



# OUTREACH ISRAEL NEWS

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**JUNE 2019**  
**THE CALLING OF RUTH AND**  
**NON-JEWISH BELIEVERS IN**  
**TODAY'S MESSIANIC MOVEMENT**

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## STATEMENT OF BELIEF

*Outreach Israel Ministries  
and Messianic Apologetics*

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.

**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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All Believers in Israel's Messiah are to be regarded as a part of the Commonwealth of Israel. Jewish and non-Jewish Believers are to respect one another in mutual love as brothers and sisters, and are to work together for the salvation of the Jewish people and return of Israel's Messiah.

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

Yeshua the Messiah is coming to gather the Believers 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

June 2019

While the fifty day daily Counting of the Omer culminates with the celebration of *Shavuot* (Feast of Weeks) this month, the 24/7 and 365 day watchful eye of the Holy One of Israel never ceases. As the Psalmist notes, the Creator God, who made Heaven and Earth, will never rest from overseeing even the smallest personal detail of His children created in His image to bring glory to Him:

*"A Song of Ascents.* I will lift up my eyes to the mountains; from whence shall my help come? My help *comes* from the LORD, Who made heaven and earth. **He will not allow your foot to slip; He who keeps you will not slumber. Behold, He who keeps Israel will neither slumber nor sleep.** The LORD is your keeper; the LORD is your shade on your right hand. The sun will not smite you by day, nor the moon by night. The LORD will protect you from all evil; He will keep your soul. **The LORD will guard your going out and your coming in from this time forth and forever"** (Psalm 121:1-8, NASU).

When one considers this Psalm, where else can one turn for the assurance that the Almighty is mindful of everything that transpires, not only in the universe, but most pointedly in the very heart of those who claim to know Him? But isn't the human heart given a free will to choose, and tested often to see what choices will be made? Certainly God did not create people to robotically mimic back to Him what He programmed or forced them to do. Instead, He gave them the unique ability to make major and minor decisions about how to live their numbered days, as long as the heart beats and the lungs take in breath. Nevertheless, in His Sermon on the Mount, Yeshua succinctly summarizes the two choices people are given regarding just where they are going to invest the "treasures" loaned to them during their lifelong sojourns:

**"Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there will your heart be also"** (Matthew 6:19-21, NASU).

So without getting too complicated, the binary choice between focusing on or investing in tangible, Earthly treasures—versus doing the same with unseen and future Heavenly treasures—generates angst in many human hearts when options are presented. This is something our ministry has wit-

nessed over the years, as we have become acquainted with a number of Believers, who by faith and circumstance, have concluded that our efforts to advance God's Kingdom on Earth are worthy of their financial and prayerful support. To them we are especially grateful!

But now on a complimentary track with the same essential goal to promote God's work on Earth, the subject of investing wisely in God's Kingdom came into focus during some recent conversations I had with people who have achieved significant financial success in their respective fields or inherited it from their forbearers. Interestingly, most of these people are business oriented, and in discussions when using the financial term **internal rate of return** or **"IRR"** over a set number of years, they immediately know what that means because it is typically used when considering Earthly investments. Of course, every IRR has a set of assumptions that must be a part of the calculation—and this is where the rub comes—especially if the words of James the Just are taken into consideration:

"Come now, you who say, 'Today or tomorrow, we shall go to such and such a city, and spend a year there and engage in business and make a profit.' **Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.** Instead, *you ought* to say, 'If the Lord wills, we shall live and also do this or that.' But as it is, you boast in your arrogance; all such boasting is evil. **Therefore, to one who knows *the* right thing to do, and does not do it, to him it is sin"** (James 4:13-17, NASU).

For people of faith who revere the Word of God and are called into the marketplace because of their innate abilities or business acumen, these verses should be seen as a guideline for entering into business ventures. Hence, when considering business opportunities, it is crucial to pray and depend upon the Lord for His guidance and blessing for whatever the enterprise might be. After all, the proverb describes these human choices with the absolute caveat that dependence on the Lord's leading is critical to discern and receive: "The mind of man plans his way, but the LORD directs his step" (Proverbs 16:9, NASU).

However, when talking with people of substantial wealth, who have a giving heart, and perhaps even the spiritual "gift of giving" (Romans 12:8), the last verse of James' instruction can present a problem. In the context, James is talking about conducting business, and mentions that arrogance and boasting about "doing deals" or making money can gravitate toward evil. Then he concludes his admonition with the statement that when people know the right thing to do and do **not** do it, it is considered sin.

