot* is given in Leviticus 23:33-36. It tells us, “Again the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, say-

⁵ Whether this is actually the case or not, will remain constrained to informed and uninformed speculation.

ing, “On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind. For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work.”

A critical part, of why *Sukkot* was given by God to His people, was that He wanted them to remember His deliverance of them from Egypt. Leviticus 23:42-43 tells us that during *Sukkot*, “You shall live in booths for seven days; all the native-born in Israel shall live in booths, so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.” This was to be in remembrance of the time when He led the Ancient Israelites out of Egypt, and when they would build *sukkahs* (pl. *sukkot*) or temporary dwelling places.

In Exodus 25:8 the Lord tells us, “Let them construct a sanctuary for Me, that I may dwell among them.” This verse establishes the foundational principle of *Sukkot*: **God dwelling in the midst of human beings.** We know that this element of our faith is realized fully in Messiah Yeshua, who “became flesh, and dwelt among us” (John 1:14) and in whom “all the fullness of Deity dwells in bodily form” (Colossians 2:9). But at the same time, we eagerly cry out “Come quickly Lord Yeshua!” so that we might see Him manifested in all His glory here on Earth in His Kingdom.

In a similar manner as the Tabernacle and the booths were to be “temporary” dwelling places in the wilderness, so will the Messiah’s manifestation on Earth in His Kingdom after the Tribulation period be “temporary.” We emphasize “temporary” here because the Seventieth Week of Israel spiritually represents our trek from Egypt or *this world* to Eternity. Yeshua’s Millennial Kingdom is but an intermediate or transitional time before we see the New Heavens and the New Earth and the New Jerusalem. We know this to be the case because in Jeremiah 31:37 when Yeshua restores Israel’s Kingdom, that “the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate.” This is different from New Jerusalem “coming down out of heaven from God” (Revelation 21:10), which occurs after the Millennium, and the eternal state is finally inaugurated.

Sukkot is a time when we are to concentrate on our Heavenly Father and His earnest desire to live among us. When Yeshua returns to the Earth all are going to be celebrating the Feast of Tabernacles. Zechariah 14:16-17 tells us that during the Millennium those who do not go to Jerusalem to keep the Feast of Tabernacles will not receive any rain from the Lord:

“Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths. And it will be that whichever of the families of the earth does not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them.”

Far be it for *Sukkot* to only be something that is to be remembered by Israel, or just the Jewish people—it definitely has a theme that *all* who believe in Israel’s God are to embrace and recognize.

Circling or Keeping Commandments?

by Mark Huey

24 August, 2009



Now this might sound silly, but the obvious fact that one cannot keep the commandments of God *unless* he or she knows the commandments seems fairly elementary. After all, how can a person keep God's commandments if one does not know them, or for that matter, has never spent any time reading and studying them? This reality came into focus recently, while I was reviewing parts of the Epistle of 1 John. This letter includes the words of someone who was seriously concerned about the walk of a Believer with Messiah Yeshua.

In this first passage, the beloved John is simply trying to explain to his readers that truly knowing the Risen Savior will be evidenced by keeping commandments:

"By this we know that we have come to know Him, if we keep His commandments. The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him; but whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked" (1 John 2:3-6).

The crux of these statements regarding keeping the commandments is whether one truly knows God, or does not truly know God. If a person knows God, or has come to know God *but* does not keep His commandments, then one of two things is missing. Either the person (1) does not really know God, or (2) he or she does not know the commandments. Consequently, if a person claims to know God, but does not keep His commandments, then John's conclusion is that the person is a liar and the truth is not in him.

But is this a reflection on people who are ignorant of God's commandments, and do not have a fuller picture of them—or people who claim to know God but have no desire to obey Him?

John's conclusion could be a very strong indictment against those who simply believe that keeping God's commandments begins *and ends* with love for Him and neighbor. Yeshua did list these as the greatest of the commandments (Matthew 22:35-39). **This is not in dispute.** But few really try to comprehend what He means by "On these two commandments depend the whole Law and the Prophets" (Matthew 22:40).

Many faithful Christians believe that they are keeping God's Law, because they love Him and strive to love their neighbors. *This is good.* The problem is that too many preachers and teachers have told them over the years that these are the only two commandments that matter. Too few are aware of how they are derived directly from the Torah (Deuteronomy 6:5; Leviticus 19:18), and not

enough try to understand them as they were originally given to Ancient Israel.

When asked more specifically what that love entails, the answers one might hear from today's Christians can be somewhat nebulous, theoretical, or downright superficial. After all, how does one define love for an intangible, unseen Creator? Is it a fervent prayer life? Is it reading His Word? Or could it possibly be seen by obeying Him? Yeshua the Messiah (Jesus Christ) taught:

"If you love Me, you will keep My commandments" (John 14:15).

