

# FAQ VOL II

A WORK IN PROGRESS

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# Frequently Asked Questions

## VOLUME II

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<p><b><i>Frequently Asked Questions, Volume II is a multi-year work in progress. Please note how the text may be corrected, updated, or amended, before final publication. Page numbers are also likely to be altered.</i></b></p>
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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: <i>Anchor Bible Dictionary</i>	IVPBBC: <i>IVP Bible Background Commentary (Old &amp; New Testament)</i>
AMG: <i>Complete Word Study Dictionary: Old Testament, New Testament</i>	Jastrow: <i>Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature</i> (Marcus Jastrow)
ANE: Ancient Near East(ern)	JBK: <i>New Jerusalem Bible-Koren</i> (2000)
Apostolic Scriptures/Writings: the New Testament	JETS: <i>Journal of the Evangelical Theological Society</i>
Ara: Aramaic	KJV: King James Version
ASV: American Standard Version (1901)	Lattimore: <i>The New Testament</i> by Richmond Lattimore (1996)
ATS: ArtScroll Tanach (1996)	LITV: <i>Literal Translation of the Holy Bible</i> by Jay P. Green (1986)
b. Babylonian Talmud ( <i>Talmud Bavli</i> )	LES: <i>Lexham English Septuagint</i> (2019)
B.C.E.: Before Common Era or B.C.	LS: <i>An Intermediate Greek-English Lexicon</i> (Liddell-Scott)
BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich)	LSJM: <i>Greek-English Lexicon</i> (Liddell-Scott-Jones-McKenzie)
BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>	LXE: <i>Septuagint with Apocrypha</i> by Sir L.C.L. Brenton (1851)
C.E.: Common Era or A.D.	LXX: Septuagint
CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)	m. Mishnah
CGL: <i>Cambridge Greek Lexicon</i> (2021)	MT: Masoretic Text
CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i> (Holladay)	NASB: <i>New American Standard Bible</i> (1977)
CJB: <i>Complete Jewish Bible</i> (1998)	NASU: <i>New American Standard Update</i> (1995)
CJSB: <i>Complete Jewish Study Bible</i> (2016)	NBCR: <i>New Bible Commentary: Revised</i>
DRA: Douay-Rheims American Edition	NEB: <i>New English Bible</i> (1970)
DSS: Dead Sea Scrolls	Nelson: <i>Nelson's Expository Dictionary of Old Testament Words</i>
EDB: <i>Eerdmans Dictionary of the Bible</i>	NETS: <i>New English Translation of the Septuagint</i> (2007)
EJ: <i>Encyclopaedia Judaica</i>	NIB: <i>New Interpreter's Bible</i>
ESV: <i>English Standard Version</i> (2001)	NIDB: <i>New International Dictionary of the Bible</i>
Ger: German	NIV: <i>New International Version</i> (1984)
GNT: <i>Greek New Testament</i>	NJB: <i>New Jerusalem Bible-Catholic</i> (1985)
Grk: Greek	NJPS: <i>Tanakh, A New Translation of the Holy Scriptures</i> (1999)
HALOT: <i>Hebrew &amp; Aramaic Lexicon of the Old Testament</i> (Koehler and Baumgartner)	NKJV: <i>New King James Version</i> (1982)
HCSB: <i>Holman Christian Standard Bible</i> (2004)	NRSV: <i>New Revised Standard Version</i> (1989)
Heb: Hebrew	NLT: <i>New Living Translation</i> (1996)
HNV: <i>Hebrew Names Version of the World English Bible</i>	NT: <i>New Testament</i>
IDB: <i>Interpreter's Dictionary of the Bible</i>	
IDBSup: <i>Interpreter's Dictionary of the Bible Supplement</i>	
ISBE: <i>International Standard Bible Encyclopedia</i>	

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)

# Death Penalty, Millennium

**I can understand how you think that capital penalties for sin, were absorbed by Yeshua's death on the cross (Colossians 2:14). But what are we to make of the death penalty being enacted in the future Millennium?**

If one concludes that the “certificate of debt” (Colossians 2:14) nailed to the cross/execution-stake of the Messiah, largely involved the condemnation and capital penalties of the Torah—then this would mean that capital punishment should be largely regarded as inoperative for the post-resurrection era. But what about the future Messianic Age or Millennium? Some questions are necessarily raised by the statement of Zechariah 13:3. As Zechariah 13:1-6 describes,