So, when engaging people who have the financial capacity to invest in

God's Kingdom advancement on Earth, the concept of an **"eternal rate of return" (ERR)** came to mind. In other words, since forever and eternity are extremely long, the concept of an **"infinite"** return on an investment in God's work is real! *Do the math*. The formula for an internal rate of return (IRR) has timely parameters coupled with all sorts of assumptions. But the formula for an eternal rate of return (ERR) never ends and when the investment is compounded over eternity, it reaches infinite proportions.

Now to further emphasize how the Lord looks at Heavenly investments, take the comments of Yeshua regarding the difference between those who give out of excess versus those who give out of their heart's desire to please the Lord regardless of what it costs them:

**"And He sat down opposite the treasury, and *began* observing how the multitude were putting money into the treasury; and many rich people were putting in large sums. And a poor widow came and put in two small copper coins, which amount to a cent. And calling His disciples to Him, He said to them, 'Truly I say to you, this poor widow put in more than all the contributors to the treasury; for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on'"** (Mark 12:41-44, NASU).

Who do you think made the best investment and will receive the greatest ERR on their giving? Well, from God's perspective, beyond a shadow of doubt, the widow's reward will be greatest for all of eternity! This is not to say that the others giving to the treasury in this case will not receive an ERR, but God is constantly looking at the heart and the choices we each make. He knows how utterly deceitful the heart can be and He will search the heart, test the mind, and give to everyone according to the results of their deeds:

**"The heart is more deceitful than all else and is desperately sick; who can understand it? I, the LORD, search the heart, I test the mind, even to give to each man according to his ways, according to the results of his deeds"** (Jeremiah 17:9-10, NASU).

In Jeremiah's day, the thought of a heart of flesh (Ezekiel 36:26-27) was distant, and indeed a New Covenant with God's Instruction written on the heart (Jeremiah 31:31-34) was only foreseen in the future. But after the resurrection and commencement of the prophesied covenant, the Apostle Paul had a fuller understanding from what was inherently now in his heart of flesh added by the presence of the Holy Spirit of God. Here, Paul reminds the Roman Believers that hope, faithful perseverance, and prayer are critical components of the walk to overcome the inclinations of the nature inherited in Adam:

**"But if we hope for what we do not see, with perseverance we wait**

eagerly for it. And in the same way **the Spirit also helps our weakness**; for we do not know how to **pray** as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; and **He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to *the will of God***" (Romans 8:25-27, NASU).

Wisdom dictates that it is prudent for people to pray for Divine guidance and for the Holy Spirit to direct investment decisions in God's Kingdom, in order to receive the best ERR with infinite returns. After all, humans still have a free will to choose. But bigger houses, fancier cars, exotic vacations, the relative security of money in the bank, stocks, bonds, and all sorts of things can be Earthly distractions that just might negatively impact one's ERR!

When considering the acronym ERR, I was reminded of an old adage where "err" has a totally different meaning: **"to err is human, to forgive is divine."** This alternate thought came to mind. What about if we instead consider the reality of an **"eternal rate of return"** or ERR and then to **"give for the divine"** and His work on Earth? Wouldn't the One who never sleeps or slumbers be delighted, regardless of whether it is a dollar or a million dollars?

In other words, who does one trust in and who is one praying to when it comes to where one is going to place his or her temporal treasures? Moths eating things and possessions rusting, sound like investments which lose value rather than gain value. But naturally, it generally boils down to whatever measure of faith people have been given. Maybe people should ask for not only more faith, but how about the gift of giving so that liberally giving becomes the norm and not the exception? Imagine the return!

God is always searching the heart and testing the mind. The questions remains: how are people managing their personal tests? And how are people pleasing to God? Only time will tell what eternal rewards one will each receive, but if I were a betting person, I would bet that investing in Heavenly enterprises will without question, outperform whatever business venture ever conceived. Just do the numbers. Eternity is a long time to compound interest or dividends—even a widow's mite!

You might ask yourself this one final question: What will be my ERR (eternal rate of return) on the treasures that have been entrusted to me during my Earthly sojourn? The answer might surprise you.

May the Lord bless you and keep you, may His face shine upon you and may He turn His countenance toward you and give you His peace (Numbers 6:25-26). . .and His Divine wisdom on how to invest in His Kingdom's work!