Once again, the willingness to keep God's commandments is strong evidence that someone loves Him. Yet it is improper to assume that keeping God's commandments is just all about "love." Many people need to be liberated from a circular thinking that you love God, which in turn means that you have just kept all of His commandments, which then means that you have fulfilled the Law. **Something or someone has to wake up many of today's Christians from the stupor of believing that "love" for God is all that is required to obey Him.** Just vaguely "loving God," with what can be perceived as no concrete responsibilities, has not at all aided today's Christian Church—which is rife with moral and ethical problems. A return to actually knowing and implementing God's commandments in one's life is definitely in order.

When you consider the essence of what it means to truly commit all of your heart, all of your soul, and all of you mind to the Lord—you should soon realize that it is much more than a token, seemingly heartfelt statement of commitment. **If you are really serious about loving God then you will look into His Word and discover those other passages which amplify what it means to love God with all of your being.** The command to love is an essential part of the *Shema*, which declares the Lord as the supreme object of one's devotion, worship, and obedience:

"Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates" (Deuteronomy 6:4-9).

Later in Deuteronomy, Moses teaches how the love God's people are to display toward Him is evidenced by keeping His commandments:

"Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, **and to keep the LORD's commandments and His statutes which I am commanding you today for your good?"** (Deuteronomy 10:12-13).

As you seek out more about what it means to love God, you read further in Deuteronomy 11:1, 13, 22; 30:6, 16. God's people are admonished to love Him,

often with the reminder that those who love Him *keep His commandments*. The Apostle John's words, seen in 1 John, are very consistent with the message of Deuteronomy, and what is required of an obedient disciple of Yeshua. Consider these two passages and notice the obvious parallels:

"Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him, **because we keep His commandments and do the things that are pleasing in His sight**. This is His commandment that we believe in the name of His Son Yeshua the Messiah, and love one another, just as He commanded us. **The one who keeps His commandments abides in Him**, and He in him. We know by this that He abides in us, by the Spirit whom He has given us" (1 John 3:21-24).

"Whoever believes that Yeshua is the Messiah is born of God, and whoever loves the Father loves the *child* born of Him. **By this we know that we love the children of God, when we love God and observe His commandments**. For this is the love of God, that we keep His commandments; and His commandments are not burdensome" (1 John 5:1-3).

If you analyze what it means to really love your neighbor as yourself, you might be able to think of some tangible actions, beginning with how you show basic courtesy to others. The Golden Rule, doing to others as you would have them do to you (Luke 6:31), surely comes to mind. While this is an excellent rule to follow, where does this axiom originate? It actually comes from a series of commands that deal with those you live in close proximity to—your neighbors—as outlined in Leviticus 19:9-18:

"Now when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God. You shall not steal, nor deal falsely, nor lie to one another. You shall not swear falsely by My name, so as to profane the name of your God; I am the LORD. You shall not oppress your neighbor, nor rob *him*. The wages of a hired man are not to remain with you all night until morning. You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the LORD. You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD. You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD" (Leviticus 19:9-18).

When you begin to study out the concept of loving the Lord and your neighbor, you are certain to find that what is stated throughout Scripture defines and clarifies what God's commandments truly are. Love for God is not an intangible concept, but does manifest itself in specific actions. A serious, sober minded

escape, from some of the circular thinking that often prevails in our generation, allows you to realize that the mission of the Messiah was not to abolish the Torah, but rather show His followers how to live it out properly. Fulfilling the Torah by no means implies doing away with it!

“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven. Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished. Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven” (Matthew 5:17-19).

Yeshua did not come to abolish the Torah, but fill it up with understanding. The commandments of God the Father were upheld by the Messiah, and compose the Messiah’s instructions for living a life of love. Of course, discovering what those commandments actually are requires time and study. It requires us to mature in our faith, perhaps retrain some of our thinking, and for us to sincerely desire a heart and mind that is focused on serving the Lord—not just lip-service.

Once you have the dots connected for you, in your desire to love the Lord and your neighbor as yourself—you could find yourself positioned between the Rock and a hard place. You can either ignore the words of Yeshua, Moses, and John—or you can begin evidencing your love for God by keeping His commandments. This starts by actually learning *how* you can truly love your neighbor.

If you have a problem with demonstrating God’s love via obedience, then you just might check to see if you truly know Him. Inevitably, it always circles back to how we show we are His people via our actions in the world!

Until the restoration of all things...