“In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity. It will come about in that day,’ declares the LORD of hosts, that I will cut off the names of the idols from the land, and they will no longer be remembered; and I will also remove the prophets and the unclean spirit from the land. And if anyone still prophesies, then his father and mother who gave birth to him will say to him, ‘You shall not live, for you have spoken falsely in the name of the LORD’; and his father and mother who gave birth to him will pierce him through when he prophesies. Also it will come about in that day that the prophets will each be ashamed of his vision when he prophesies, and they will not put on a hairy robe in order to deceive; but he will say, “I am not a prophet; I am a tiller of the ground, for a man sold me as a slave in my youth.” And one will say to him, “What are these wounds between your arms?” Then he will say, “Those with which I was wounded in the house of my friends”” (Zechariah 13:1-6, NASU).

Zechariah prophesied to a largely Sixth Century B.C.E., post-exilic Jewish audience. The futuristic expectations of Zechariah's word, were rooted within many of the circumstances being faced by those who originally heard his word. There will be a degree of cleanness offered for the House of David and Jerusalem (Zechariah 13:1). Idolatry, false prophets, and the unclean spirit (Heb. *ruach ha'tum'ah*) will be removed (Zechariah 13:2). With a huge degree of purity, holiness, and godliness brought about, Zechariah 13:3 observed,

“If anyone still prophesies his father and his mother to whom he was born will say to him, ‘You cannot live because you tell lies in the Name of *ADONAI*.’ When he prophesies, his own father and mother, the ones who bore him, will pierce him through” (Zechariah 13:3, TLV).

Here, the parents of a child declare that their son or daughter cannot live, because of prophesying falsely in the Name of the Lord. The Torah does prescribe the death penalty for false prophets (Deuteronomy 18:20), as well as how family and community members were to be put to death, for promoting idolatry (Deuteronomy 13:6-11). So, does the presence of Zechariah 13:3 definitively indicate that capital punishment will be practiced in the future Millennium—even if restricted for a matter such as false prophecy?

How conditional is the statement, *v'hayah ki-yinavei ish 'od*, “and-he-will-be if he prophesies anyone still” (Kohlenberger)? The thought expressed is, “If anyone ‘prophesies’ thereafter” (Zechariah 13:3, NJPS). With cleanness present in the House of David and Jerusalem (Zechariah 13:1), and with idolatry, false prophets, and the unclean spirit widely gone (Zechariah 13:3)—could it be that, **if** (Heb. *ki*) there will ever be false prophecy found by a son or daughter, then what will transpire, will be the parents of an offender, piercing through their own child? The verb *daqar*, appearing in the Qal stem, widely means “**pierce, pierce through**” (BDB).<sup>2</sup>

Questions are understandably raised, with the presence of various “prophets,” of some sort, in the Messianic Age (Zechariah 13:4), whether they be true prophets, false prophets, or something in between. With the Messiah ruling and reigning from Jerusalem, what would be the actual purpose of “prophets”? It is observed how those seen to deceive (Zechariah 13:4b-5), will be those who are asked, “What are those sores on your back?”, and they will respond with, “From being beaten in the homes of my friends” (Zechariah 13:6, NJPS). Here, various deceptive actions are not met with capital punishment, but instead corporal punishment.

There are actually some things, which may need to wait until the Millennium, to see how they take place. Yet, even during a future Millennium of relative peace and tranquility, with the Messiah’s personal presence, Satan is said to be loosed at the end, and he will stir up a rebellion (Revelation 20:7-9). That there will be false prophets involved with such a post-millennial rebellion, with the statement of Zechariah 13:3 possibly playing into this, should be considered. Zechariah 13:1-6 may be describing a future, Millennial Kingdom toward post-millennial situation.

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<sup>1</sup> John R. Kohlenberger III, trans., *The Interlinear NIV Hebrew-English Old Testament* (Grand Rapids: Zondervan, 1987), 4:580.

<sup>2</sup> Francis Brown, S.R. Driver, and Charles A. Briggs, *Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1979), 201.