Until the restoration of all things,  
Mark Huey

# THE CALLING OF RUTH AND NON-JEWISH BELIEVERS IN TODAY'S MESSIANIC MOVEMENT

*by J.K. McKee*

The place of non-Jewish Believers, in today's Messianic Jewish movement, has tended to invoke any number of responses or reactions, some of them being positive, and others of them being negative. With only a handful of exceptions, non-Jewish Believers have never been summarily dismissed from attending Messianic Jewish congregations. Most Messianic Jewish congregations would affirm, that in some way, non-Jewish Believers are grafted -in to the olive tree (Romans 11:16-17), and are co-members of the Commonwealth of Israel (Ephesians 2:11-13) along with Jewish Believers. What that means, to be sure, is not entirely agreed. Some think that it means that non-Jewish Believers are "fellow citizens with the saints" (Ephesians 2:19, NASU) in an enlarged Kingdom realm of Israel, per the Tabernacle of David having a rule that extends beyond Israel proper (Amos 9:11-12; Acts 15:15-18). Others think that it means that non-Jewish Believers are part of the Christian Church, which along with the Messianic Jewish community, constitutes one of the two sub-peoples of God. Discussions and debates over ecclesiology, the study of God's elect, will internally continue among Messianic people until Yeshua the Messiah returns.

One common thread that is easily detectable in today's Messianic Jewish movement, regarding the place of non-Jewish Believers, is the wide affirmation **that non-Jewish Believers need to be genuinely called by God into the Messianic movement.** The original vision and purpose of the Messianic Jewish movement is to serve as a venue for Jewish outreach and evangelism. So, it is not inappropriate, that if non-Jewish Believers are coming into Messianic congregations—even if initially that their reasons for doing so involve their connecting to their faith heritage in Israel's Scriptures—to make sure that such people really are there, because God wants them there. Messianic Jewish leaders, whose main focus rests in focusing congregational activities toward presenting local Jews with the good news that Yeshua is Israel's Messiah, do not want to be overwhelmed with non-Jewish issues so that the main reason for the congregation existing in the first place gets totally forgotten. Even though non-Jewish Believers, who are genuinely supposed to be a part of Messianic congregations, will go through a season of acclimation—they need to be quite conscious of how they are going to

contribute to the mission of reaching out with the good news to their Jewish neighbors.

## The Calling of Ruth

While today's Messianic Jewish movement has been established to be a venue for Jewish outreach and evangelism, throughout its history, the Messianic Jewish movement has always recognized that non-Jewish Believers are going to be attracted to its synagogues and congregations. While the place of non-Jewish Believers and their participation in the assembly, vary across the spectrum—from full membership to associate membership to welcome visitors—it is widely acknowledged in many Messianic sectors that non-Jewish Believers in today's Messianic movement, probably bear some kind of Ruth calling on them. Let us remember that a significant majority of non-Jewish people who come through the door of today's Messianic congregations, are not there to become members, as most are only there to investigate. *They have tried so many denominations and churches, that the Messianic movement is just another place where they can kick tires.* Experientially speaking, many non-Jews who come into a Messianic congregation, leave within three years. But for those who stay, and are fully committed to the Messianic walk and mission, they are often viewed as the figure of Ruth.

**What does it mean for non-Jewish Believers in today's Messianic movement to have a Ruth calling upon their lives?**

The Book of Ruth is a very important text for understanding the workings of God upon those in desperate situations. The family of Naomi moved to pagan Moab, because of a famine in Israel (Ruth 1:1-2). Elimelech, Naomi's husband, died in Moab, with her two sons having taken Moabite wives (Ruth 1:3), one of them being Ruth (Ruth 1:4). Her two sons die, leaving their two Moabite widows (Ruth 1:5), and so Naomi naturally decides to return to her homeland as the famine had abated (Ruth 1:6). Naomi bids her two daughters-in-law farewell (Ruth 1:7-9), and they actually insist that they return with her to Israel: "'No!' they said to her, 'we will return with you to your people'" (Ruth 1:10, TLV). Naomi insists that they should stay in Moab, as she has no future husbands to bear them, and that the future she has in returning home is going to be more difficult than they realize:

"Now Naomi said, 'Go back, my daughters! Why should you go with me? Do I have more sons in my womb who could become your husbands? Go home, my daughters! I am too old to have a husband. Even if I were to say that there was hope for me and I could get married tonight, and then bore sons, would you wait for them to grow up? Would you therefore hold off getting married? No, my daughters, it is more bitter for me than for you—

for the hand of *ADONAI* has gone out against me!” (TLV).