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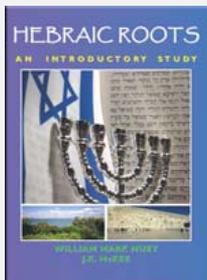


Would you like to see high quality, scholastic, and loving Messianic books like *Hebraic Roots*, *Introduction to Things Messianic*, *Torah In the Balance*, and *When Will the Messiah Return?* available from major booksellers? Do you want your friends to be able to purchase these books without the “fear” of having to contact a Messianic ministry? Join the ongoing **TNN Press Book Fund** today and make this a reality!

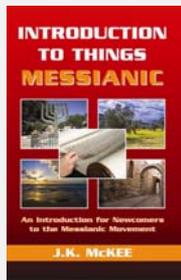
The TNN Press Book Fund is the most ambitious project ever embarked upon by our ministry. For over five years, we have been on the cutting edge preparing materials for the long-term future of the Messianic movement, ranging from introductory books to home study guides to commentaries on various books of the Bible. These publications *now* need to be able to have a wider distribution than *just* our ministry. They need to be out there to counterbalance some of the unfair and unloving materials that bring discredit to the Messianic community. They need to promote a Messianic movement that is going to be an influence of positive change in the world. TNN Press offers some of the most well-researched and theologically stable Messianic materials on the market, and it is time to see that our publications are professionally printed.

***Hebraic Roots: An Introductory Study*, *Introduction to Things Messianic*, and the *Messianic Fall Holiday Helper* are now available in paperback!**

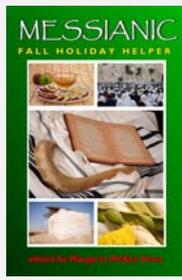
***When Will the Messiah Return?* has been sent off to the printers!**



AVAILABLE



AVAILABLE



AVAILABLE



LATE FALL

KOSHER YOUR PLATE

edited by Margaret McKee Huey

It is my intention to bring our Messianic cooks timely recipes of interest in each issue of the OIM News. In this issue, I have included two wonderful fruit pie recipes, for these last days of Summer, along with a recipe for Southern pie crust! Enjoy!

Blackberry Pie

1 quart fresh blackberries, washed and drained
1 ½-cups sugar
1/8-teaspoon salt
1 ½-tablespoon flour
Pastry for 2 piecrusts
1-tablespoon butter

Mix the blackberries with sugar, salt and flour. Fill a pastry lined 9" pie pan. Dot with butter. Adjust and trim crust for top. Cut vent in top. Bake in preheated hot 450-degree oven for 10 minutes. Reduce heat to 350 degrees and bake another 25 minutes. Serve warm with ice cream!

Cherry Pie

1 quart of pitted cherries
1 ½-cups granulated sugar
4-tablespoons flour
Dash of salt
½-teaspoon almond extract

Add everything together; pour over uncooked pastry piecrust. Cover top with strips of crust made into basket weave pattern. Dot with butter. Bake in preheated 425-degree oven for 15 minutes, then reduce heat to 350 degrees and cook another 30 minutes. Serve warm with ice cream!

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



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It is not difficult to discern that many of today's Messianic Believers are of the conviction that we are living in the end-times. A great deal of the growth that the Messianic movement has experienced in the past ten years has been the result of people hearing various teachings about the rapture, the End of the Age, the Abomination of Desolation, the Great Tribulation, and some kind of "Greater Exodus." Messianic teachers have entered into various congregations and fellowships complete with their own timelines of the end, some of which have actually pin-pointed a Date X for the Second Coming.

Since entering into the Messianic movement in 1995, our family has by no means been immune to the speculation and date-setting present that is often associated with people who examine Bible prophecy. We heard predictions in the late 1990s that had the Abomination of Desolation occurring in 1997, followed by the return of the Messiah in 2000 with the Y2k Millennium bug. Later we heard new predictions about how the Tribulation was

to start in the Year 2000, and then end in 2007 with the Second Coming. As a ministry that has interacted with Messianic Believers all over the world, not a month goes by when we do not hear about the latest calculations. New dates now floating around the Messianic world place the start of the Great Tribulation 2013, 2017—and who knows what other dates will be conjectured?

The end-times certainly deserve our attention. But the end-times do not deserve our attention in such a way as to promote fear or paranoia. How are we to have the proper framework for examining the end-times, not only for our physical well being, but most importantly for our spiritual well being? Who are some of the specific voices out there in the Messianic world of ideas who we need to not listen to anymore, because of failed end-time predictions they have made? How do we precede in truly being prepared for the return of the Messiah, but also in accomplishing the work that the Lord has given us for today?

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