

INTRODUCTION TO THINGS MESSIANIC

**An Introduction for Newcomers
to the Messianic Movement**

J.K. McKee

MESSIANIC APOLOGETICS
messianicapologetics.net

Introduction to Things Messianic

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Abbreviations and Special Terms

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

ABD: *Anchor Bible Dictionary*
 AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
 ANE: Ancient Near East(ern)
 Apostolic Scriptures/Writings: the New Testament
 Ara: Aramaic
 ASV: American Standard Version (1901)
 ATS: ArtScroll Tanach (1996)
 b. Babylonian Talmud (*Talmud Bavli*)
 B.C.E.: Before Common Era or B.C.
 BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
 BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
 C.E.: Common Era or A.D.
 CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
 CGL: *Cambridge Greek Lexicon* (2021)
 CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
 CJB: Complete Jewish Bible (1998)
 CJSB: Complete Jewish Study Bible (2016)
 DRA: Douay-Rheims American Edition
 DSS: Dead Sea Scrolls
 EDB: *Eerdmans Dictionary of the Bible*
 EJ: *Encyclopaedia Judaica*
 ESV: English Standard Version (2001)
 Ger: German
 GNT: Greek New Testament
 Grk: Greek
 HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
 HCSB: Holman Christian Standard Bible (2004)
 Heb: Hebrew

HNV: Hebrew Names Version of the World English Bible
 IDB: *Interpreter's Dictionary of the Bible*
 IDBSup: *Interpreter's Dictionary of the Bible Supplement*
 ISBE: *International Standard Bible Encyclopedia*
 IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
 Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
 JBK: New Jerusalem Bible-Koren (2000)
 JETS: *Journal of the Evangelical Theological Society*
 KJV: King James Version
 Lattimore: *The New Testament by Richmond Lattimore* (1996)
 LITV: *Literal Translation of the Holy Bible by Jay P. Green* (1986)
 LES: *Lexham English Septuagint* (2019)
 LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
 LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
 LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
 LXX: Septuagint
 m. Mishnah
 MT: Masoretic Text
 NASB: New American Standard Bible (1977)
 NASU: New American Standard Update (1995)
 NBCR: *New Bible Commentary: Revised*
 NEB: New English Bible (1970)
 Nelson: *Nelson's Expository Dictionary of Old Testament Words*
 NETS: New English Translation of the Septuagint (2007)
 NIB: *New Interpreter's Bible*

NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)
NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*

TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

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Adopting a Messianic Lifestyle

Up to this point in our study introducing the Messianic movement, we have examined some of the aspects of Messianic theology and lifestyle practice. Some of the most obvious differences, between your standard evangelical Protestant Believer and Messianic Believer, is that Messianics believe themselves to be associated to the community of Israel and not part of a separate “Church”; Messianics believe in the continued validity of the Torah or Law of Moses for God’s people; and all Messianic Believers tend to know that future events concerning the restoration of Israel in the Last Days will somehow involve their participation. It is imperative that before we move forward that we discuss the various aspects of the Messianic lifestyle, steps which you need to take if you are new to all this, challenges which you will face, and the appropriate attitude which you should have should you be criticized.

You should be motivated to pursue Messianic things first and foremost, **because the Holy Spirit has convicted you** and personally shown you that there is indeed “something” to all of this. *You have been Divinely called into the sphere of “things Messianic.”* Your motivation should be wanting to get the most out of your relationship with the God of Israel, pursuing full compliance with Holy Scripture, and living as a disciple of Messiah Yeshua. You should be motivated out of a strong desire to grow and mature in your faith, and because you are not satisfied with having a stagnant faith. You want to know more about the mysteries of God, and indeed know God better yourself, being more sensitive to His leading. You want to be an active participant in the salvation of the Jewish people and redemption of Israel.

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It is likely that a majority of you, as readers, come from an evangelical Protestant background, as I do. As such, we need to recognize the fact that regardless of what denominational tradition we came from, that denomination had both truth and error. The Protestant Reformation was birthed out of the inherent need for the *ekklēsia* to return to a strong Scriptural foundation and eliminate any non-Biblical, Roman Catholic practices from the faith. This was certainly accomplished to a large extent as your conservative, Bible believing Protestant denominations do not practice Mary veneration, prayers to the saints, confession to a priest, a belief in purgatory, and veneration of images—among other things. Bible believing evangelicals rightly teach that Jesus Christ is the Son of God and that He is the only way to salvation. They rightly teach that we must receive Him into our lives for the forgiveness of our sins and that we must emulate Him and His love.