One of Naomi’s daughters-in-law, Orpah, decides to stay behind in Moab (Ruth 1:14), with Naomi informing Ruth, “Look, your sister-in-law is going back to her people and her gods. Return, along with your sister-in-law!” (Ruth 1:15, TLV). Naomi implies that it will be easier for Ruth to return to her people, their gods, and their way of life, than joining her and the people of Israel. The famed response that has received a great deal of attention throughout history, especially when people come together in common cause or solidarity, is Ruth’s exclamation, “Do not plead with me to abandon you, to turn back from following you. For where you go, I will go, and where you stay, I will stay. Your people will be my people, and your God my God” (Ruth 1:16, TLV). Ruth insists to Naomi, *ameikha ami, v’Elohayikh Elohai* (לְהִיךָ אִמִּי וְאֱלֹהֵיךָ אֱלֹהֵי), “your people are my people, and your God is my God” (ATS). While Bible readers tend to be impressed at Ruth’s declaration of being a member of the people of Ancient Israel, just as Naomi, and of monotheism, Ruth’s statements do not end there. Ruth made a commitment of being a part of Israel, and of only serving Israel’s One God, until her death:

“Where you die, I will die, and there I will be buried. May *ADONAI* deal with me, and worse, if anything but death comes between me and you!” (Ruth 1:17, TLV).

Ruth is not witnessed just making a claim based on the good feelings and positive sentiments she had in being once married to Naomi’s son, and in desiring continued association with Naomi. Ruth is witnessed to make **an all out claim of total loyalty and devotion** to the people of Naomi and to their One God. Naomi cannot dissuade Ruth from staying in Moab, as it is recorded, “When she saw that Ruth was determined to go with her, she no longer spoke to Ruth about it” (Ruth 1:18, TLV). Ruth was “stedfastly minded” (KJV) about her decision.

The story of Ruth continues with Boaz arriving on the scene as the kinsman-redeemer, marrying Ruth, and Ruth actually being an ancestor of King David. That God used a non-Israelite such as Ruth, in an important way, is clear enough. **But Ruth had to be completely committed to Israel, and to Israel’s God.** Ruth was not just committed in the sense that she would worship Israel’s God, and do her best to stay away from previous religious activities from Moab, but in the event that the Moabites ever attacked Israel, still end up siding with her own people. Ruth made a commitment to the people of Israel and the One God of Israel which was to last until death, and God was to condemn her if she ever deviated from this.

When non-Jewish Believers, who are genuinely called by God to be a part of today’s Messianic movement, are told that they have a Ruth calling

upon their lives, what does Ruth 1:16-18 actually translate into?

1. **It means a complete commitment to the Messianic movement, the Messianic mission, and the Messianic walk.** Non-Jewish Believers with a Ruth calling upon their lives should not be members of both an evangelical church and members of a Messianic congregation, as there will be divided loyalties and attentions.
2. **It means that being associated with the Messianic Jewish and the Jewish community requires a non-Jewish Believer's total loyalty, even if it involves death.** Non-Jewish Believers with a Ruth calling upon their lives need to recognize that it may involve dying right alongside of their fellow Messianic Jewish brothers and sisters, especially in these end-times.

Being a part of the Messianic community, is not like being a part of a denomination of Protestantism that happens to be ethnically Jewish, and is only concerned with declaring the good news to the Jewish people in a Jewish way and in a setting more like a synagogue. Being a part of the Messianic community decisively places one's attention on the Romans chs. 9, 10, and 11 trajectory of salvation history: "and in this way all Israel will be saved" (Romans 11:26). This is something which is to culminate in the Second Coming of Israel's Messiah. Non-Jewish Believers have a definite role to play in the anticipated salvation of the Jewish people (Romans 11:11, 31). But should all non-Jewish Believers find themselves one day attending a Messianic congregation? While ultimately a question to be left to God, it is entirely appropriate for today's Messianic Jewish leaders to recognize non-Jewish Believers who have a Ruth calling upon their lives, and those who do not.