The challenge which people face is the fact that when you are completely honest, and you recognize who the Messiah actually is, you recognize that as the Word of God made flesh (John 1:1) that He embodies *all of Scripture* in His teachings, actions, and deeds—and He in no way contradicts it. The foundation of all of Scripture is found in the Torah, the first five books of the Bible more commonly called the Law of Moses or Pentateuch. One thing that the Messianic movement emphasizes quite strongly is a return to a Torah foundation in our faith. When an inquisitive evangelical Believer begins to study the Torah on a consistent basis, and then begins to examine the Messiah's words in light of the Torah's instruction, he or she often has many questions. The person's understanding of our Lord's ministry and teachings may be challenged. This is because the person does not see Yeshua contradicting the Torah, but rather living it out properly (cf. Matthew chs. 5-7). This runs contrary to much of contemporary Christian theology, which teaches that the Messiah came to abolish the Law—when in fact the Messiah upholding the Law is one of the definite proofs of His Messiahship (cf. Isaiah 2:2-4; Micah 4:1-3; Romans 3:31).

The biggest challenge that a person will face as he or she enters into the Messianic movement, is encountering criticisms regarding the Messianic lifestyle. This is different from one's theology concerning God's elect or Torah study or even the end-times. The criticism which you will face regards how you practice your faith on a daily basis, and the actions which others see you perform (cf. Matthew 5:16).

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There are three critical elements which exist when one is convinced by the Holy Spirit that the Messianic lifestyle is something for them. Three areas where the bulk of criticism against us is often found include:

1. the seventh-day Sabbath or *Shabbat*
2. the appointed times of Leviticus 23
3. the kosher dietary laws

It is likely that many of you reading this, and who have been involved with Messianic things for any elongated period of time, have no doubt heard about the importance of these things. These three areas are often “hurdles” for the new person. It is not just because these are three things which are often not practiced by most modern-day Christian people; it is also because there are an incredible amount of stereotypes which exist regarding them, and social pressure not to do them exercised by family and friends. This can be very frustrating for the new Messianic person whose understanding of Scripture is growing on one side, but is being criticized on the other side.

We must all remember that the pursuit of truth is not an easy one. Many of the Reformers who protested against the false doctrines of Roman Catholicism were tried as heretics and were executed. Our family and friends *will never* go to such lengths as this, but people who are new to the Messianic movement do often receive confrontational criticism, are often treated unfairly, and can be socially spurned or ridiculed by others. Yet, if one’s heart is in the right place, we should all remember that the Lord is merciful to us and will see us through whatever difficulties we may encounter. If you are a new person to Messianic things, remember that God will *only* give you what you can handle. Criticism you may be experiencing is a part of your refinement process, so you can perform the life tasks that He has before you. Take encouragement from the following Scripture passages:

“You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me” (Psalm 40:11, NASU).

“He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth” (Psalm 57:3, NASU).

“He will abide before God forever; appoint lovingkindness and truth that they may preserve him” (Psalm 61:7, NASU).

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“For His lovingkindness is great toward us, and the truth of the LORD is everlasting. Praise the LORD!” (Psalm 117:2, NASU).

“But seek first His kingdom and His righteousness, and all these things will be added to you” (Matthew 6:33, NASU).

You must also remember that while our Heavenly Father will see you through any challenges which you may face, you have a responsibility to forgive others who may slander you and reject you or exclude you. Yeshua the Messiah taught His disciples that if they did not forgive others, then the Heavenly Father would not forgive them. These are some very direct words from the Lord:

“For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions” (Matthew 6:14-15; cf. 18:35).

If we fail to forgive others for any criticism that we receive, then is it true that God cannot forgive us of the sins or error we commit? I am of the opinion that not only will God not be able to forgive us of our transgressions and mistakes, but that we will even give the enemy a legal right to harass us. When this happens, we not only damage the communication that we should have between God and His Holy Spirit and ourselves—but we will probably also present the truths that the Lord is restoring to His people in a way which is neither edifying nor constructive. In adopting a Messianic lifestyle, we must demonstrate a *positive* change in our walk of faith to others around us, as opposed to a *negative* change. Be aware that many of the problems which people encounter for becoming Messianic is not exclusively because of how the message was received by Christian friends or family. *How* the message was presented may have something to do with how it was received.¹

Adopting a Messianic lifestyle is by no means an immediate process. In fact, some of us who have been involved in Messianic things for a

¹ Do note how James 1:2 says, “Consider it all joy, my brethren, when you encounter various trials” (NASU). The verb *peripiptō* actually means “so to fall as to be encompassed by” (Joseph H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament* [Peabody, MA: Hendrickson, 2003], 504), better rendered as “when you fall into various trials” (NKJV). None of us is to actively seek trial. Please do keep in mind that much of the criticism various Messianics receive is actually of their own making.

Consult the author’s article “The Quest for Credibility” for a further discussion (appearing in *Confronting Critical Issues*).

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number of years, even several decades, are still discovering areas of our lives which need to be altered, as we study the Scriptures more and more and the Lord continually refines us. However, even though these changes do not occur instantaneously, our heart should be in the right place where we allow the Lord to accomplish His will and change us for the better. Slow, consistent growth—is far better than a rapid growth followed by a rapid decline.

There are challenges you are going to face if you are relatively new to the Messianic understanding. Because the Messianic movement, as compared to contemporary evangelicalism, is relatively small, be aware of the fact that you will find yourself lonely at times. But be rest assured that God is with you and that there are others in your same situation. Be thankful for the multiple tools available via online venues and social media, where you can communicate with others of like mind all over the world. However, do try to be in some kind of in person fellowship with Believers of like mind, who search the Scriptures with you, encourage you, and most importantly are there to support you when personal issues arise which are not theological.

One of the most common issues relates to those who are just coming into the Messianic movement and are still involved in a Church setting. The person often wonders whether or not he or she should stay in Church, or move exclusively into a Messianic congregation or fellowship. This is challenging, not because the new person realizes that much of what is taught in contemporary evangelicalism is incomplete (or even shallow), but often because of family and friends and their valued fellowship. This is a dilemma for many, and one where there is no definite answer. I can only tell you that based on my experience your time in the Church is likely to not last forever.

As the Holy Spirit moves upon you to search out your faith heritage in Israel's Scriptures more and more, the Messianic understanding becomes much more than just "enrichment" to your faith or a phase; it becomes a lifestyle. Keeping *Shabbat* and the festivals take top priority to Sunday Church and Christmas and Easter. You will begin to have less in common with your Church friends, because you cannot often communicate with them on the same spiritual level. In time, many of your Church friends may be seen shut you off. Some of you who are new to Messianic things might have an open door with your Church friends right now to share new truths with them, but in time do not be surprised when those doors are closed. But when they are closed, have faith that the Lord will have prepared you for new opportunities and that you are in His will. You

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planted seed that could very well germinate in the future, when you encounter your Church friends again, and when they arrive at a new season in their own walk of faith where they are ready to grow in new ways.

The greatest challenge regarding adopting a Messianic lifestyle is for a Messianic Believer to overcome the hurdles and prejudices which we all have, and seek Scriptural compliance. While doing this, we must demonstrate to our Christian family and friends the testimonies of people who are truly seeking God and are experiencing a positive lifestyle change. Furthermore, we must maintain good relations with these people, and endure any criticism we may encounter. *We must live and act and love like Messiah Yeshua!* As you are criticized, you will be forced back into the Scriptures like never before, and will be forced to reevaluate some things you were taught in the past. But, be aware that your faith will not be stagnant. You will have to rely on the Lord unlike never before! And above all things, that is what He wants. Our Heavenly Father wants you to make Him the first priority in your life, **so He can bless you and prepare you for great things ahead.** That is what I believe the Messianic lifestyle is ultimately about, and regardless of any obstacles any of us may have faced—it is what keeps people like me committed to the Messianic movement.

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SUGGESTED STUDY QUESTIONS FOR CHAPTER 7

1. What is your motivation for entering into the Messianic movement, and considering a Torah foundation for your understanding of God's Word?
2. What is your religious background? How do you believe this will affect/has affected your entry into the Messianic movement? Do you consider your previous religious experience to be positive or negative?
3. What are the three principal elements of the Messianic lifestyle? What has been your experience as you have adopted a Messianic lifestyle?
4. Have you said anything inappropriate in your pursuit of Messianic things? Have you perhaps failed to forgive and forget? Have you done things you have regretted and would like to change?
5. Are you still involved with a church in some way? Do you believe you will remain permanently involved, or that you are still in a period of transition? Describe where you might be right now.

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