If you are a non-Jewish Believer who decisively has a Ruth calling upon your life, then you will demonstrate a complete commitment to the Messianic movement and its mission. While you might still appreciate your evangelical background and upbringing, your church experience is now going to be a part of your past, and not your future. Your future is the Messianic movement, and in contributing something substantial to the Messianic mission of Jewish outreach and evangelism. While your interest in the Messianic movement may have legitimately begun, because of wanting to reconnect to your faith heritage in the Scriptures of Israel, and to be a part of a congregation that was more like the First Century assemblies of Jewish, Greek, and Roman Believers—as you connect to such a dynamic, so should you also be steadfastly compelled by a word such as Romans 11:12: "Now if their transgression is riches for the world, and their failure is riches for the nations, how much more will their fullness be!" (PME). *How do you see a*

*great fullness of Jewish people come forth via their salvation?*

Ruth exclaimed her total loyalty to the people of Naomi and their God, but this went far beyond religious or spiritual loyalty. Ruth exclaimed her total loyalty to the people of Naomi and their God, until death: "Wherever you die, I will die—and there I will be buried. May the LORD punish me severely if I do not keep my promise! Only death will be able to separate me from you!" (Ruth 1:17, NET). Today's Messianic Jewish movement does not often discuss this part of non-Jewish Believers needing to have a Ruth calling, but the ramifications of Ruth's statement are quite severe. Ruth invokes God's condemnation upon her, if Ruth demonstrates herself unwilling to be loyal to Naomi's people and God until death. *Only death was to separate Ruth's integration into the community of Israel.* The significance of this, when considering the persecution and discrimination of the Jewish people throughout history—often at the hands of Christian authorities—are indeed striking. While various political and religious powers have often made promises and commitments to the Jewish community, to be more fair or tolerant, their track record can frequently be one of betrayal. It is hardly a surprise why many Jews throughout history have been very distrusting and suspicious of non-Jewish people! And today's Messianic Jewish community has every right and reason to suspect that not every non-Jewish person in its midst, is going to be loyal to the end.

If you are a non-Jewish person involved in today's Messianic community, have you made a commitment to not only stand by your Messianic Jewish brothers and sisters—but Jewish non-Believers in the wider Jewish community—even if it costs you your life? There are certainly many stories from the Second World War of faithful Christian people, upon witnessing the injustices of Nazi Germany, who hid Jews in their homes, and even took a public stand against Nazism's atrocities. There were those who stood against Nazi Germany's persecution of the Jews, and who went to the concentration camps with their Jewish friends and neighbors, dying right alongside them. **A non-Jewish Believer in today's Messianic movement, having a Ruth calling upon their lives, may require the very same thing sometime in the future.** So, how committed are you to truly being a part of the Messianic movement? Is this something that you will remain a part of, until the end? Or, perhaps just like Peter insisted that he would not deny the Lord (Mark 14:30; Matthew 26:34), and yet did so, might you answer the question "Are you part of the Messianic Jewish movement?" in the negative? Peter said he would die with the Lord, if he had to (Mark 14:31; Matthew 26:35).

## Provoking the Jewish People to Jealousy

Provoking Jewish non-Believers to jealousy, that they might come to faith in Yeshua the Messiah, is one of the major, central features of the Messianic experience. Paul himself expressed the intent in Romans 11:14, “if somehow I might provoke to jealousy my own flesh and blood and save some of them” (TLV). Paul was absolutely distraught over the widespread Jewish dismissal of Yeshua that he witnessed in the First Century, that he said that he would give up his own individual salvation, to see his fellow Jews come to faith (Romans 9:3).

*What does it mean to provoke Jewish non-Believers to jealousy?* When non-Believers witness born again people experiencing a life of peace and blessing, a life of tranquility, and a life where a person has been reconciled with his or her Creator—non-Believers should be so jealous and envious of it, that they want it too! Paul was the example of someone who recognized that what Yeshua the Messiah had accomplished, was far superior to his own human achievements (Philippians 3:8)—and as one who was a *completed Jew* who knew his Messiah, was to be an example to his fellow Jews who should want to know the Messiah as well.

While Paul in his person demonstrated that Messianic Jewish Believers are to provoke Jewish non-Believers to jealousy for faith in Israel’s Messiah—he also stated how non-Jewish Believers have to especially be doing this as well. Communicating to First Century Greeks and Romans, likely having to process why they had received Israel’s Messiah into their lives—a Messiah not directly, at least, promised to them—and wanting them to be deflected from harboring any thoughts of superiority to a Jewish community widely dismissive of Him, he directed, “by their transgression salvation *has come* to the nations, to make them jealous” (Romans 11:11, PME). Far from harboring any ungodly prejudices or anti-Semitic venom toward a Jewish community that had broadly rejected Yeshua as Messiah, non-Jewish people to whom He was not directly promised, were to be experiencing lives of great spiritual fullness, peace, love, and mercy—and provoke Jewish people to want a quality of life that was indeed directly promised to them in the Messiah! Non-Jewish Believers in Israel’s Messiah have a distinct vocation, because of the mercy shown to them, to demonstrate mercy toward Jewish people who have not yet recognized Him:

“For just as you once were disobedient to God but now have been shown mercy because of their disobedience, in like manner these also have now been disobedient with the result that, because of the mercy shown to you, they also may receive mercy” (Romans 11:30-31, TLV).

The great tragedy, throughout history, is that most (claiming) followers

of Israel's Messiah, have not provoked the Jewish people to jealousy *for faith in their own Messiah* by being great beacons of love and grace toward them. As much of the history of historical Christianity has demonstrated, replacement theology or supersessionism has prevailed, where non-Jewish Believers are thought to have totally displaced the Jewish people in God's eternal plans. Misunderstanding and prejudice, discrimination and persecution, have marred institutional Christianity's relationship with the Jewish Synagogue.

In today's Messianic community, there is a widespread conviction that Jewish and non-Jewish Believers can fellowship as one in Messiah, with the latter making the significant effort to correct many of the Christian errors of past history. While it is true that many of today's evangelical Protestants, who have been called by God into the Messianic movement, are not directly responsible for mistakes made centuries ago by people long since dead—it is also true that social prejudices and misunderstandings of the Jewish people and Judaism, have still persisted. Many of us have heard it said that non-Jewish Believers in Israel's Messiah, who are a part of today's Messianic community, actually wield more spiritual power than Jewish Believers in Israel's Messiah. Why might this be thought? Because non-Jewish Believers in Israel's Messiah, who are a part of today's Messianic community, have to make sure that they have received correction for any misunderstandings they have had about the Jewish people and Judaism, they must demonstrate great love and mercy for their Jewish neighbors, *and* they must express solidarity with the Jewish community when anti-Semitic acts take place.

From a perspective of individual salvation, non-Jewish Believers hardly have to be a part of Messianic congregations to be saved. There are millions of Christian people in today's world who have never heard, or will ever hear, of the Messianic movement, and they will be in the Kingdom of God. Non-Jewish Believers who come into the Messianic movement, and who indeed stay, are going to raise questions when they come into contact with Jewish non-Believers. These non-Believers might be the extended family of their Messianic Jewish friends, or they might be those they encounter in the marketplace. While these Jewish non-Believers might understand why Jewish Believers in Yeshua would want to express their faith in Yeshua in a Messianic context, these Jewish non-Believers might not fully understand why non-Jewish Believers in Yeshua would want to express their faith in Yeshua in a Messianic context. For those raised in a North American Protestant context, a person gives up a great deal in leaving an established evangelical denominational church, to be part of a very young and still-developing Messianic movement. There are new dynamics present in a Messianic congrega-

tion, that are not present in an evangelical church. And, Jewish non-Believers will ask a non-Jewish Believer in the Messianic movement, something to the effect, "Don't you know how difficult it is to be a Jew?", reflecting on historical anti-Semitism.

A big part of non-Jewish Believers provoking Jewish people to jealousy, for faith in Israel's Messiah, is fully grasping the ramifications of the Ruth calling. Technically, you do not have to be a part of a Messianic congregation to be saved. And, if you are a non-Jewish Believer in today's Messianic movement, you will be leaving an established evangelicalism for a young faith community. Are you willing to persevere and see it through? Certainly as one recognizes that the restoration of Israel (Acts 1:6) is the centerpiece of the end-times, then being a part of the Messianic movement will enable someone to be where the center of the action is!

## **Is the Messianic movement for everyone?**

It is very natural for non-Jewish Believers in today's Messianic movement, who tangibly reconnect to their faith heritage in Israel's Scriptures and do things that the First Century Believers surely did—to want this to be something that *everybody needs to do*. In the naiveté of many, it is thought that the Messianic movement is something that should be a universal movement. Perhaps some form of this might indeed be universal, subsequent to the Messiah's return. However, the great influx of non-Jewish Believers into the Messianic movement over the past two to three decades (1990s-2010s), has unfortunately demonstrated that a great majority of these people were not called in to help accomplish the Romans 11:26 trajectory of salvation history, and that many of these people would, sadly, balk at having a Ruth calling upon their lives.

It is indeed to be anticipated from the Tanach Scriptures, that the nations of Planet Earth will stream to Zion to be taught God's Torah (Isaiah 2:2-4; Micah 4:1-3). But what good does it do for non-Jewish Believers to be educated in the truths of Moses' Teaching, if implementing such instruction is not understood within the context of Romans 9-11, and in helping provoke Jewish non-Believers to faith in Israel's Messiah? Today's non-Jewish Torah movements are largely not interested in the salvation of the Jewish people, as you seldom if ever see them talk about Jewish outreach or evangelism, and they tend to make every effort that they can to distance themselves from the mission of the Messianic Jewish movement. Too many of today's non-Jewish Believers, who have reconnected with a Torah foundation of some sort, do not expel the effort to understand mainline Jewish traditions and customs, but instead eschew them. They do not care about studying and understanding the Jewish experience in history. They have not totally

heeded Paul's warning: "do not boast against the branches. But if you do boast, it is not you who support the root but the root supports you" (Romans 11:18, TLV).

*Is the Messianic movement for everyone?* It is safe to say that many of us have evangelical people we know, who we believe should not only be exposed to the Messianic movement, but should be considering some level of participation in it. But for many of us, this is also wishful thinking. Many evangelical Believers do not have a Ruth calling upon their lives. While they may be considered born again people, they are not able to spiritually and theologically process all of the different dynamics of what it means to know the Jewish Messiah. Forcing people into the Messianic movement, who are not called into it, and are not mature enough to be a part of it, will do more to deter its mission of Jewish outreach, evangelism, and Israel solidarity than accelerate it. And, too many non-Jewish Believers who enter into a Messianic congregation, are only there to experiment because they have been a part of so many other assemblies and groups...

*Are you a non-Jewish Believer who has a Ruth calling upon your life?* This is a very serious question as we consider when we are in human history. It is insufficient for a non-Jewish Believer in today's Messianic movement to simply say that he or she believes in the God of Abraham, Isaac, and Jacob and considers the Jewish people to be kindred in some way (Ruth 1:16). Because of the rising tides of anti-Semitism, even in North America, it will not be convenient for non-Jews to have labels like "Israel" or "Jewish" (or ironically enough, even "Hebrew Roots") associated with them. If you indeed are thrust into a situation where you have to stand in solidarity with a Messianic Jewish Believer, or even a Jewish non-Believer—***and die alongside of them***—will you be able to do it (Ruth 1:17)? How loyal will you truly be to the people of the Messiah of Israel?

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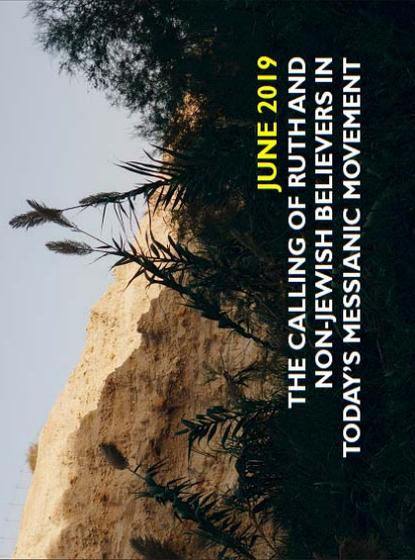


## INSIDE THIS ISSUE:

While today's Messianic Jewish movement has been established to be a venue for Jewish outreach and evangelism, throughout its history, the Messianic Jewish movement has always recognized that non-Jewish Believers are going to be attracted to its synagogues and congregations. While the place of non-Jewish Believers, and their participation in the assembly, vary across the spectrum—from full membership to associate membership to welcome visitors—it is widely acknowledged in many Messianic sectors that non-Jewish Believers in today's Messianic movement, probably bear some kind of Ruth calling on them.

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**JUNE 2019**  
**THE CALLING OF RUTH AND  
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TODAY'S MESSIANIC MOVEMENT**